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THE

CRITICAL

GREEK AND ENGLISH

NEW TESTAMENT.

CONSISTING OF

THE GREEK TEXT OF SCHOLZ, WITH THE READINGS, BOTH TEXTUAL AND MARGINAL, OF GRIESBACH; AND THE VARIATIONS OF THE EDITIONS OF STEPHENS, 1550; BEZA, 1598; AND THE ELZEVIR, 1633:

WITH

The English Authorised Version,

AND ITS

MARGINAL RENDERINGS.

NEW YORK:
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ADVERTISEMENT.

THIS Edition of the New Testament Scriptures consists of:—

I. The GREEK TEXT of Dr. M. A. SCHOLZ (*Leipsic*, 1830-6): but carefully purged from the typographical inaccuracies found in that edition.

II. Every variation between Scholz's Text and that of Griesbach's Manual (*Leipsic*, 1805); together with all those readings, of the value of which Griesbach expresses any judgment.

III. The variations of the Text of the Third Edition of Stephens (folio, 1550).

The Text of this edition was followed by Dr. Mill, and is usually reprinted in England.

IV. The variations of the Text of Beza's Fifth Edition (1598).

From which the Authorised English Translation is said to have been made: it is evident, however, that other editions were likewise consulted.

V. The variations of the Second of the Elzevir Editions (*Leyden*, 1633).

VI. The ENGLISH AUTHORISED VERSION, according to the Edition of 1611 (the *Italic* words of which have been carefully followed) with the whole of the marginal renderings.

VII. The Paragraphs into which the Greek Text is divided, have been regulated, in doubtful cases, by the divisions of Bengel; whose arrangement is adopted by Bishop Lloyd, in his edition of the Greek Testament.

ABBREVIATIONS.

Rec. Signifies that the Texts of Stephens, Beza, and the Elzevir edition agree with the reading to which it is prefixed. If these differ amongst themselves, they are cited thus: St. — Bz. — Elz.

Om. *omittit* or *omittunt.*

Add. *addit* or *addunt.*

SIGNS.

Used by Griesbach as expressive of his judgment of the Value of the different Readings.

⇉ Indicates a probable omission. Griesbach did not, however, remove such from the Text.

→ Indicates a less probable omission.

ψ Signifies an addition of some *slight* probability.

~ Marks a reading of great value, but which Griesbach did not *prefer* placing in his Text.

~ Marks a reading of somewhat less authority; considered by Griesbach *inferior* to the Text.

a b c &c. in the Text, indicate the commencement of a passage to which there is a various reading; and the sign (") is placed to mark its close. But the close of a second reading included within the first, is marked by the sign (:).

~.—
~.— } If the Text of this Edition (Scholz's) happens to correspond with the reading which Griesbach marks ~ or ~, one or other of these signs commences the note; and the reading in which Griesbach and the common text coincide follows after with the proper abbreviation prefixed.

Matt. ix. 5. ἢ εἰπεῖν, 1"Ἔγειρε" καὶ περιπάτει;

1 ~. — Rec. & Gb. Ἔγειραι.

That is—Scholz's Text agrees with what Griesbach in his margin marks ~, and Rec. and Gb. give "Ἔγειραι.

Ἡ

ΚΑΙΝΗ ΔΙΑΘΗΚΗ.

ΕΥΑΓΓΕΛΙΟΝ

ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

ΚΕΦΑΛΑΙΟΝ α'.

ΒΙΒΛΟΣ γενέσεως Ἰησοῦ Χριστοῦ,
υἱοῦ [a] Δαυὶδ', υἱοῦ Ἀβραάμ.
2 Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ·
Ἰσαὰκ δὲ ἐγέννησε τὸν Ἰακώβ· Ἰακὼβ
δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελ-
φοὺς αὐτοῦ· 3 Ἰούδας δὲ ἐγέννησε τὸν
Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ·
Φαρὲς δὲ ἐγέννησε τὸν Ἐσρώμ· Ἐσρὼμ
δὲ ἐγέννησε τὸν Ἀράμ· 4 Ἀρὰμ δὲ
ἐγέννησε τὸν Ἀμιναδάβ· Ἀμιναδὰβ δὲ
ἐγέννησε τὸν Ναασσών· Ναασσὼν δὲ
ἐγέννησε τὸν Σαλμών· 5 Σαλμὼν δὲ
ἐγέννησε τὸν Βοὸζ ἐκ τῆς Ῥαχάβ· Βοὸζ
δὲ ἐγέννησε τὸν Ὠβὴδ ἐκ τῆς Ῥούθ·
Ὠβὴδ δὲ ἐγέννησε τὸν Ἰεσσαί· 6 Ἰεσ-
σαὶ δὲ ἐγέννησε τὸν Δαυὶδ τὸν βασιλέα.
Δαυὶδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν
[b] Σολομῶνα' ἐκ τῆς τοῦ Οὐρίου· 7 Σολο-
μὼν δὲ ἐγέννησε τὸν Ῥοβοάμ· Ῥοβοὰμ
δὲ ἐγέννησε τὸν Ἀβιά· Ἀβιὰ δὲ ἐγέν-
νησε τὸν Ἀσά· 8 Ἀσὰ δὲ ἐγέννησε τὸν
Ἰωσαφάτ· Ἰωσαφὰτ δὲ ἐγέννησε τὸν
Ἰωράμ· Ἰωρὰμ δὲ ἐγέννησε τὸν Ὀζίαν·
9 Ὀζίας δὲ ἐγέννησε τὸν Ἰωάθαμ· Ἰωά-
θαμ δὲ ἐγέννησε τὸν Ἄχαζ· Ἄχαζ δὲ
ἐγέννησε τὸν Ἐζεκίαν· 10 Ἐζεκίας δὲ
ἐγέννησε τὸν Μανασσῆ· Μανασσῆς δὲ
ἐγέννησε τὸν Ἀμών· Ἀμὼν δὲ ἐγέννησε

CHAPTER I.

**THE BOOK of the ge-
neration of Jesus Christ,
the son of David, the son of
Abraham.**

**2 Abraham begat Isaac,
and Isaac begat Jacob, and
Jacob begat Judas and his
brethren. 3 And Judas begat
Phares and Zara of Thamar,
and Phares begat Esrom,
and Esrom begat Aram.
4 And Aram begat Amina-
dab, and Aminadab begat
Naasson, and Naasson begat
Salmon. 5 And Salmon begat
Booz of Rachab, and Booz
begat Obed of Ruth, and
Obed begat Jesse. 6 And
Jesse begat David the king,**

**and David the king
begat Solomon of her *that
had been* the wife of Urias.
7 And Solomon begat Ro-
boam, and Roboam begat
Abia, and Abia begat Asa.
8 And Asa begat Josaphat,
and Josaphat begat Joram,
and Joram begat Ozias.**

**9 And Ozias begat Joatham,
and Joatham begat Achaz,
and Achaz begat Ezekias.
10 And Ezekias begat Manas-
ses, and Manasses begat
Amon, and Amon begat**

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[a] Rec. ∾ Δαβίδ, *et sic passim.*

[b] Rec. Σολομῶντα.

Josias. 11 And [a] Josias begat Jechonias and his brethren, about the time they were carried away to Babylon.

12 And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel. 13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor. 14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud. 15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob. 16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David, are fourteen generations: and from David until the carrying away into Babylon, are fourteen generations: and from the carrying away into Babylon unto Christ, are fourteen generations.

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph (before they came together) she was found with child of the Holy Ghost. 19 Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily. 20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. 22 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the

τὸν Ἰωσίαν· 11 Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ· Σαλαθιὴλ δὲ ἐγέννησε τὸν Ζοροβάβελ· 13 Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιούδ· Ἀβιοὺδ δὲ ἐγέννησε τὸν Ἐλιακείμ· Ἐλιακεὶμ δὲ ἐγέννησε τὸν Ἀζώρ· 14 Ἀζὼρ δὲ ἐγέννησε τὸν Σαδώκ· Σαδὼκ δὲ ἐγέννησε τὸν Ἀχείμ· Ἀχεὶμ δὲ ἐγέννησε τὸν Ἐλιούδ· 15 Ἐλιοὺδ δὲ ἐγέννησε τὸν Ἐλεάζαρ· Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθάν· Ματθὰν δὲ ἐγέννησε τὸν Ἰακώβ· 16 Ἰακὼβ δὲ ἐγέννησε τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυῒδ, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαυῒδ ἕως τῆς μετοικεσίας Βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ, γενεαὶ δεκατέσσαρες.

18 Τοῦ δὲ [a] Ἰησοῦ″ Χριστοῦ ἡ [b] γέννησις″ οὕτως ἦν. μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτούς, εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου. 19 Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν [c](παραδειγματίσαι″, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. 20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγελος Κυρίου κατ᾽ ὄναρ ἐφάνη αὐτῷ, λέγων· Ἰωσὴφ υἱὸς Δαυῒδ, μὴ φοβηθῇς παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματός ἐστιν ἁγίου. 21 τέξεται δὲ υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. 22 (Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ [d] τοῦ″

a → b ∾.—Gb. γένεσις. c ∾ δειγματίσαι. d →

[a] *Some read*, Josias begat Jakim, and Jakim begat Jechonias.

the Lord through the prophet

Κυρίου διὰ τοῦ προφήτου, λέγοντος·
23 Ἰδοὺ, ἡ παρθένος ἐν γαστρὶ ἕξει καὶ
τέξεται υἱὸν, καὶ [a] καλέσουσι˝ τὸ ὄνομα
αὐτοῦ Ἐμμανουὴλ, ὅ ἐστι μεθερμη-
νευόμενον, Μεθ' ἡμῶν ὁ Θεός.) 24 διεγερ-
θεὶς δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὕπνου ἐποίησεν
ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου·
καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ, 25 καὶ
οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκε τὸν
υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσε
τὸ ὄνομα αὐτοῦ Ἰησοῦν.

2. Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθ-
λεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις Ἡρώδου
τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν
παρεγένοντο εἰς Ἱεροσόλυμα, 2 λέγον-
τες· Ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν
Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα
ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι
αὐτῷ. 3 Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς
ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ'
αὐτοῦ· 4 καὶ συναγαγὼν πάντας τοὺς
ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυν-
θάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεν-
νᾶται. 5 οἱ δὲ εἶπον αὐτῷ· Ἐν Βηθλεὲμ
τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ
τοῦ προφήτου, 6 Καὶ σὺ, Βηθλεὲμ, γῆ
Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς
ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται
ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου
τὸν Ἰσραήλ.

7 Τότε Ἡρώδης, λάθρα καλέσας τοὺς
μάγους, ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον
τοῦ φαινομένου ἀστέρος, 8 καὶ πέμψας
αὐτοὺς εἰς Βηθλεὲμ εἶπε· Πορευθέντες
ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου·
ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως
κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ. 9 Οἱ δὲ
ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν·
καὶ ἰδοὺ, ὁ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ,
προῆγεν αὐτοὺς, ἕως ἐλθὼν [b] ἔστη˝ ἐπάνω
οὗ ἦν τὸ παιδίον. 10 ἰδόντες δὲ τὸν ἀστέρα,

prophet, saying, 23 Behold, a
virgin shall be with child, and
shall bring forth a son, and
[α] they shall call his name Em-
manuel, which being inter-
preted,is,God with us.) 24 Then
Joseph, being raised from sleep,
did as the angel of the Lord
had bidden him, and took unto
him his wife: 25 and knew
her not, till she had brought
forth her firstborn son, and he
called his name JESUS.

2. Now when Jesus was born
in Bethlehem of Judæa, in the
days of Herod the king, behold,
there came wise men from the
east to Jerusalem, 2 saying,
Where is he that is born King
of the Jews? for we have seen
his star in the east, and are
come to worship him. 3 When
Herod the king had heard *these
things*, he was troubled, and
all Jerusalem with him. 4 And
when he had gathered all the
chief priests and scribes of the
people together, he demanded
of them where Christ should
be born. 5 And they said unto
him, In Bethlehem of Judæa:
for thus it is written by the
prophet; 6 And thou Bethlehem
in the land of Juda, art not the
least among the princes of Juda:
for out of thee shall come a
Governor, that shall [β] rule my
people Israel.

7 Then Herod, when he had
privily called the wise men,
enquired of them diligently
what time the star appeared:
8 and he sent them to Bethle-
hem, and said, Go, and search
diligently for the young child,
and when ye have found him,
bring me word again, that I
may come and worship him
also. 9 When they had heard
the king, they departed, and
lo, the star which they saw in
the east, went before them, till
it came and stood over where
the young child was. 10 When

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[a] Bz. καλέσεις. [b] ∾ ἐστάθη. [α] *Or, his name shall be called.* [β] *Or, feed.*

they saw the star, they rejoiced
with exceeding great joy.
11 And when they were come
into the house, they saw the
young child with Mary his mo-
ther, and fell down, and wor-
shipped him: and when they
had opened their treasures, they
a presented unto him gifts,
gold, & frankincense, & myrrh.
12 And being warned (of God)
in a dream, that they should not
return to Herod, they departed
into their own country another
way.

13 And when they were de-
parted, behold, the angel of
the Lord appeareth to Joseph
in a dream, saying, Arise and
take the young child, and his
mother, and flee into Egypt,
and be thou there until I bring
thee word: for Herod will seek
the young child, to destroy him.
14 When he arose, he took the
young child and his mother by
night, and departed into Egypt:
15 and was there until the death
of Herod, that it might be ful-
filled which was spoken of the
Lord by the prophet, saying,
Out of Egypt have I called my
son.

16 Then Herod, when he saw
that he was mocked of the
wise men, was exceeding wroth,
and sent forth, and slew all the
children that were in Bethle-
hem, & in all the coasts thereof,
from two years old and under,
according to the time, which he
had diligently enquired of the
wise men. 17 Then was fulfilled
ẏ which was spoken by Jeremy
the prophet, saying, 18 In Rama
was there a voice heard, lamen-
tation, and weeping, and great
mourning, Rachel weeping *for*
her children, and would not be
comforted, because they are not.

19 But when Herod was dead,
behold, an angel of the Lord
appeareth in a dream to Joseph
in Egypt, 20 saying, Arise, and
take the young child and his
mother, and go into the land of
Israel: for they are dead which

ἐχάρησαν χαρὰν μεγάλην σφόδρα· 11 καὶ
ἐλθόντες εἰς τὴν οἰκίαν, a εἶδον" τὸ παι-
δίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ
πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοί-
ξαντες τοὺς θησαυροὺς αὐτῶν προσή-
νεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον
καὶ σμύρναν. 12 καὶ χρηματισθέντες κατ'
ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι'
ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν
αὐτῶν.

13 Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ,
ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ
Ἰωσὴφ, λέγων· Ἐγερθεὶς παράλαβε τὸ
παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε
εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω
σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παι-
δίον, τοῦ ἀπολέσαι αὐτό. 14 Ὁ δὲ ἐγερ-
θεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα
αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἰγυ-
πτον, 15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς
Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ
b τοῦ" Κυρίου διὰ τοῦ προφήτου, λέγον-
τος· Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν
μου.

16 Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη
ὑπὸ τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀπο-
στείλας ἀνεῖλε πάντας τοὺς παῖδας τοὺς
ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς,
ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν
χρόνον ὃν ἠκρίβωσε παρὰ τῶν μάγων.
17 Τότε ἐπληρώθη τὸ ῥηθὲν c ὑπὸ" Ἱερε-
μίου τοῦ προφήτου, λέγοντος· 18 Φωνὴ
ἐν Ῥαμᾶ ἠκούσθη, d θρῆνος καὶ" κλαυθμὸς
καὶ ὀδυρμὸς πολὺς, Ῥαχὴλ κλαίουσα τὰ
τέκνα αὐτῆς· καὶ οὐκ ἤθελε παρακλη-
θῆναι, ὅτι οὐκ εἰσί.

19 Τελευτήσαντος δὲ τοῦ Ἡρώδου,
ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ φαίνεται
τῷ Ἰωσὴφ ἐν Αἰγύπτῳ, 20 λέγων· Ἐγερ-
θεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα
αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραήλ· τεθ-

a Rec. εὗρον b →. c ∾ διά. d ⇄. a Or, offered.

νήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ
παιδίου. 21 Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ
παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν
εἰς γῆν Ἰσραήλ. 22 ἀκούσας δὲ ὅτι Ἀρ-
χέλαος βασιλεύει [a] ἐπὶ″ τῆς Ἰουδαίας
ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφο-
βήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ᾽
ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλι-
λαίας, 23 καὶ ἐλθὼν κατῴκησεν εἰς πόλιν
λεγομένην Ναζαρέτ· ὅπως πληρωθῇ τὸ
ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος
κληθήσεται.

3. Ἐν [b] δὲ″ ταῖς ἡμέραις ἐκείναις
παραγίνεται Ἰωάννης ὁ βαπτιστής, κη-
ρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, 2 καὶ
λέγων· Μετανοεῖτε· ἤγγικε γὰρ ἡ βα-
σιλεία τῶν οὐρανῶν. 3 Οὗτος γάρ ἐστιν
ὁ ῥηθεὶς [c] ὑπὸ″ Ἡσαΐου τοῦ προφήτου,
λέγοντος· Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ·
Ἑτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας
ποιεῖτε τὰς τρίβους αὐτοῦ. 4 Αὐτὸς δὲ
ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ
τριχῶν καμήλου, καὶ ζώνην δερματίνην
περὶ τὴν ὀσφὺν αὐτοῦ· ἡ δὲ τροφὴ αὐτοῦ
ἦν ἀκρίδες καὶ μέλι ἄγριον.

5 Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱερο-
σόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα
ἡ περίχωρος τοῦ Ἰορδάνου· 6 καὶ ἐβα-
πτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ᾽ αὐτοῦ, ἐξομο-
λογούμενοι τὰς ἁμαρτίας αὐτῶν. 7 ἰδὼν
δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδου-
καίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐ-
τοῦ, εἶπεν αὐτοῖς· Γεννήματα ἐχιδνῶν,
τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελ-
λούσης ὀργῆς; 8 ποιήσατε οὖν [d] καρπὸν
ἄξιον″ τῆς μετανοίας· 9 καὶ μὴ δόξητε
λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν
Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ
Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα
τῷ Ἀβραάμ. 10 ἤδη δὲ [e] καὶ″ ἡ ἀξίνη
πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν

sought the young child's life.
21 And he arose, and took the
young child and his mother,
and came into the land of Is-
rael. 22 But when he heard that
Archelaus did reign in Judæa
in the room of his father Herod,
he was afraid to go thither: not-
withstanding, being warned of
God in a dream, he turned aside
into the parts of Galilee: 23 and
he came and dwelt in a city
called Nazareth, that it might
be fulfilled which was spoken
by the prophets, He shall be
called a Nazarene.

3. In those days came John
the Baptist, preaching in the
wilderness of Judæa, 2 and say-
ing, Repent ye: for the kingdom
of heaven is at hand. 3 For
this is he that was spoken of by
the prophet Esaias, saying, The
voice of one crying in the wil-
derness, Prepare ye the way of
ỷ Lord, make his paths straight.

4 And the same John had his
raiment of camel's hair, and a
leathern girdle about his loins,
and his meat was locusts and
wild honey.

5 Then went out to him Je-
rusalem, and all Judæa, and all
the region round about Jordan,
6 and were baptized of him in
Jordan, confessing their sins.

7 But when he saw many of the
Pharisees and Sadducees come
to his baptism, he said unto
them, O generation of vipers,
who hath warned you to flee
from ỷ wrath to come? 8 bring
forth therefore fruits [a] meet for
repentance. 9 And think not to
say within yourselves, We have
Abraham to *our* father: for I
say unto you, that God is able
of these stones to raise up chil-
dren unto Abraham. 10 And
now also the ax is laid unto the
root of the trees: therefore

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a → b → c ∾ διά. d Rec. καρποὺς ἀξίους. e → a *Or*, answerable to amendment of life.

every tree which bringeth not forth good fruit, is hewn down, and cast into the fire. 11 I indeed baptize you with water unto repentance: but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost, and with fire. 12 Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner: but will burn up the chaff with unquenchable fire.

13 Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him: 14 but John forbad him, saying, I have need to be baptized of thee, and comest thou to me? 15 and Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 16 And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. 17 And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

4. Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he was afterward an hungred. 3 And when the tempter came to him, he said, If thou be the son of God, command that these stones be made bread. 4 But he answered, and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, 6 and saith unto him,

οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται. 11 ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστὶν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ [a] καὶ πυρί". 12 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον [b] αὐτοῦ" εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. 14 ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν, λέγων· Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με; 15 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· Ἄφες ἄρτι· οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. Τότε ἀφίησιν αὐτόν. 16 καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ, ἀνεῴχθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστερὰν, καὶ ἐρχόμενον ἐπ' αὐτόν. 17 καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα.

4. Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. 2 καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπείνασε. 3 καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν· Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ, ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. 4 Ὁ δὲ ἀποκριθεὶς εἶπε· Γέγραπται· Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται [c]" ἄνθρωπος, ἀλλ' [d] ἐπὶ" παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ.

5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ [e] ἵστησιν" αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, 6 καὶ

a → b → c ∾ add ὁ. d ∾ ἐν e ∾ ἔστησεν.

λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε
σεαυτὸν κάτω· γέγραπται γάρ· Ὅτι
τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ,
καὶ ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσ-
κόψῃς πρὸς λίθον τὸν πόδα σου. 7 Ἔφη
αὐτῷ ὁ Ἰησοῦς· Πάλιν γέγραπται· Οὐκ
ἐκπειράσεις Κύριον τὸν Θεόν σου.
8 Πάλιν παραλαμβάνει αὐτὸν ὁ διά-
βολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκ-
νυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ
κόσμου καὶ τὴν δόξαν αὐτῶν, 9 καὶ λέ-
γει αὐτῷ· Ταῦτα πάντα σοι δώσω, ἐὰν
πεσὼν προσκυνήσῃς μοι. 10 Τότε λέγει
αὐτῷ ὁ Ἰησοῦς· Ὕπαγε [a] ὀπίσω μου,
Σατανᾶ· γέγραπται γάρ· Κύριον τὸν
Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ
λατρεύσεις. 11 Τότε ἀφίησιν αὐτὸν ὁ
διάβολος· καὶ ἰδοὺ, ἄγγελοι προσῆλθον
καὶ διηκόνουν αὐτῷ.
12 Ἀκούσας δὲ [b] ὁ Ἰησοῦς ὅτι Ἰω-
άννης παρεδόθη, ἀνεχώρησεν εἰς τὴν
Γαλιλαίαν· 13 καὶ καταλιπὼν τὴν Ναζα-
ρὲτ, ἐλθὼν κατῴκησεν εἰς [c] Καπερναοὺμ
τὴν παραθαλασσίαν, ἐν ὁρίοις Ζαβουλὼν
καὶ Νεφθαλείμ· 14 ἵνα πληρωθῇ τὸ ῥηθὲν
διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος·
15 Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλεὶμ,
ὁδὸν θαλάσσης πέραν τοῦ Ἰορδάνου,
Γαλιλαία τῶν ἐθνῶν, 16 ὁ λαὸς ὁ καθή-
μενος ἐν σκότει εἶδε φῶς μέγα, καὶ τοῖς
καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου,
φῶς ἀνέτειλεν αὐτοῖς. 17 Ἀπὸ τότε
ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν·
Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν
οὐρανῶν.
18 Περιπατῶν δὲ [d] παρὰ τὴν θάλασ-
σαν τῆς Γαλιλαίας εἶδε δύο ἀδελφοὺς,
Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀν-
δρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας
ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν
γὰρ ἁλιεῖς. 19 καὶ λέγει αὐτοῖς· Δεῦτε

If thou be the Son of God, cast
thyself down: for it is written,
He shall give his angels charge
concerning thee, and in their
hands they shall bear thee up,
lest at any time thou dash thy
foot against a stone. 7 Jesus
said unto him, It is written
again, Thou shalt not tempt the
Lord thy God.
8 Again the devil taketh him
up into an exceeding high moun-
tain, and sheweth him all the
kingdoms of the world, and the
glory of them: 9 and saith unto
him, All these things will I
give thee, if thou wilt fall down
and worship me. 10 Then saith
Jesus unto him, Get thee hence,
Satan: for it is written, Thou
shalt worship the Lord thy
God, and him only shalt thou
serve. 11 Then the devil leaveth
him, and behold, angels came
and ministered unto him.

12 Now when Jesus had heard
that John was [a] cast into prison,
he departed into Galilee. 13 And
leaving Nazareth, he came and
dwelt in Capernaum, which
is upon the sea coast, in the
borders of Zabulon and Neph-
thalim: 14 that it might be
fulfilled which was spoken by
Esaias the prophet, saying,
15 The land of Zabulon, and
the land of Nephthalim, by the
way of the sea beyond Jordan,
Galilee of the Gentiles: 16 the
people which sat in darkness,
saw great light: and to them
which sat in the region and
shadow of death, light is sprung
up. 17 From that time Jesus
began to preach, and to say,
Repent, for the kingdom of
heaven is at hand.

18 And Jesus walking by the
sea of Galilee, saw two breth-
ren, Simon, called Peter, and
Andrew his brother, casting a
net into the sea (for they were
fishers) 19 and he saith unto

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[a] Rec. → [b] ⇉ [c] ∾ Καφαρναουμ. [d] Rec. add ὁ Ἰησους. [a] *Or*, delivered up.

them, Follow me: and I will
make you fishers of men. 20 And
they straightway left their nets,
and followed him. 21 And going
on from thence, he saw other
two brethren, James the son of
Zebedee, and John his brother,
in a ship with Zebedee their
father, mending their nets:
and he called them. 22 And
they immediately left the
ship and their father, and fol-
lowed him.

ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀν-
θρώπων. 20 Οἱ δὲ εὐθέως ἀφέντες τὰ
δίκτυα ἠκολούθησαν αὐτῷ. 21 καὶ προβὰς
ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφοὺς,
Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην
τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ
Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτί-
ζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν
αὐτούς. 22 οἱ δὲ εὐθέως ἀφέντες τὸ
πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολού-
θησαν αὐτῷ.

23 And Jesus went about all
Galilee, teaching in their syna-
gogues, and preaching the gos-
pel of the kingdom, and healing
all manner of sickness, and all
manner of disease among the
people. 24 And his fame went
throughout all Syria: and they
brought unto him all sick peo-
ple that were taken with di-
vers diseases and torments, and
those which were possessed with
devils, and those which were
lunatick, and those that had
the palsy, and he healed them.
25 And there followed him great
multitudes of people, from Ga-
lilee, and from Decapolis, and
from Jerusalem, and from Ju-
dæa, and from beyond Jordan.

23 Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ
Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς
αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς
βασιλείας, καὶ θεραπεύων πᾶσαν νόσον
καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. 24 καὶ
ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν
Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας
τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ
βασάνοις συνεχομένους, καὶ δαιμονιζο-
μένους, καὶ σεληνιαζομένους, καὶ παρα-
λυτικούς· καὶ ἐθεράπευσεν αὐτούς. 25 καὶ
ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ
τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ
Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν
τοῦ Ἰορδάνου.

5. And seeing the multitudes,
he went up into a mountain:
and when he was set, his disci-
ples came unto him. 2 And he
opened his mouth, and taught
them, saying,

5. Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς
τὸ ὄρος· καὶ καθίσαντος αὐτοῦ, προσῆλ-
θον αὐτῷ οἱ μαθηταὶ αὐτοῦ· 2 καὶ ἀνοί-
ξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς,
λέγων·

3 Blessed *are* the poor in spi-
rit: for their's is the kingdom
of heaven. 4 Blessed *are* they
that mourn: for they shall be
comforted. 5 Blessed *are* the
meek: for they shall inherit
the earth. 6 Blessed *are* they
which do hunger and thirst
after righteousness: for they
shall be filled. 7 Blessed *are*
the merciful: for they shall
obtain mercy. 8 Blessed *are*
the pure in heart: for they shall
see God. 9 Blessed *are* the

3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι·
ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.
4 μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρα-
κληθήσονται. 5 μακάριοι οἱ πραεῖς· ὅτι
αὐτοὶ κληρονομήσουσι τὴν γῆν. 6 μακά-
ριοι οἱ πεινῶντες καὶ διψῶντες τὴν
δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσονται.
7 μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλεη-
θήσονται. 8 μακάριοι οἱ καθαροὶ τῇ
καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.
9 μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ

Θεοῦ κληθήσονται. 10 μακάριοι οἱ δεδι-
ωγμένοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν
ἐστιν ἡ βασιλεία τῶν οὐρανῶν. 11 μακά-
ριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ
διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα
καθ' ὑμῶν [a] ψευδόμενοι, ἕνεκεν ἐμοῦ.
12 χαίρετε καὶ ἀγαλλιᾶσθε· ὅτι ὁ μι-
σθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς, οὕτω
γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ
ὑμῶν.

13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ
τὸ ἅλας μωρανθῇ, ἐν τίνι ἁλισθήσεται;
εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω,
καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.
14 ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου· οὐ
δύναται πόλις κρυβῆναι ἐπάνω ὄρους
κειμένη· 15 οὐδὲ καίουσι λύχνον καὶ
τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ
τὴν λυχνίαν· καὶ λάμπει πᾶσι τοῖς ἐν τῇ
οἰκίᾳ. 16 οὕτω λαμψάτω τὸ φῶς ὑμῶν
ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν
ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν
πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι
τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον
καταλῦσαι, ἀλλὰ πληρῶσαι. 18 ἀμὴν γὰρ
λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς
καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ
παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα
γένηται. 19 ὃς ἐὰν οὖν λύσῃ μίαν τῶν
ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ
διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος
κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·
ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας
κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
20 λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ περισ-
σεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν
γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλ-
θητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

21 Ἠκούσατε ὅτι ἐῤῥέθη τοῖς ἀρχαίοις·
Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος

peacemakers: for they shall
be called the children of God.
10 Blessed *are* they which are
persecuted for righteousness'
sake: for their's is the kingdom
of heaven. 11 Blessed *are* ye,
when men shall revile you, and
persecute you, and shall say all
manner of evil against you
[a] falsely for my sake. 12 Re-
joice, and be exceeding glad: for
great is your reward in heaven:
for so persecuted they the pro-
phets which were before you.

13 Ye are the salt of the earth:
but if the salt have lost his sa-
vour, wherewith shall it be
salted? it is thenceforth good
for nothing, but to be cast out,
and to be trodden under foot
of men. 14 Ye are the light of
the world. A city that is set on
an hill, cannot be hid. 15 Nei-
ther do men light a candle, and
put it under a bushel: but on
a candlestick, and it giveth
light unto all that are in the
house. 16 Let your light so shine
before men, that they may see
your good works, and glorify
your Father which is in heaven.

17 Think not that I am come
to destroy the law or the pro-
phets. I am not come to de-
stroy, but to fulfil. 18 For verily
I say unto you, Till heaven and
earth pass, one jot or one tittle,
shall in no wise pass from the
law, till all be fulfilled. 19 Who-
soever therefore shall break one
of these least commandments
and shall teach men so, he shall
be called the least in the king-
dom of heaven: but whosoever
shall do, and teach *them*, the
same shall be called great in
the kingdom of heaven. 20 For I
say unto you, That except your
righteousness shall exceed the
righteousness of the scribes and
Pharisees, ye shall in no case
enter into ye kingdom of heaven.

21 Ye have heard, that it was
said [β] by them of old time,
Thou shalt not kill; and, who-
soever shall kill, shall be in

[a] *Or*, lying.

[β] *Or*, to them.

danger of the judgment. 22 But
I say unto you, That whosoever
is angry with his brother with-
out a cause, shall be in danger of
the judgment: and whosoever
shall say to his brother, Raca,
shall be in danger of the council:
but whosoever shall say, *Thou*
fool, shall be in danger of hell
fire. 23 Therefore if thou bring
thy gift to yͤ altar, and there re-
memberest yͭ thy brother hath
ought against thee: 24 leave
there thy gift before yͤ altar, and
go thy way, first be reconciled to
thy brother, and then come and
offer thy gift. 25 Agree with
thine adversary quickly, whiles
thou art in the way with him:
lest at any time the adversary
deliver thee to the judge, and
the judge deliver thee to the
officer, and thou be cast into
prison. 26 Verily I say unto
thee, Thou shalt by no means
come out thence, till thou hast
paid the uttermost farthing.

27 Ye have heard that it was
said by them of old time, Thou
shalt not commit adultery.
28 But I say unto you, That
whosoever looketh on a woman
to lust after her, hath committed
adultery with her already in his
heart. 29 And if thy right eye
[a] offend thee, pluck it out, and
cast it from thee. For it is pro-
fitable for thee that one of thy
members should perish, and not
that thy whole body should be
cast into hell. 30 And if thy
right hand offend thee, cut it
off, and cast it from thee. For
it is profitable for thee that
one of thy members should
perish, and not that thy whole
body should be cast into hell.

31 It hath been said, Whoso-
ever shall put away his wife,
let him give her a writing of
divorcement. 32 But I say unto
you, That whosoever shall put
away his wife, saving for the
cause of fornication, causeth her
to commit adultery: and who-
soever shall marry her that is
divorced, committeth adultery.

ἔσται τῇ κρίσει· 22 *Ἐγὼ δὲ λέγω*
ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ
αὐτοῦ εἰκῆ, ἔνοχος ἔσται τῇ κρίσει· ὃς
δ᾽ ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ· Ῥακὰ, ἔνοχος
ἔσται τῷ συνεδρίῳ· ὃς δ᾽ ἂν εἴπῃ· Μωρὲ,
ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.
23 *ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ*
τὸ θυσιαστήριον, κἀκεῖ μνησθῇς ὅτι ὁ
ἀδελφός σου ἔχει τὶ κατὰ σοῦ, 24 *ἄφες*
ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυ-
σιαστηρίου, καὶ ὕπαγε, πρῶτον διαλλά-
γηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν
πρόσφερε τὸ δῶρόν σου. 25 *ἴσθι εὐνοῶν*
τῷ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου εἶ ἐν
τῇ ὁδῷ μετ᾽ αὐτοῦ· μήποτέ σε παραδῷ
ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς σε
παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν
βληθήσῃ. 26 *ἀμὴν λέγω σοι, οὐ μὴ ἐξ-*
έλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν
ἔσχατον κοδράντην.

27 *Ἠκούσατε ὅτι ἐῤῥέθη* [a]*· Οὐ μοι-*
χεύσεις· 28 *Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς*
ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆ-
σαι [b] *αὐτὴν*" *ἤδη ἐμοίχευσεν αὐτὴν ἐν*
τῇ καρδίᾳ αὐτοῦ. 29 *εἰ δὲ ὁ ὀφθαλμός*
σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε
αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ
σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου,
καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς
γέενναν. 30 *καὶ εἰ ἡ δεξιά σου χεὶρ*
σκανδαλίζει σε, ἔκκοψον αὐτὴν καὶ βάλε
ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπό-
ληται ἓν τῶν μελῶν σου, καὶ μὴ ὅλον
τὸ σῶμά σου βληθῇ εἰς γέενναν.

31 *Ἐῤῥέθη δὲ, ὅτι ὃς ἂν ἀπολύσῃ*
τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστά-
σιον· 32 *Ἐγὼ δὲ λέγω ὑμῖν, ὅτι* [c] *ὃς*
ἂν ἀπολύσῃ" *τὴν γυναῖκα αὐτοῦ, παρ-*
εκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοι-
χᾶσθαι· καὶ ὃς ἐὰν ἀπολελυμένην γαμή-
σῃ, μοιχᾶται.

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[a] Rec. add *τοις αρχαιοις.* [b] ∾.— Rec. & Gb. *αυτης.* [c] ∾ *πας*; *ο απολυων.*
[a] *Or,* do cause thee to offend.

33 Πάλιν ἠκούσατε ὅτι ἐῤῥέθη τοῖς
ἀρχαίοις· Οὐκ ἐπιορκήσεις, ἀποδώσεις
δὲ τῷ Κυρίῳ τοὺς ὅρκους σου· 34 Ἐγὼ
δὲ λέγω ὑμῖν· μὴ ὀμόσαι ὅλως· μήτε ἐν
τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ·
35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι
τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα,
ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως·
36 μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς, ὅτι
οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν
ποιῆσαι. 37 ἔστω δὲ ὁ λόγος ὑμῶν, ναὶ
ναί, οὒ οὔ· τὸ δὲ περισσὸν τούτων ἐκ
τοῦ πονηροῦ ἐστιν.

38 Ἠκούσατε ὅτι ἐῤῥέθη· Ὀφθαλ-
μὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ
ὀδόντος· 39 Ἐγὼ δὲ λέγω ὑμῖν μὴ
ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε
ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα,
στρέψον αὐτῷ καὶ τὴν ἄλλην· 40 καὶ τῷ
θέλοντί σοι κριθῆναι, καὶ τὸν χιτῶνά
σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον·
41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν,
ὕπαγε μετ' αὐτοῦ δύο. 42 τῷ αἰτοῦντί
σε δίδου· καὶ τὸν θέλοντα ἀπὸ σοῦ δανεί-
σασθαι μὴ ἀποστραφῇς.

43 Ἠκούσατε ὅτι ἐῤῥέθη· Ἀγαπή-
σεις τὸν πλησίον σου, καὶ μισήσεις τὸν
ἐχθρόν σου· 44 Ἐγὼ δὲ λέγω ὑμῖν,
ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, [a] εὐλογεῖτε
τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε
[b] τοῖς μισοῦσιν ὑμᾶς", καὶ προσεύχεσθε
ὑπὲρ τῶν [c] ἐπηρεαζόντων ὑμᾶς, καὶ" διω-
κόντων ὑμᾶς· 45 ὅπως γένησθε υἱοὶ τοῦ
πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν
ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ
ἀγαθούς, καὶ βρέχει ἐπὶ δικαίους καὶ
ἀδίκους. 46 ἐὰν γὰρ ἀγαπήσητε τοὺς
ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε;
οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι;
47 καὶ ἐὰν ἀσπάσησθε τοὺς [d] ἀδελφοὺς"
ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ

33 Again, ye have heard that
it hath been said by them of
old time, Thou shalt not for-
swear thyself, but shalt perform
unto the Lord thine oaths.
34 But I say unto you, Swear
not at all, neither by heaven,
for it is God's throne: 35 nor
by the earth, for it is his foot-
stool: neither by Jerusalem,
for it is the city of the great
king. 36 Neither shalt thou
swear by thy head, because thou
canst not make one hair white
or black. 37 But let your com-
munication be Yea, yea: Nay,
nay: for whatsoever is more
than these, cometh of evil.

38 Ye have heard that it hath
been said, An eye for an eye,
and a tooth for a tooth. 39 But
I say unto you, That ye resist
not evil: but whosoever shall
smite thee on thy right cheek,
turn to him the other also.
40 And if any man will sue thee
at the law, and take away thy
coat, let him have thy cloak
also. 41 And whosoever shall
compel thee to go a mile, go
with him twain. 42 Give to
him that asketh thee: and from
him that would borrow of thee,
turn not thou away.

43 Ye have heard, that it hath
been said, Thou shalt love thy
neighbour, and hate thine ene-
my. 44 But I say unto you,
Love your enemies, bless them
that curse you, do good to them
that hate you, and pray for
them which despitefully use you,
and persecute you: 45 that
ye may be the children of your
Father which is in heaven: for
he maketh his sun to rise on
the evil and on the good, and
sendeth rain on the just, and on
the unjust. 46 For if ye love
them which love you, what re-
ward have ye? do not even the
publicans the same? 47 and
if ye salute your brethren only,
what do you more *than others?*

a ⇉ b Rec. τους μισουντας. c → d ∾ φιλους.

do not even the publicans so?
48 Be ye therefore perfect, even
as your Father, which is in
heaven, is perfect.

6. Take heed that ye do not
your alms before men, to be
seen of them: otherwise ye
have no reward [α] of your Father
which is in heaven. 2 There-
fore, when thou doest thine
alms, [β] do not sound a trumpet
before thee, as the hypocrites
do, in the synagogues, and in ŷ
streets, that they may have
glory of men. Verily, I say
unto you, They have their re-
ward. 3 But when thou doest
alms, let not thy left hand know,
what thy right doeth: 4 that
thine alms may be in secret:
and thy Father which seeth
in secret, himself shall reward
thee openly.

5 And when thou prayest,
thou shalt not be as the hypo-
crites are: for they love to pray
standing in the synagogues, and
in the corners of the streets, that
they may be seen of men. Verily
I say unto you, They have their
reward. 6 But thou when thou
prayest, enter into thy closet,
and when thou hast shut thy
door, pray to thy Father which
is in secret, and thy Father
which seeth in secret, shall re-
ward thee openly. 7 But when
ye pray, use not vain repetitions,
as the heathen do. For they
think that they shall be heard
for their much speaking. 8 Be
not ye therefore like unto them:
for your Father knoweth what
things ye have need of, before
ye ask him.

9 After this manner therefore
pray ye: Our Father which art
in heaven, hallowed be thy
name. 10 Thy kingdom come.
Thy will be done, in earth, as
it is in heaven. 11 Give us this

καὶ οἱ [a] τελῶναι" οὕτω ποιοῦσιν; 48 ἔσε-
σθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ
ὑμῶν [b] ὁ ἐν τοῖς οὐρανοῖς" τέλειός ἐστι.

6. Προσέχετε τὴν [c] ἐλεημοσύνην"
ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώ-
πων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε
μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν
τῷ ἐν τοῖς οὐρανοῖς. 2 ὅταν οὖν ποιῇς
ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν
σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν
ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις,
ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων·
ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν
αὐτῶν. 3 σοῦ δὲ ποιοῦντος ἐλεημοσύνην,
μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ
δεξιά σου, 4 ὅπως ᾖ σου ἡ ἐλεημοσύνη
ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων
ἐν τῷ κρυπτῷ [d] αὐτὸς" ἀποδώσει σοι [e] ἐν
τῷ φανερῷ."

5 Καὶ ὅταν προσεύχῃ, οὐκ ἔσῃ ὥσπερ
οἱ ὑποκριταὶ, ὅτι φιλοῦσιν ἐν ταῖς συν-
αγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλα-
τειῶν ἑστῶτες προσεύχεσθαι, ὅπως ἂν
φανῶσι τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν,
ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. 6 σὺ δὲ,
ὅταν προσεύχῃ, εἴσελθε εἰς τὸ ταμιεῖόν
σου, καὶ κλείσας τὴν θύραν σου, πρόσ-
ευξαι τῷ [f] πατρί σου τῷ ἐν τῷ κρυπτῷ·"
καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ
κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.
7 προσευχόμενοι δὲ μὴ βαττολογήσητε,
ὥσπερ οἱ ἐθνικοί· δοκοῦσι γὰρ ὅτι ἐν
τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.
8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ
πατὴρ ὑμῶν ὧν χρείαν ἔχετε, πρὸ τοῦ
ὑμᾶς αἰτῆσαι αὐτόν.

9 Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πά-
τερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω
τὸ ὄνομά σου, 10 ἐλθέτω ἡ βασιλεία σου,
γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ
καὶ ἐπὶ τῆς γῆς· 11 τὸν ἄρτον ἡμῶν τὸν

[a] ∾ —Gb. εθνικοι. [b] ∾ ο ουρανιος. [c] Bz. & Gb. δικαιοσυνην. [d] → [e] ⇉ [f] ∾ πατρι σου εν τῳ κρυπτῳ.
[α] *Or*, with. [β] *Or*, cause not a trumpet to be sounded.

ἐπιούσιον δὸς ἡμῖν σήμερον· 12 καὶ ἄφες
ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς
ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· 13 καὶ μὴ
εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ
ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.ª″ 14 Ἐὰν
γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώ-
ματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ
ὑμῶν ὁ οὐράνιος· 15 ἐὰν δὲ μὴ ἀφῆτε
τοῖς ἀνθρώποις ᵇ τὰ παραπτώματα αὐ-
τῶν,″ οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ
παραπτώματα ὑμῶν.

16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσ-
περ οἱ ὑποκριταὶ, σκυθρωποί· ἀφανί-
ζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως
φανῶσι τοῖς ἀνθρώποις νηστεύοντες·
ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μι-
σθὸν αὐτῶν. 17 σὺ δὲ νηστεύων, ἄλειψαί
σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου
νίψαι· 18 ὅπως μὴ φανῇς τοῖς ἀνθρώποις
νηστεύων, ἀλλὰ τῷ πατρί σου τῷ ἐν
τῷ ᶜ κρυπτῷ″· καὶ ὁ πατήρ σου ὁ βλέπων
ἐν τῷ ᶜ κρυπτῷ″ ἀποδώσει σοιᵈ″.

19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς
ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφα-
νίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ
κλέπτουσι· 20 θησαυρίζετε δὲ ὑμῖν
θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε
σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου
κλέπται οὐ διορύσσουσιν οὐδὲ κλέ-
πτουσιν. 21 ὅπου γάρ ἐστιν ὁ θησαυρὸς
ᵉ ὑμῶν,″ ἐκεῖ ἔσται καὶ ἡ καρδία ᵉ ὑμῶν.″
22 ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλ-
μός· ἐὰν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ,
ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· 23 ἐὰν
δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ
σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ
φῶς τὸ ἐν σοὶ σκότος ἐστὶ, τὸ σκότος
πόσον;

24 Οὐδεὶς δύναται δυσὶ κυρίοις δου-
λεύειν· ἢ γὰρ τὸν ἕνα μισήσει, καὶ τὸν
ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀνθέξεται, καὶ

day our daily bread. 12 And
forgive us our debts, as we for-
give our debtors. 13 And lead
us not into temptation, but
deliver us from evil: for thine
is the kingdom, and the power,
and the glory, for ever, amen.
14 For, if ye forgive men their
trespasses, your heavenly Fa-
ther will also forgive you. 15 But,
if ye forgive not men their tres-
passes, neither will your Father
forgive your trespasses.

16 Moreover, when ye fast, be
not as the hypocrites, of a sad
countenance: for they disfigure
their faces, that they may ap-
pear unto men to fast: verily
I say unto you, They have their
reward. 17 But thou, when
thou fastest, anoint thine head,
and wash thy face: 18 that
thou appear not unto men to
fast, but unto thy Father which
is in secret: and thy Father
which seeth in secret, shall re-
ward thee openly.

19 Lay not up for yourselves
treasures upon earth, where
moth and rust doth corrupt, and
where thieves break through,
and steal. 20 But lay up for
yourselves treasures in heaven,
where neither moth nor rust
doth corrupt, and where thieves
do not break through, nor steal.
21 For where your treasure is,
there will your heart be also.
22 The light of the body is the
eye: if therefore thine eye be
single, thy whole body shall be
full of light. 23 But if thine
eye be evil, thy whole body
shall be full of darkness. If
therefore the light that is in
thee be darkness, how great is
that darkness?

24 No man can serve two
masters: for either he will hate
the one and love the other, or
else he will hold to the one,

ª Rec. add οτι σου εστιν η βασιλεια, και η δυναμις, και η δοξα, εις τους αιωνας αμην. ᵇ ⇄
ᶜ ∾ κρυφαιῳ bis. ᵈ Rec. add εν τῳ φανερῳ. ᵉ ∽ σου bis.

and despise the other. Ye can-
not serve God and mammon.
25 Therefore I say unto you,
Take no thought for your life,
what ye shall eat, or what ye
shall drink, nor yet for your
body, what ye shall put on: is
not the life more than meat?
and the body than raiment?
26 Behold the fowls of the air:
for they sow not, neither do they
reap, nor gather into barns,
yet your heavenly Father feed-
eth them. Are ye not much
better than they? 27 Which
of you by taking thought, can
add one cubit unto his stature?
28 And why take ye thought for
raiment? Consider the lilies
of the field, how they grow:
they toil not, neither do they
spin. 29 And yet I say unto
you, That even Solomon in all
his glory, was not arrayed like
one of these. 30 Wherefore, if
God so clothe the grass of the
field, which to day is, and to
morrow is cast into ỷ oven: shall
he not much more clothe you, O
ye of little faith? 31 Therefore
take no thought, saying, What
shall we eat? or, what shall we
drink? or wherewithal shall
we be clothed? 32 (for after all
these things do ỷ Gentiles seek:)
for your heavenly Father know-
eth ỷ ye have need of all these
things. 33 But seek ye first the
kingdom of God,& his righteous-
ness, & all these things shall be
added unto you. 34 Take there-
fore no thought for ỷ morrow:
for ỷ morrow shall take thought
for ỷ things of itself: sufficient
unto the day is the evil thereof.

7. Judge not, that ye be
not judged. 2 For with what
judgment ye judge, ye shall be
judged: and with what measure
ye mete, it shall be measured
to you again. 3 And why be-
holdest thou the mote that is
in thy brother's eye, but con-
siderest not the beam that is
in thine own eye? 4 or how
wilt thou say to thy brother,
Let me pull out the mote out

*τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε
Θεῷ δουλεύειν καὶ [a] μαμωνᾷ." 25 διὰ
τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ
ὑμῶν, τί φάγητε, [b] καὶ τί πίητε·" μηδὲ
τῷ σώματι ὑμῶν, τί ἐνδύσησθε. οὐχὶ ἡ
ψυχὴ πλεῖόν ἐστι τῆς τροφῆς, καὶ τὸ
σῶμα τοῦ ἐνδύματος; 26 ἐμβλέψατε εἰς
τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπείρου-
σιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν
εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐρά-
νιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον δια-
φέρετε αὐτῶν; 27 τίς δὲ ἐξ ὑμῶν μερι-
μνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν
αὐτοῦ πῆχυν ἕνα; 28 καὶ περὶ ἐνδύματος
τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ
ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει·
29 λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν
πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν
τούτων. 30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ,
σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον
βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν,
οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;
31 μὴ οὖν μεριμνήσητε, λέγοντες· Τί
φάγωμεν, ἢ τί πίωμεν, ἢ τί περιβαλώ-
μεθα; 32 πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζη-
τεῖ· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος
ὅτι χρῄζετε τούτων ἁπάντων· 33 ζητεῖτε
δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ
τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα
προστεθήσεται ὑμῖν· 34 μὴ οὖν μεριμνή-
σητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον με-
ριμνήσει [c] τὰ ἑαυτῆς." ἀρκετὸν τῇ ἡμέρᾳ
ἡ κακία αὐτῆς.*

7. *Μὴ κρίνετε, ἵνα μὴ κριθῆτε· 2 ἐν
ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ
ἐν ᾧ μέτρῳ μετρεῖτε, [d] μετρηθήσεται"
ὑμῖν. 3 Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν
τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ
ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;
4 ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, Ἄφες
ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ*

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[a] Rec. μαμμωνα. [b] ⇉ [c] ∾ εαυτης. [d] Rec. αντιμετρηθησεται.

σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ
σοῦ; 5 ὑποκριτὰ, ἔκβαλε πρῶτον τὴν
δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε
διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ
ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.
6 Μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ, μηδὲ
βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπρο-
σθεν τῶν χοίρων, μήποτε καταπατήσω-
σιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ
στραφέντες ῥήξωσιν ὑμᾶς.
7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε,
καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται
ὑμῖν. 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ
ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοι-
γήσεται. 9 ἢ τίς ἔστιν ἐξ ὑμῶν ἄνθρωπος,
ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ
λίθον ἐπιδώσει αὐτῷ; 10 καὶ ἐὰν ἰχθὺν
αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ; 11 εἰ
οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα
ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ
μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρα-
νοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν;
12 Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποι-
ῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς
ποιεῖτε αὐτοῖς· [a] οὗτος" γάρ ἐστιν ὁ νό-
μος καὶ οἱ προφῆται.
13 Εἰσέλθετε διὰ τῆς στενῆς πύλης·
ὅτι πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ
ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ
πολλοί εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς·
14 [b] τί" στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ
ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι
εἰσὶν οἱ εὑρίσκοντες αὐτήν.
15 Προσέχετε δὲ ἀπὸ τῶν ψευδοπρο-
φητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν
ἐνδύμασι προβάτων, ἔσωθεν δέ εἰσι λύ-
κοι ἅρπαγες. 16 ἀπὸ τῶν καρπῶν αὐτῶν
ἐπιγνώσεσθε αὐτούς· μήτι συλλέγουσιν
ἀπὸ ἀκανθῶν σταφυλὴν, ἢ ἀπὸ τριβόλων
σῦκα; 17 οὕτω πᾶν δένδρον ἀγαθὸν καρ-
ποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον

of thine eye, and behold, a
beam is in thine own eye?
5 Thou hypocrite, first cast out
the beam out of thine own eye:
and then shalt thou see clearly
to cast out the mote out of thy
brother's eye.
6 Give not that which is holy
unto the dogs, neither cast ye
your pearls before swine: lest
they trample them under their
feet, and turn again and rend
you.

7 Ask, and it shall be given
you: seek, and ye shall find:
knock, and it shall be opened
unto you. 8 For every one that
asketh, receiveth: and he that
seeketh, findeth: and to him
ỷ knocketh, it shall be opened.
9 Or what man is there of you,
whom if his son ask bread, will
he give him a stone? 10 or if
he ask a fish, will he give him
a serpent? 11 If ye then being
evil, know how to give good
gifts unto your children, how
much more shall your Father
which is in heaven, give good
things to them that ask him?
12 Therefore all things what-
soever ye would ỷ men should
do to you, do ye even so to
them: for this is the law and
the prophets.

13 Enter ye in at the strait
gate, for wide is the gate, and
broad is the way that leadeth
to destruction, and many there
be which go in thereat: 14 [*] be-
cause strait is the gate, and
narrow is the way which lead-
eth unto life, and few there be
that find it.

15 Beware of false prophets
which come to you in sheep's
clothing, but inwardly they are
ravening wolves. 16 Ye shall
know them by their fruits: Do
men gather grapes of thorns, or
figs of thistles? 17 even so,
every good tree bringeth forth
good fruit: but a corrupt tree

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a ∾ οὕτω. b Rec. ∾ Ὅτι. * *Or, how.*

bringeth forth evil fruit. 18 A
good tree cannot bring forth
evil fruit, neither can a corrupt
tree bring forth good fruit.
19 Every tree that bringeth not
forth good fruit, is hewn down,
and cast into ŷ fire. 20 Where-
fore by their fruits ye shall
know them.

*καρποὺς πονηροὺς ποιεῖ. 18 οὐ δύναται
δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν,
οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς
ποιεῖν. 19 πᾶν δένδρον μὴ ποιοῦν καρ-
πὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλ-
λεται. 20 ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν
ἐπιγνώσεσθε αὐτούς.*

21 Not every one that saith
unto me, Lord, Lord, shall en-
ter into the kingdom of heaven:
but he that doeth the will of
my Father which is in heaven.
22 Many will say to me in that
day, Lord, Lord, have we not
prophesied in thy name? & in
thy name have cast out devils?
and in thy name done many
wonderful works? 23 and then
will I profess unto them, I never
knew you: depart from me, ye
that work iniquity.

*21 Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε,
εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐ-
ρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πα-
τρός μου τοῦ ἐν οὐρανοῖς. 22 πολλοὶ
ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε,
Κύριε, οὐ τῷ σῷ ὀνόματι προεφητεύσα-
μεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξε-
βάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις
πολλὰς ἐποιήσαμεν; 23 καὶ τότε ὁμολο-
γήσω αὐτοῖς· Ὅτι οὐδέποτε ἔγνων ὑμᾶς·
ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν
ἀνομίαν.*

24 Therefore, whosoever hear-
eth these sayings of mine, and
doeth them, I will liken him
unto a wise man, which built
his house upon a rock: 25 and
the rain descended, & the floods
came, and the winds blew, and
beat upon that house: and it
fell not, for it was founded up-
on a rock. 26 And every one
that heareth these sayings of
mine, and doeth them not, shall
be likened unto a foolish man,
which built his house upon the
sand: 27 And the rain descend-
ed, and the floods came, & the
winds blew, and beat upon that
house, and it fell, and great
was the fall of it.

*24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λό-
γους τούτους, καὶ ποιεῖ αὐτούς, ὁμοιώσω
αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησε
τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν· 25 καὶ
κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ
καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον
τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμε-
λίωτο γὰρ ἐπὶ τὴν πέτραν. 26 καὶ πᾶς ὁ
ἀκούων μου τοὺς λόγους τούτους καὶ μὴ
ποιῶν αὐτούς, ὁμοιωθήσεται ἀνδρὶ μωρῷ,
ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ
τὴν ἄμμον· 27 καὶ κατέβη ἡ βροχὴ
καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ
ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ,
καὶ ἔπεσε· καὶ ἦν ἡ πτῶσις αὐτῆς
μεγάλη.*

28 And it came to pass, when
Jesus had ended these sayings,
the people were astonished at
his doctrine. 29 For he taught
them as one having authority,
and not as the scribes.

*28 Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ
Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσ-
σοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ·
29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν
ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.*

8. When he was come down
from the mountain, great mul-
titudes followed him.

*8. Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους,
ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.*

2 Καὶ ἰδοὺ, λεπρὸς [a] ἐλθὼν" προσε-
κύνει αὐτῷ λέγων· Κύριε, ἐὰν θέλῃς,
δύνασαί με καθαρίσαι. 3 Καὶ ἐκτείνας
τὴν χεῖρα, ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέ-
γων· Θέλω, καθαρίσθητι. Καὶ εὐθέως
ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. 4 καὶ λέγει
αὐτῷ ὁ Ἰησοῦς· Ὅρα μηδενὶ εἴπῃς· ἀλλὰ
ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ
προσένεγκε τὸ δῶρον ὃ προσέταξε
[b] Μωσῆς," εἰς μαρτύριον αὐτοῖς.

5 Εἰσελθόντι δὲ [c] αὐτῷ" εἰς Καπερ-
ναοὺμ, προσῆλθεν αὐτῷ ἑκατόνταρχος
παρακαλῶν αὐτὸν, 6 καὶ λέγων· Κύριε,
ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παρα-
λυτικὸς, δεινῶς βασανιζόμενος. 7 Καὶ
λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ ἐλθὼν θε-
ραπεύσω αὐτόν. 8 Καὶ ἀποκριθεὶς ὁ
ἑκατόνταρχος ἔφη· Κύριε, οὐκ εἰμὶ ἱκα-
νὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς·
ἀλλὰ μόνον εἰπὲ [d] λόγῳ," καὶ ἰαθήσεται
ὁ παῖς μου. 9 καὶ γὰρ ἐγὼ ἄνθρωπός
εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν
στρατιώτας· καὶ λέγω τούτῳ· Πορεύθητι,
καὶ πορεύεται· καὶ ἄλλῳ· Ἔρχου, καὶ
ἔρχεται· καὶ τῷ δούλῳ μου· Ποίησον
τοῦτο, καὶ ποιεῖ. 10 Ἀκούσας δὲ ὁ Ἰη-
σοῦς ἐθαύμασε, καὶ εἶπε τοῖς ἀκολου-
θοῦσιν· Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ
Ἰσραὴλ τοσαύτην πίστιν εὗρον. 11 λέγω
δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ
δυσμῶν ἥξουσι, καὶ ἀνακλιθήσονται μετὰ
Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ
βασιλείᾳ τῶν οὐρανῶν. 12 οἱ δὲ υἱοὶ τῆς
βασιλείας ἐκβληθήσονται εἰς τὸ σκότος
τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ
ὁ βρυγμὸς τῶν ὀδόντων. 13 Καὶ εἶπεν ὁ
Ἰησοῦς τῷ [e] ἑκατοντάρχῃ·" Ὕπαγε, καὶ
ὡς ἐπίστευσας γενηθήτω σοι. Καὶ ἰάθη
ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν
Πέτρου εἶδε τὴν πενθερὰν αὐτοῦ βεβλη-

2 And behold, there came a
leper, and worshipped him, say-
ing, Lord, if thou wilt, thou
canst make me clean. 3 And
Jesus put forth his hand, and
touched him, saying, I will, be
thou clean. And immediately
his leprosy was cleansed. 4 And
Jesus saith unto him, See thou
tell no man, but go thy way,
shew thyself to the priest, and
offer the gift that Moses com-
manded, for a testimony unto
them.

5 And when Jesus was en-
tered into Capernaum, there
came unto him a centurion, be-
seeching him, 6 and saying,
Lord, my servant lieth at home
sick of the palsy, grievously tor-
mented. 7 And Jesus saith unto
him, I will come, and heal him.
8 The centurion answered, and
said, Lord, I am not worthy that
thou shouldest come under my
roof: but speak the word only,
and my servant shall be healed.
9 For I am a man under au-
thority, having soldiers under
me: and I say to this man, Go,
and he goeth: and to another,
Come, and he cometh: and to
my servant, Do this, and he
doeth it. 10 When Jesus heard
it, he marvelled, and said to
them that followed, Verily, I say
unto you, I have not found so
great faith, no not in Israel.
11 And I say unto you, That
many shall come from the east
and west, and shall sit down
with Abraham, and Isaac, and
Jacob, in the kingdom of hea-
ven: 12 but the children of the
kingdom shall be cast out into
outer darkness: there shall be
weeping and gnashing of teeth.
13 And Jesus said unto the cen-
turion, Go thy way, and as thou
hast believed, so be it done unto
thee. And his servant was heal-
ed in the selfsame hour.

14 And when Jesus was come
into Peter's house, he saw his
wife's mother laid, and sick of a

[a] ∾ προσελθων. [b] ∾ Μωυσης. [c] Rec. τῳ Ἰησου. [d] Rec. λογον. [e] Rec. εκατονταρχῳ.

fever: 15 and he touched her
hand, and the fever left her: &
she arose, and ministered unto
them.
16 When the even was come,
they brought unto him many
that were possessed with devils:
and he cast out the spirits with
his word, and healed all that
were sick, 17 that it might be
fulfilled which was spoken by
Esaias the prophet, saying, Him-
self took our infirmities, and
bare our sicknesses.
18 Now when Jesus saw great
multitudes about him, he gave
commandment to depart unto
ẏ other side. 19 And a certain
scribe came, and said unto him,
Master, I will follow thee whi-
thersoever thou goest. 20 And
Jesus saith unto him, The foxes
have holes, and the birds of the
air have nests: but the son of
man hath not where to lay his
head. 21 And another of his
disciples said unto him, Lord,
suffer me first to go, and bury
my father. 22 But Jesus said un-
to him, Follow me, and let the
dead bury their dead.

μένην καὶ πυρέσσουσαν. 15 καὶ ἥψατο
τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ
πυρετός· καὶ ἠγέρθη, καὶ διηκόνει [a] αὐτῷ."
16 Ὀψίας δὲ γενομένης προσήνεγκαν
αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέ-
βαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς
κακῶς ἔχοντας ἐθεράπευσεν· 17 ὅπως
πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προ-
φήτου, λέγοντος· Αὐτὸς τὰς ἀσθενείας
ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.
18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους
περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ
πέραν. 19 καὶ προσελθὼν εἷς γραμμα-
τεὺς εἶπεν αὐτῷ· Διδάσκαλε, ἀκολου-
θήσω σοι, ὅπου ἐὰν ἀπέρχῃ. 20 Καὶ
λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φω-
λεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ
κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου
οὐκ ἔχει, ποῦ τὴν κεφαλὴν κλίνῃ. 21 Ἕτε-
ρος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ·
Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν
καὶ θάψαι τὸν πατέρα μου. 22 Ὁ δὲ
Ἰησοῦς εἶπεν αὐτῷ· Ἀκολούθει μοι, καὶ
ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν
νεκρούς.

23 And when he was entered
into a ship, his disciples follow-
ed him. 24 And behold, there
arose a great tempest in ẏ sea,
insomuch ẏ the ship was covered
with the waves: but he was a-
sleep. 25 And his disciples came
to him, and awoke him, saying,
Lord, save us: we perish. 26 And
he saith unto them, Why are ye
fearful, O ye of little faith?
then he arose, and rebuked the
winds and the sea, and there
was a great calm. 27 But the
men marvelled, saying, What
manner of man is this, that even
the winds and the sea obey him?

23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον,
ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.
24 καὶ ἰδού, σεισμὸς μέγας ἐγένετο ἐν τῇ
θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι
ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε.
25 καὶ προσελθόντες οἱ μαθηταὶ[b]" ἤγειραν
αὐτόν, λέγοντες· Κύριε, σῶσον ἡμᾶς,
ἀπολλύμεθα. 26 Καὶ λέγει αὐτοῖς· Τί
δειλοί ἐστε, ὀλιγόπιστοι; Τότε ἐγερθεὶς
ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ,
καὶ ἐγένετο γαλήνη μεγάλη. 27 οἱ δὲ
ἄνθρωποι ἐθαύμασαν, λέγοντες· Ποταπός
ἐστιν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θά-
λασσα ὑπακούουσιν αὐτῷ;

28 And when he was come to the
other side, into the country of
the Gergesenes, there met him

28 Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς
τὴν χώραν τῶν [c] Γαδαρηνῶν," ὑπήντησαν

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a ∾.— Rec. & Gb. αυτοις. b Rec. add αυτου. c ∾.— Rec. & Gb. Γεργεσηνων. ∾ Γερασηνων.

αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνη-
μείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε
μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ
ἐκείνης· 29 καὶ ἰδού, ἔκραξαν, λέγοντες·
Τί ἡμῖν καὶ σοί, [a]Ἰησοῦ″, υἱὲ τοῦ Θεοῦ;
ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς;
30 Ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων
πολλῶν βοσκομένη. 31 οἱ δὲ δαίμονες
παρεκάλουν αὐτόν, λέγοντες· Εἰ ἐκβάλ-
λεις ἡμᾶς, [b]ἐπίτρεψον ἡμῖν ἀπελθεῖν″
εἰς τὴν ἀγέλην τῶν χοίρων. 32 Καὶ εἶπεν
αὐτοῖς· Ὑπάγετε. Οἱ δὲ ἐξελθόντες
ἀπῆλθον εἰς [c]τὴν ἀγέλην τῶν χοίρων·″
καὶ ἰδού, ὥρμησε πᾶσα ἡ ἀγέλη [d]τῶν
χοίρων″ κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασ-
σαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν. 33 οἱ
δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς
τὴν πόλιν ἀπήγγειλαν πάντα, καὶ τὰ τῶν
δαιμονιζομένων. 34 καὶ ἰδού, πᾶσα ἡ
πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ·
καὶ ἰδόντες αὐτόν, παρεκάλεσαν ὅπως
μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

9. Καὶ ἐμβὰς εἰς [e]τὸ″ πλοῖον διεπέ-
ρασε καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.
2 καὶ ἰδού, προσέφερον αὐτῷ παραλυτι-
κὸν ἐπὶ κλίνης βεβλημένον· καὶ ἰδὼν ὁ
Ἰησοῦς τὴν πίστιν αὐτῶν εἶπε τῷ πα-
ραλυτικῷ· Θάρσει, τέκνον, ἀφέωνταί
[f]σοι αἱ ἁμαρτίαι σου.″ 3 Καὶ ἰδού, τινὲς
τῶν γραμματέων εἶπον ἐν ἑαυτοῖς· Οὗτος
βλασφημεῖ. 4 Καὶ [g]ἰδὼν″ ὁ Ἰησοῦς τὰς
ἐνθυμήσεις αὐτῶν εἶπεν· Ἱνατί ὑμεῖς ἐν-
θυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;
5 τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν,
Ἀφέωνταί [h]σου″ αἱ ἁμαρτίαι· ἢ εἰπεῖν,
[i]Ἔγειρε″ καὶ περιπάτει; 6 ἵνα δὲ εἰ-
δῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώ-
που ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, (τότε
λέγει τῷ παραλυτικῷ·) Ἐγερθεὶς ἆρόν
σου τὴν κλίνην, καὶ ὕπαγε εἰς τὸν οἶκόν
σου. 7 Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν

two possessed with devils, com-
ing out of the tombs, exceeding
fierce, so that no man might
pass by that way. 29 And be-
hold, they cried out, saying,
What have we to do with thee,
Jesus thou son of God? art
thou come hither to torment us
before the time? 30 And there
was a good way off from them,
an herd of many swine, feeding.
31 So the devils besought him,
saying, If thou cast us out, suf-
fer us to go away into the herd
of swine. 32 And he said unto
them, Go. And when they were
come out, they went into the
herd of swine: and behold, the
whole herd of swine ran vio-
lently down a steep place into
the sea, and perished in the wa-
ters. 33 And they ỷ kept them,
fled, and went their ways into
the city, and told every thing,
and what was befallen to the
possessed of the devils. 34 And
behold, ỷ whole city came out
to meet Jesus: and when they
saw him, they besought him ỷ
he would depart out of their
coasts.

9. And he entered into a ship,
and passed over, and came into
his own city. 2 And behold,
they brought to him a man sick
of the palsy, lying on a bed: and
Jesus seeing their faith, said un-
to the sick of the palsy, Son,
be of good cheer, thy sins be
forgiven thee. 3 And behold,
certain of ỷ scribes said within
themselves, This man blasphe-
meth. 4 And Jesus knowing
their thoughts, said, Wherefore
think ye evil in your hearts?
5 for whether is easier to say,
Thy sins be forgiven thee: or to
say, Arise, and walk? 6 but ỷ
ye may know that the son of
man hath power on earth to
forgive sins, (then saith he to
the sick of the palsy) Arise,
take up thy bed, and go unto
thine house. 7 And he arose,

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[a] Gb. om. [b] ∾.— Gb. αποστειλον ημας. [c] Gb. τους χοιρους. [d] Gb. om.
[e] → [f] ∾ σου αι αμαρτιαι. [g] ∾ ειδως. [h] Rec. σοι. [i] ∾.— Rec. & Gb. Εγειραι.

and departed to his house. [8] But
when the multitudes saw it, they
marvelled, and glorified God,
which had given such power
unto men.

[9] And as Jesus passed forth
from thence, he saw a man
named Matthew, sitting at the
receipt of custom: and he saith
unto him, Follow me. And he
arose and followed him. [10] And
it came to pass, as Jesus sat at
meat in the house, behold, many
publicans and sinners, came and
sat down with him and his dis-
ciples. [11] And when the Pha-
risees saw it, they said unto his
disciples, Why eateth your mas-
ter with publicans and sinners?
[12] But when Jesus heard *that*,
he said unto them, They that
be whole need not a physician,
but they that are sick. [13] But
go ye and learn what that mean-
eth, I will have mercy and not
sacrifice: for I am not come to
call the righteous, but sinners
to repentance.

[14] Then came to him the dis-
ciples of John, saying, Why do
we and the Pharisees fast oft,
but thy disciples fast not? [15] and
Jesus said unto them, Can the
children of the bridechamber
mourn, as long as ŷ bridegroom
is with them? but the days will
come when ŷ bridegroom shall
be taken from them, and then
shall they fast. [16] No man put-
teth a piece of * new cloth unto
an old garment: for that which
is put in to fill it up, taketh from
the garment, and the rent is
made worse. [17] Neither do men
put new wine into old bottles:
else the bottles break, and the
wine runneth out, & the bottles
perish: but they put new wine
into new bottles, and both are
preserved.

[18] While he spake these things
unto them, behold, there came
a certain ruler and worshipped

οἶκον αὐτοῦ. [8] ἰδόντες δὲ οἱ ὄχλοι [a] ἐθαύ-
μασαν," καὶ ἐδόξασαν τὸν Θεὸν, τὸν δόντα
ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

[9] Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν
ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον,
Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ·
Ἀκολούθει μοι. καὶ ἀναστὰς ἠκολού-
θησεν αὐτῷ. [10] Καὶ ἐγένετο αὐτοῦ ἀνα-
κειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ
τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συν-
ανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς
αὐτοῦ. [11] καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον
τοῖς μαθηταῖς αὐτοῦ· Διατί μετὰ τῶν
τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδά-
σκαλος ὑμῶν; [12] Ὁ δὲ Ἰησοῦς ἀκούσας
εἶπεν [b] αὐτοῖς·" Οὐ χρείαν ἔχουσιν οἱ
ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες.
[13] πορευθέντες δὲ μάθετε τί ἐστιν·
[c] "Ἔλεον" θέλω, καὶ οὐ θυσίαν· οὐ γὰρ
ἦλθον καλέσαι δικαίους, ἀλλ' ἁμαρτω-
λοὺς [d] εἰς μετάνοιαν."

[14] Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ
Ἰωάννου, λέγοντες· Διατί ἡμεῖς καὶ οἱ
Φαρισαῖοι νηστεύομεν πολλὰ, οἱ δὲ μα-
θηταί σου οὐ νηστεύουσι; [15] Καὶ εἶπεν
αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ
τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον μετ'
αὐτῶν ἐστιν ὁ νυμφίος; ἐλεύσονται δὲ
ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμ-
φίος, καὶ τότε νηστεύσουσιν. [16] οὐδεὶς
δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου
ἐπὶ ἱματίῳ παλαιῷ. αἴρει γὰρ τὸ πλή-
ρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον
σχίσμα γίνεται. [17] οὐδὲ βάλλουσιν οἶνον
νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε,
ῥήγνυνται οἱ ἀσκοὶ, καὶ ὁ οἶνος ἐκχεῖται,
καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ βάλλουσιν
οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ [e] ἀμ-
φότεροι" συντηροῦνται.

[18] Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς,
ἰδοὺ, ἄρχων [f] εἷς ἐλθὼν" προσεκύνει

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a ∾ ἐφοβήθησαν. b → c ∾ Ἔλεος. d Gb. om. e Rec. ἀμφότερα. f Rec. ἐλθών.— ∾ εἰσελθών.
* Or, raw, or unwrought cloth.

αὐτῷ λέγων· Ὅτι ἡ θυγάτηρ μου ἄρτι
ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν
χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται. 19 Καὶ
ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ
καὶ οἱ μαθηταὶ αὐτοῦ.

20 Καὶ ἰδού, γυνὴ αἱμοῤῥοοῦσα δώδεκα
ἔτη, προσελθοῦσα ὄπισθεν, ἥψατο τοῦ
κρασπέδου τοῦ ἱματίου αὐτοῦ· 21 ἔλεγε
γὰρ ἐν ἑαυτῇ· Ἐὰν μόνον ἅψωμαι τοῦ
ἱματίου αὐτοῦ, σωθήσομαι. 22 Ὁ δὲ
Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτὴν
εἶπε· Θάρσει, θύγατερ· ἡ πίστις σου
σέσωκέ σε. Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς
ὥρας ἐκείνης.

23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν
τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς
καὶ τὸν ὄχλον θορυβούμενον, 24 [a]λέγει
αὐτοῖς·" Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε
τὸ κοράσιον, ἀλλὰ καθεύδει. Καὶ κατε-
γέλων αὐτοῦ. 25 Ὅτε δὲ ἐξεβλήθη ὁ
ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς
αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. 26 καὶ
ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν
ἐκείνην.

27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ,
ἠκολούθησαν αὐτῷ δύο τυφλοί, κράζοντες
καὶ λέγοντες· Ἐλέησον ἡμᾶς, [b]υἱὲ" Δαυΐδ.
28 Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον
αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰη-
σοῦς· Πιστεύετε ὅτι δύναμαι τοῦτο
ποιῆσαι; Λέγουσιν αὐτῷ· Ναί, Κύριε.
29 Τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν,
λέγων· Κατὰ τὴν πίστιν ὑμῶν γενηθήτω
ὑμῖν. 30 Καὶ ἀνεῴχθησαν αὐτῶν οἱ ὀ-
φθαλμοί· καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰη-
σοῦς, λέγων· Ὁρᾶτε μηδεὶς γινωσκέτω.
31 Οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν
ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

32 Αὐτῶν δὲ ἐξερχομένων, ἰδού, προσ-
ήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαι-
μονιζόμενον. 33 καὶ ἐκβληθέντος τοῦ

him, saying, My daughter is
even now dead: but come, and
lay thy hand upon her, and she
shall live. 19 And Jesus arose,
and followed him, and *so did*
his disciples.

20 (And behold, a woman
which was diseased with an issue
of blood twelve years, came be-
hind him, and touched the hem
of his garment. 21 For she said
within herself, If I may but
touch his garment, I shall be
whole. 22 But Jesus turned him
about, and when he saw her, he
said, Daughter, be of good com-
fort, thy faith hath made thee
whole. And the woman was
made whole from that hour.)

23 And when Jesus came into
the ruler's house, and saw the
minstrels and the people mak-
ing a noise, 24 he said unto
them, Give place, for the maid
is not dead, but sleepeth. And
they laughed him to scorn.
25 But when the people were
put forth, he went in, and took
her by the hand: and the maid
arose. 26 And [a]the fame hereof
went abroad into all that land.

27 And when Jesus departed
thence, two blind men followed
him, crying, and saying, Thou
son of David, have mercy on
us. 28 And when he was come
into the house, the blind men
came to him: and Jesus saith
unto them, Believe ye that I
am able to do this? they said
unto him, Yea, Lord. 29 Then
touched he their eyes, saying,
According to your faith, be it
unto you. 30 And their eyes
were opened: and Jesus straitly
charged them, saying, See that
no man know it. 31 But they,
when they were departed,
spread abroad his fame in all
that country.

32 As they went out, behold,
they brought to him a dumb
man possessed with a devil.
33 And when the devil was cast

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a ∾ ἔλεγεν. b ∾ υἱός. a *Or*, this fame.

out, the dumb spake, and the multitudes marvelled, saying, It was never so seen in Israel.
34 But the Pharisees said, He casteth out the devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.
36 But when he saw the multitudes, he was moved with compassion on them, because they [α] fainted, and were scattered abroad, as sheep having no shepherd.
37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few.
38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

10. And when he had called unto him his twelve disciples, he gave them power [β] *against* unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names of the twelve apostles are these: the first, Simon, who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother:
3 Philip, and Bartholomew, Thomas, and Matthew the publican, James the son of Alphæus, and Lebbæus, whose surname was Thaddæus:
4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:
6 but go rather to the lost sheep of the house of Israel.
7 And as ye go, preach, saying, The kingdom of heaven is at hand:
8 heal the sick, cleanse the

δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες· [a]" Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ.
34 Οἱ δὲ Φαρισαῖοι ἔλεγον· Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν."[b]
36 ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν [c] ἐσκυλμένοι" καὶ ἐῤῥιμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.
37 τότε λέγει τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι·
38 δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

10. Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτά, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ·
3 Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ [d] Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος·"
4 Σίμων ὁ [e] Κανανίτης," καὶ Ἰούδας [f] ὁ" Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.

5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγείλας αὐτοῖς, λέγων· Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε·
6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.
7 πορευόμενοι δὲ κηρύσσετε, λέγοντες· Ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν.
8 Ἀσθενοῦντας

[a] Rec. add Ὅτι. [b] Rec. add ἐν τῷ λαῷ. [c] Rec. ἐκλελυμένοι. [d] → Λεββ. ὁ ἐπικλ.—Alii → ὁ ἐπικλ· Θαδδ. [e] ∾ Καναναῖος. [f] St. & Bz. om. [α] *Or*, were tired and lay down. [β] *Or*. over.

θεραπεύετε, [a] λεπροὺς καθαρίζετε,″ δαι-
μόνια ἐκβάλλετε. δωρεὰν ἐλάβετε, δω-
ρεὰν δότε. 9 μὴ κτήσησθε χρυσὸν, μηδὲ
ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζώνας
ὑμῶν, 10 μὴ πήραν εἰς ὁδὸν, μηδὲ δύο
χιτῶνας, μηδὲ ὑποδήματα, μηδὲ [b] ῥάβ-
δους·″ ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς
αὐτοῦ ἐστιν.

lepers, raise the dead, cast out
devils: freely ye have received,
freely give. 9 [α] Provide neither
gold, nor silver, nor brass in
your purses: 10 nor scrip for
your journey, neither two coats,
neither shoes, nor yet staves:
(for the workman is worthy of
his meat.)

11 Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλ-
θητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι·
κἀκεῖ μείνατε, ἕως ἂν ἐξέλθητε. 12 εἰσ-
ερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε
αὐτήν. 13 καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἀξία,
ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ
μὴ ᾖ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς
ἐπιστραφήτω. 14 καὶ ὃς ἐὰν μὴ δέξηται
ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν,
ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως
ἐκείνης, ἐκτινάξατε τὸν κονιορτὸν τῶν
ποδῶν ὑμῶν. 15 ἀμὴν λέγω ὑμῖν,
ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ
[c] Γομόῤῥων″ ἐν ἡμέρᾳ κρίσεως, ἢ τῇ
πόλει ἐκείνῃ.

11 And into whatsoever city
or town ye shall enter, enquire
who in it is worthy, and there
abide till ye go thence. 12 And
when ye come into an house,
salute it. 13 And if the house
be worthy, let your peace come
upon it: but if it be not worthy,
let your peace return to you.
14 And whosoever shall not re-
ceive you, nor hear your words:
when ye depart out of that house,
or city, shake off the dust of
your feet. 15 Verily I say unto
you, It shall be more tolerable
for the land of Sodom and Go-
morrha in the day of judgment,
than for that city.

16 Ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς
πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν
φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς
αἱ περιστεραί. 17 προσέχετε δὲ ἀπὸ τῶν
ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς εἰς
συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν
μαστιγώσουσιν ὑμᾶς· 18 καὶ ἐπὶ ἡγεμόνας
δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ,
εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.
19 ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μερι-
μνήσητε πῶς ἢ τί λαλήσητε· [d] δοθήσεται
γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε·″
20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ
τὸ Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν
ἐν ὑμῖν. 21 παραδώσει δὲ ἀδελφὸς
ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον·
καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς,
καὶ θανατώσουσιν αὐτούς. 22 καὶ ἔσεσθε

16 Behold, I send you forth as
sheep in the midst of wolves:
be ye therefore wise as serpents,
and [β] harmless as doves. 17 But
beware of men: for they will
deliver you up to the councils,
and they will scourge you in
their synagogues, 18 and ye
shall be brought before govern-
ors and kings for my sake, for
a testimony against them, and
the Gentiles. 19 But when they
deliver you up, take no thought,
how or what ye shall speak, for
it shall be given you in that same
hour what ye shall speak. 20 For
it is not ye that speak, but the
Spirit of your Father, which
speaketh in you. 21 And the
brother shall deliver up the
brother to death, and the father
the child: and the children shall
rise up against their parents, &
cause them to be put to death.
22 And ye shall be hated of all

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[a] Rec. λεπρ. καθαρ., νεκρους εγειρετε, Gb. νεκρ. εγειρ. λεπρ. καθ. → νεκρ. εγειρ. [b] ∾.—Rec.&Gb. ῥαβδον. [c] ∾ Γομοῤῥας. [d] → [α] Or, get. [β] Or, simple.

men for my name's sake: but
he that endureth to the end,
shall be saved.

μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομα
μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος
σωθήσεται.

23 But when they persecute
you in this city, flee ye into another:
for verily I say unto
you, Ye shall not [a] have gone
over the cities of Israel, till the
Son of man be come. 24 The
disciple is not above his master,
nor the servant above his lord.
25 It is enough for the disciple
that he be as his master, and
the servant as his lord: if they
have called the master of the
house Beelzebub, how much
more shall they call them of his
houshold? 26 fear them not
therefore: for there is nothing
covered, that shall not be revealed;
and hid, that shall not
be known. 27 What I tell you
in darkness, *that* speak ye in
light: and what ye hear in the
ear, that preach ye upon the
housetops.

23 [a]Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει
ταύτῃ, φεύγετε εἰς τὴν [a]ἄλλην. ἀμὴν
[b]γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς
πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς
τοῦ ἀνθρώπου. 24 οὐκ ἔστι μαθητὴς
ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ
τὸν κύριον αὐτοῦ. 25 ἀρκετὸν τῷ μαθητῇ,
ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ
[c]ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν
οἰκοδεσπότην Βεελζεβοὺλ [d]ἐπεκάλεσαν,
πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ;
26 μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ
ἐστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται·
καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται.
27 ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν
τῷ φωτί· καὶ ὃ εἰς τὸ οὖς ἀκούετε,
κηρύξατε ἐπὶ τῶν δωμάτων.

28 And fear not them which
kill the body, but are not able
to kill the soul: but rather fear
him which is able to destroy
both soul and body in hell.
29 Are not two sparrows sold for
a farthing? and one of them
shall not fall on the ground
without your Father. 30 But
the very hairs of your head are
all numbered. 31 Fear ye not
therefore, ye are of more value
than many sparrows. 32 Whosoever
therefore shall confess
me before men, him will I confess
also before my Father which
is in heaven. 33 But whosoever
shall deny me before men, him
will I also deny before my Father
which is in heaven.

28 Καὶ μὴ [e]φοβεῖσθε ἀπὸ τῶν [f]ἀποκτενόντων
τὸ σῶμα, τὴν δὲ ψυχὴν μὴ
δυναμένων ἀποκτεῖναι· φοβήθητε δὲ
μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ
σῶμα ἀπολέσαι ἐν γεέννῃ. 29 οὐχὶ δύο
στρουθία ἀσσαρίου πωλεῖται; καὶ ἓν ἐξ
αὐτῶν οὐ πεσεῖται [g]ἐπὶ τὴν γῆν ἄνευ
τοῦ πατρὸς ὑμῶν· 30 ὑμῶν δὲ καὶ αἱ
τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι
εἰσί. 31 μὴ οὖν φοβηθῆτε· πολλῶν
στρουθίων διαφέρετε ὑμεῖς. 32 πᾶς οὖν
ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν
τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ ἐν
αὐτῷ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν
οὐρανοῖς. 33 ὅστις δ' ἂν ἀρνήσηταί με
ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι
αὐτὸν κἀγὼ ἔμπροσθεν τοῦ πατρός μου
τοῦ ἐν οὐρανοῖς.

34 Think not that I am come
to send peace on earth: I came
not to send peace, but a sword.
35 For I am come to set a man

34 Μὴ νομίσητε ὅτι ἦλθον βαλεῖν
εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν
εἰρήνην, ἀλλὰ μάχαιραν. 35 ἦλθον γὰρ

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a Gb. add → ετεραν· και εκ ταυτης διωκωσιν υμας, φευγετε εις την. b → c Bz. τῳ δουλῳ
d Rec. εκαλεσαν e Rec. φοβηθητε. f Rec. αποκτεινοντων. g ⇄ a Or. end, or, finish.

διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐ-
τοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς,
καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς·
36 καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ
αὐτοῦ. 37 ὁ φιλῶν πατέρα ἢ μητέρα
ὑπὲρ ἐμὲ, οὐκ ἔστι μου ἄξιος· καὶ ὁ φι-
λῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ, οὐκ ἔστι
μου ἄξιος· 38 καὶ ὃς οὐ λαμβάνει τὸν
σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω
μου, οὐκ ἔστι μου ἄξιος. 39 ὁ εὑρὼν
τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ
ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν
ἐμοῦ εὑρήσει αὐτήν. 40 ὁ δεχόμενος
ὑμᾶς ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος
δέχεται τὸν ἀποστείλαντά με. 41 ὁ δε-
χόμενος προφήτην εἰς ὄνομα προφήτου
μισθὸν προφήτου λήψεται· καὶ ὁ δεχό-
μενος δίκαιον εἰς ὄνομα δικαίου μισθὸν
δικαίου λήψεται· 42 καὶ ὃς ἐὰν ποτίσῃ
ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ
μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω
ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

11. Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰη-
σοῦς διατάσσων τοῖς δώδεκα μαθηταῖς
αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ
κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δε-
σμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας
[a] δύο" τῶν μαθητῶν αὐτοῦ, 3 εἶπεν
αὐτῷ· Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσ-
δοκῶμεν; 4 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγείλατε
Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε· 5 τυφλοὶ
ἀναβλέπουσι, καὶ χωλοὶ περιπατοῦσι·
λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούου-
σι· νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγ-
γελίζονται· 6 καὶ μακάριός ἐστιν, ὃς ἐὰν
μὴ σκανδαλισθῇ ἐν ἐμοί.

7 Τούτων δὲ πορευομένων, ἤρξατο ὁ
Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου·
Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι;

at variance against his father,
and the daughter against her
mother, and the daughter in
law against her mother in law.
36 And a man's foes *shall be*
they of his own houshold. 37 He
that loveth father or mother
more than me, is not worthy of
me: and he that loveth son or
daughter more than me, is not
worthy of me. 38 And he that
taketh not his cross, and follow-
eth after me, is not worthy of
me. 39 He that findeth his life,
shall lose it: and he that loseth
his life for my sake, shall find it.
40 He that receiveth you, re-
ceiveth me: and he ẏ receiveth
me, receiveth him that sent me.
41 He that receiveth a prophet
in the name of a prophet, shall
receive a prophet's reward: and
he that receiveth a righteous
man, in the name of a righteous
man, shall receive a righteous
man's reward. 42 And whoso-
ever shall give to drink unto
one of these little ones, a cup of
cold water only, in the name of
a disciple, verily I say unto you,
he shall in no wise lose his re-
ward.

11. And it came to pass, when
Jesus had made an end of com-
manding his twelve disciples,
he departed thence to teach and
to preach in their cities.

2 Now when John had heard
in ẏ prison the works of Christ,
he sent two of his disciples,
3 and said unto him, Art thou
he that should come? or do we
look for another? 4 Jesus an-
swered and said unto them, Go
& shew John again those things
which ye do hear and see: 5 the
blind receive their sight, and ẏ
lame walk, ẏ lepers are clean-
sed, and the deaf hear, the dead
are raised up, and ẏ poor have
the gospel preached to them.
6 And blessed is he, whosoever
shall not be offended in me.

7 And as they departed, Jesus
began to say unto ẏ multitudes
concerning John, What went ye
out into the wilderness to see?

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[a] ∾ διὰ.

a reed shaken with the wind?
8 But what went ye out for to
see? a man clothed in soft rai-
ment? behold, they ẏ wear soft
clothing, are in kings' houses.
9 But what went ye out for to
see? a prophet? yea, I say
unto you, and more than a pro-
phet. 10 For this is he of whom
it is written, Behold, I send
my messenger before thy face,
which shall prepare thy way be-
fore thee. 11 Verily I say unto
you, Among them that are born
of women, there hath not risen
a greater than John the Baptist:
notwithstanding, he that is least
in the kingdom of heaven, is
greater than he.

12 And from the days of John
the Baptist, until now, the king-
dom of heaven [a] suffereth vio-
lence, and ẏ violent take it by
force. 13 For all the prophets,
and the law prophesied until
John. 14 And if ye will receive
it, this is Elias which was for
to come. 15 He that hath ears to
hear, let him hear. 16 But
whereunto shall I liken this ge-
neration? It is like unto chil-
dren, sitting in the markets, and
calling unto their fellows, 17 and
saying, We have piped unto you,
and ye have not danced: we
have mourned unto you, and
ye have not lamented. 18 For
John came neither eating nor
drinking, and they say, He hath
a devil. 19 The Son of man
came eating and drinking, and
they say, Behold a man glutton-
ous, and a winebibber, a friend
of publicans and sinners: but
wisdom is justified of her chil-
dren.

20 Then began he to upbraid
the cities wherein most of his
mighty works were done, be-
cause they repented not. 21 Woe
unto thee Chorazin, woe unto
thee Bethsaida: for if ẏ mighty
works which were done in you,
had been done in Tyre & Sidon,
they would have repented long

κάλαμον ὑπὸ ἀνέμου σαλευόμενον;
8 *ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν*
μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ,
οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις
τῶν [a] *βασιλείων*″ *εἰσίν·* 9 *ἀλλὰ τί ἐξ-*
ήλθετε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν,
καὶ περισσότερον προφήτου· 10 *οὗτος*
γάρ ἐστι περὶ οὗ γέγραπται· Ἰδοὺ,
ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ
προσώπου σου, ὃς κατασκευάσει τὴν
ὁδόν σου ἔμπροσθέν σου. 11 *Ἀμὴν*
λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς
γυναικῶν μείζων Ἰωάννου τοῦ βαπτι-
στοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ
τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν.

12 *Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ*
βαπτιστοῦ ἕως ἄρτι, ἡ βασιλεία τῶν
οὐρανῶν βιάζεται, καὶ βιασταὶ ἁρπάζου-
σιν αὐτήν. 13 *πάντες γὰρ οἱ προφῆται*
καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν·
14 *καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν*
Ἠλίας ὁ μέλλων ἔρχεσθαι· 15 *ὁ ἔχων*
ὦτα ἀκούειν, ἀκουέτω. 16 *τίνι δὲ ὁμοι-*
ώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶ
[b] *παιδίοις*″ [c] *ἐν ἀγοραῖς καθημένοις, καὶ*
προσφωνοῦσι τοῖς ἑταίροις αὐτῶν, 17 *καὶ*″
λέγουσιν· Ηὐλήσαμεν ὑμῖν, καὶ οὐκ
ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ
ἐκόψασθε. 18 *Ἦλθε γὰρ Ἰωάννης μήτε*
ἐσθίων μήτε πίνων, καὶ λέγουσι, Δαιμό-
νιον ἔχει. 19 *ἦλθεν ὁ υἱὸς τοῦ ἀνθρώ-*
που ἐσθίων καὶ πίνων, καὶ λέγουσιν,
Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης,
τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδι-
καιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς.

20 *Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις*
ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις
αὐτοῦ, ὅτι οὐ μετενόησαν. 21 *Οὐαί σοι,*
Χοραζὶν, οὐαί σοι, [d] *Βηθσαϊδάν·*″ *ὅτι εἰ*
ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις
αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ

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[a] ∾.—Reo &Gb. *βασιλεων.* [b] Reo. *παιδαριοις.* [c] ∾ *καθ. εν αγορᾳ, α προσφωνουντα τοις εταιροις*(s. *ετεροις*).
[d] ∾ *Βηθσαιδα.* [a] *Or.* is gotten by force, and they that thrust men

καὶ σποδῷ μετενόησαν. 22 *πλὴν λέγω*
ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται
ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. 23 *καὶ σύ,*
Καπερναοὺμ, a*ἡ ἕως τοῦ οὐρανοῦ ὑψω-*
θεῖσα," *ἕως ᾅδου καταβιβασθήσῃ· ὅτι εἰ*
ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ
γενόμεναι ἐν σοὶ, ἔμειναν ἂν μέχρι τῆς
σήμερον. 24 *πλὴν λέγω ὑμῖν, ὅτι γῇ*
Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ
κρίσεως, ἢ σοί.

25 *Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ*
Ἰησοῦς εἶπεν· Ἐξομολογοῦμαί σοι, πά-
τερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι
ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνε-
τῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις.
26 *ναὶ, ὁ πατὴρ, ὅτι οὕτως ἐγένετο εὐ-*
δοκία ἔμπροσθέν σου. 27 *πάντα μοι*
παρεδόθη ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς
ἐπιγινώσκει τὸν υἱὸν, εἰ μὴ ὁ πατήρ·
οὐδὲ τὸν πατέρα τις ἐπιγινώσκει, εἰ μὴ
ὁ υἱὸς, καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀπο-
καλύψαι.

28 *Δεῦτε πρός με πάντες οἱ κοπιῶντες*
καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω
ὑμᾶς. 29 *ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς,*
καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πρᾶός εἰμι καὶ
ταπεινὸς τῇ καρδίᾳ· καὶ εὑρήσετε ἀνά-
παυσιν ταῖς ψυχαῖς ὑμῶν. 30 *ὁ γὰρ*
ζυγός μου χρηστὸς, καὶ τὸ φορτίον μου
ἐλαφρόν ἐστιν.

12. *Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ*
Ἰησοῦς τοῖς σάββασι διὰ τῶν σπορίμων·
οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρ-
ξαντο τίλλειν στάχυας καὶ ἐσθίειν. 2 *οἱ*
δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ· Ἰδοὺ,
οἱ μαθηταί σου ποιοῦσιν, ὃ οὐκ ἔξεστι
ποιεῖν ἐν σαββάτῳ. 3 *Ὁ δὲ εἶπεν αὐ-*
τοῖς· Οὐκ ἀνέγνωτε τί ἐποίησε Δαυῒδ,
*ὅτε ἐπείνασε*b*"* *καὶ οἱ μετ' αὐτοῦ;* 4 *πῶς*
εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ
τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς

ago in sackcloth and ashes.
22 But I say unto you, It shall
be more tolerable for Tyre and
Sidon at the day of judgment,
than for you. 23 And thou Ca-
pernaum, which art exalted un-
to heaven, shalt be brought
down to hell: for if the mighty
works which have been done in
thee, had been done in Sodom,
it would have remained until
this day. 24 But I say unto you,
That it shall be more tolerable
for the land of Sodom, in ẏ day
of judgment, than for thee.

25 At ẏ time Jesus answered,
& said, I thank thee, O Father,
Lord of heaven and earth, be-
cause thou hast hid these things
from the wise and prudent, and
hast revealed them unto babes.
26 Even so, Father, for so it
seemed good in thy sight. 27 All
things are delivered unto me of
my father: and no man know-
eth the son but the father:
neither knoweth any man the
father, save the son, and he to
whomsoever the son will reveal
him.

28 Come unto me all ye
that labour, and are heavy
laden, and I will give you rest.
29 Take my yoke upon you,
and learn of me, for I am meek
and lowly in heart: and ye
shall find rest unto your souls.
30 For my yoke is easy, and my
burden is light.

12. At that time, Jesus went
on the sabbath day through the
corn, and his disciples were an
hungered, and began to pluck
ẏ ears of corn, and to eat. 2 But
when the Pharisees saw it, they
said unto him, Behold, thy dis-
ciples do that which is not law-
ful to do upon the sabbath day.
3 But he said unto them, Have
ye not read what David did
when he was an hungred, and
they that were with him, 4 how
he entered into ẏ house of God,
and did eat ẏ shewbread, which

a ∾ η εως του ουρ. υψωθης.
b Rec. add αυτος.

was not lawful for him to eat,
neither for them which were
with him, but only for yͤ priests?
5 or have ye not read in the
law, how that on yͤ sabbath days
the priests in yͤ temple profane
yͤ sabbath, and are blameless?
6 but I say unto you, That in
this place is *one* greater than yͤ
temple. 7 But if ye had known
what this meaneth, I will have
mercy, & not sacrifice, ye would
not have condemned the guilt-
less. 8 For the Son of man is
Lord even of the sabbath day.

9 And when he was departed
thence, he went into their sy-
nagogue. 10 And, behold, there
was a man which had his hand
withered, and they asked him,
saying, Is it lawful to heal on
the sabbath days? that they
might accuse him. 11 And he
said unto them, What man shall
there be among you, that shall
have one sheep: and if it fall
into a pit on the sabbath day,
will he not lay hold on it, and
lift it out? 12 how much then
is a man better than a sheep?
wherefore it is lawful to do
well on yͤ sabbath days. 13 Then
saith he to yͤ man, Stretch forth
thine hand: and he stretched
it forth, and it was restored
whole, like as yͤ other. 14 Then
the Pharisees went out, and
[a]held a council against him,
how they might destroy him.

15 But when Jesus knew it, he
withdrew himself from thence:
and great multitudes followed
him, and he healed them all,
16 and charged them that they
should not make him known:
17 that it might be fulfilled
which was spoken by Esaias yͤ
prophet, saying, 18 Behold, my
servant whom I have chosen,
my beloved in whom my soul
is well pleased: I will put my
spirit upon him, and he shall
shew judgment to the Gentiles.
19 He shall not strive, nor cry,
neither shall any man hear his
voice in yͤ streets. 20 A bruised
reed shall he not break, and

οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ'
αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις; 5 ἢ
οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάβ-
βασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον
βεβηλοῦσι, καὶ ἀναίτιοί εἰσι; 6 λέγω
δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ [a] μεῖζον″ ἐστὶν
ὧδε. 7 εἰ δὲ ἐγνώκειτε τί ἐστιν· Ἔλε-
ον θέλω καὶ οὐ θυσίαν· οὐκ ἂν κατεδι-
κάσατε τοὺς ἀναιτίους. 8 κύριος γάρ
ἐστι [b] ″ τοῦ σαββάτου ὁ υἱὸς τοῦ ἀν-
θρώπου.

9 Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν
συναγωγὴν αὐτῶν. 10 καὶ ἰδού, ἄνθρω-
πος [c] ἦν τὴν″ χεῖρα ἔχων ξηράν· καὶ
ἐπηρώτησαν αὐτόν, λέγοντες· Εἰ ἔξεστι
τοῖς σάββασι θεραπεύειν; ἵνα κατηγο-
ρήσωσιν αὐτοῦ. 11 Ὁ δὲ εἶπεν αὐτοῖς·
Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἕξει
πρόβατον ἕν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς
σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει
αὐτὸ καὶ ἐγερεῖ; 12 πόσῳ οὖν διαφέρει
ἄνθρωπος προβάτου; ὥστε ἔξεστι τοῖς
σάββασι καλῶς ποιεῖν. 13 Τότε λέγει
τῷ ἀνθρώπῳ· Ἔκτεινον τὴν χεῖρά σου.
Καὶ ἐξέτεινε, καὶ [d] ἀπεκατεστάθη″ ὑγιὴς
ὡς ἡ ἄλλη. 14 οἱ δὲ Φαρισαῖοι συμ-
βούλιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες,
ὅπως αὐτὸν ἀπολέσωσιν.

15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν
ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι
πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας·
16 καὶ ἐπετίμησεν αὐτοῖς, ἵνα μὴ φανερὸν
αὐτὸν ποιήσωσιν· 17 ὅπως πληρωθῇ τὸ
ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέ-
γοντος· 18 Ἰδού, ὁ παῖς μου, ὃν ᾑρέ-
τισα· ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν
ἡ ψυχή μου· θήσω τὸ Πνεῦμά μου ἐπ'
αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ·
19 οὐκ ἐρίσει, οὐδὲ κραυγάσει· οὐδὲ
ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν
αὐτοῦ. 20 κάλαμον συντετριμμένον οὐ

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a ∾.—Rec. & Gb. μείζων. b Rec. add καί. c → d Rec. & Gb ἀποκατεστάθη.

a Or, took counsel.

κατεάξει, καὶ λῖνον τυφόμενον ου σβέσει·
ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν.
21 καὶ [a] ″ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσι.
22 Τότε προσηνέχθη αὐτῷ δαιμονιζό-
μενος τυφλὸς καὶ κωφός· καὶ ἐθεράπευ-
σεν αὐτὸν, ὥστε τὸν τυφλὸν καὶ κωφὸν
καὶ λαλεῖν καὶ βλέπειν. 23 καὶ ἐξίσταντο
πάντες οἱ ὄχλοι, καὶ ἔλεγον· Μήτι οὗτός
ἐστιν ὁ υἱὸς Δαυῒδ; 24 Οἱ δὲ Φαρισαῖοι
ἀκούσαντες εἶπον· Οὗτος οὐκ ἐκβάλλει
τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβοὺλ
ἄρχοντι τῶν δαιμονίων. 25 Εἰδὼς δὲ ὁ
Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν
αὐτοῖς· Πᾶσα βασιλεία μερισθεῖσα καθ'
ἑαυτῆς ἐρημοῦται· καὶ πᾶσα πόλις ἢ
οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ στα-
θήσεται. 26 καὶ εἰ ὁ Σατανᾶς τὸν
Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη·
πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;
27 καὶ εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ
δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλ-
λουσι; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται
κριταί. 28 εἰ δὲ [b] ἐν Πνεύματι Θεοῦ ἐγὼ″
ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ'
ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 29 ἢ πῶς
δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ
ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ διαρπάσαι,
ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρὸν, καὶ
τότε τὴν οἰκίαν αὐτοῦ διαρπάσει; 30 ὁ
μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι· καὶ ὁ
μὴ συνάγων μετ' ἐμοῦ, σκορπίζει.
31 Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρ-
τία καὶ βλασφημία ἀφεθήσεται τοῖς
ἀνθρώποις· ἡ δὲ τοῦ Πνεύματος βλασ-
φημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις.
32 καὶ ὃς ἂν εἴπῃ λόγον κατὰ τοῦ υἱοῦ
τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ'
ἂν εἴπῃ κατὰ τοῦ Πνεύματος τοῦ ἁγίου,
οὐκ ἀφεθήσεται αὐτῷ, οὔτε [c] ἐν τῷ νῦν″
αἰῶνι οὔτε ἐν τῷ μέλλοντι. 33 ἢ ποιήσατε
τὸ δένδρον καλὸν, καὶ τὸν καρπὸν αὐτοῦ

smoking flax shall he not quench,
till he send forth judgment unto
victory. 21 And in his name
shall the Gentiles trust.

22 Then was brought unto
him one possessed with a devil,
blind, and dumb: and he healed
him, insomuch that the blind
and dumb both spake and saw.
23 And all ÿ people were amaz-
ed, and said, Is this the son
of David? 24 but when the
Pharisees heard it, they said,
This *fellow* doth not cast out
devils, but by Beelzebub the
prince of the devils. 25 And
Jesus knew their thoughts, and
said unto them, Every kingdom
divided against itself, is brought
to desolation: and every city or
house divided against itself, shall
not stand. 26 And if Satan cast
out Satan, he is divided against
himself; how shall then his
kingdom stand? 27 and if I
by Beelzebub cast out devils,
by whom do your children cast
them out? therefore they shall
be your judges. 28 But if I cast
out devils by the Spirit of God,
then ÿ kingdom of God is come
unto you. 29 Or else, how can
one enter into a strong man's
house, and spoil his goods, ex-
cept he first bind the strong
man, and then he will spoil his
house. 30 He that is not with
me, is against me: and he that
gathereth not with me, scatter-
eth abroad.

31 Wherefore I say unto you,
All manner of sin & blasphemy
shall be forgiven unto men: but
the blasphemy against the *Holy
Ghost*, shall not be forgiven unto
men. 32 And whosoever speak-
eth a word against the Son of
man, it shall be forgiven him:
but whosoever speaketh against
the Holy Ghost, it shall not be
forgiven him, neither in this
world, neither in the world to
come. 33 Either make the tree
good, and his fruit good: or

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a Rec add εν. b Rec. εγω εν Πν. Θεου c ∾ —. Rec. & Gb. εν τουτῳ τῳ.

else make the tree corrupt, and
his fruit corrupt: for the tree
is known by his fruit. 34 O
generation of vipers, how can
ye, being evil, speak good
things? for out of the abundance of the heart the mouth
speaketh. 35 A good man out
of ẏ good treasure of ẏ heart,
bringeth forth good things: and
an evil man out of the evil
treasure, bringeth forth evil
things. 36 But I say unto you,
That every idle word that men
shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou
shalt be justified, and by thy
words thou shalt be condemned.

38 Then certain of ẏ scribes,
and of the Pharisees, answered,
saying, Master, we would see a
sign from thee. 39 But he answered, and said to them, An
evil and adulterous generation
seeketh after a sign, and there
shall no sign be given to it, but
the sign of the prophet Jonas.
40 For as Jonas was three days
and three nights in the whale's
belly: so shall the Son of man
be three days and three nights
in the heart of ẏ earth. 41 The
men of Nineveh shall rise in
judgment with this generation,
and shall condemn it, because
they repented at the preaching
of Jonas, and behold, a greater
than Jonas is here. 42 The
queen of the south shall rise up
in the judgment with this generation, and shall condemn it:
for she came from the uttermost parts of the earth to hear
the wisdom of Solomon, and
behold, a greater than Solomon
is here.

43 When the unclean spirit
is gone out of a man, he walketh through dry places, seeking
rest, and findeth none. 44 Then
he saith, I will return into my
house from whence I came out;

καλόν· ἢ ποιήσατε τὸ δένδρον σαπρὸν,
καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ
τοῦ καρποῦ τὸ δένδρον γινώσκεται.
34 Γεννήματα ἐχιδνῶν, πῶς δύνασθε
ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ
τοῦ περισσεύματος τῆς καρδίας τὸ στόμα
λαλεῖ. 35 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ
ἀγαθοῦ θησαυροῦ [a]″ ἐκβάλλει [b]″ ἀγαθά·
καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ
θησαυροῦ ἐκβάλλει πονηρά. 36 λέγω δὲ
ὑμῖν, ὅτι πᾶν ῥῆμα ἀργὸν, ὃ ἐὰν λαλή-
σωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ
αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. 37 ἐκ
γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ
τῶν λόγων σου καταδικασθήσῃ.

38 Τότε ἀπεκρίθησάν τινες τῶν γραμ-
ματέων καὶ Φαρισαίων, λέγοντες· Διδά-
σκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.
39 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Γενεὰ
πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ·
καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ
σημεῖον Ἰωνᾶ τοῦ προφήτου. 40 ὥσπερ
γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους
τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως
ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ
τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.
41 ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ
κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κα-
τακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς
τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ, πλεῖον Ἰωνᾶ
ὧδε. 42 βασίλισσα νότου ἐγερθήσεται
ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης,
καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν
περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν
Σολομῶνος· καὶ ἰδοὺ, πλεῖον Σολομῶνος
ὧδε.

43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα
ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι'
ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν, καὶ
οὐχ εὑρίσκει. 44 τότε λέγει· Ἐπιστρέψω
εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον. Καὶ

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[a] Rec. add της καρδιας.   [b] Rec. & Gb. → add τα.

ἐλθὸν εὑρίσκει σχολάζοντα, σεσαρωμένον καὶ κεκοσμημένον. 45 τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.

46 Ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἱστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλῆσαι.
47 εἶπε δέ τις αὐτῷ· Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασι, ζητοῦντές σοι λαλῆσαι. 48 Ὁ δὲ ἀποκριθεὶς εἶπε τῷ εἰπόντι αὐτῷ· Τίς ἐστιν ἡ μήτηρ μου; καὶ τίνες εἰσὶν οἱ ἀδελφοί μου; 49 Καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν· Ἰδοὺ, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. 50 ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

13. Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν· 2 καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοὶ, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἱστήκει.

3 Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων· Ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. 4 καὶ ἐν τῷ σπείρειν αὐτὸν, ἃ μὲν ἔπεσε παρὰ τὴν ὁδόν· καὶ ἦλθε τὰ πετεινὰ, καὶ κατέφαγεν αὐτά.
5 ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς· 6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξηράνθη. 7 ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ ἀπέπνιξαν αὐτά. 8 ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν, ὃ δὲ ἑξή-

and when he is come, he findeth it empty, swept, and garnished.
45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.
47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. 48 But he answered, and said unto him that told him, Who is my mother? and who are my brethren? 49 and he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren. 50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

13. The same day went Jesus out of the house, and sat by the sea side. 2 And great multitudes were gathered together unto him, *so* that he went into a ship, and sat, and the whole multitude stood on the shore. 3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow. 4 And when he sowed, some *seeds* fell by the way side, and the fowls came, and devoured them up. 5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth. 6 And when the sun was up, they were scorched: and because they had not root, they withered away. 7 And some fell among thorns: and the thorns sprung up, & choked them. 8 But other fell into good ground, and brought forth fruit, some an hundredfold, some six-

tyfold, some thirtyfold. 9 Who
hath ears to hear, let him hear.
10 And the disciples came,
& said unto him, Why speakest
thou unto them in parables?
11 he answered, and said unto
them, Because it is given unto
you to know the mysteries of
the kingdom of heaven, but to
them it is not given. 12 For
whosoever hath, to him shall be
given, and he shall have more
abundance: but whosoever hath
not, from him shall be taken
away, even ẏ he hath. 13 There-
fore speak I to them in parables:
because they seeing, see not: &
hearing, they hear not, neither
do they understand. 14 And in
them is fulfilled the prophecy
of Esaias, which saith, By hear-
ing ye shall hear, and shall not
understand: and seeing ye shall
see, & shall not perceive. 15 For
this people's heart is waxed
gross, and their ears are dull of
hearing, and their eyes they
have closed, lest at any time
they should see with their eyes,
and hear with their ears, and
should understand with their
heart, and should be converted,
and I should heal them. 16 But
blessed are your eyes, for they
see: and your ears, for they
hear. 17 For verily I say unto
you, that many prophets, and
righteous men have desired to
see those things which ye see,
and have not seen them: and
to hear those things which ye
hear, and have not heard them.
18 Hear ye therefore the pa-
rable of the sower. 19 When
any one heareth the word of the
kingdom, and understandeth it
not, then cometh the wicked
one, and catcheth away that
which was sown in his heart:
this is he which received seed
by the way side. 20 But he ẏ
received the seed into stony
places, the same is he ẏ heareth
the word, and anon with joy re-
ceiveth it: 21 yet hath he not
root in himself, but dureth for
a while: for when tribulation

κοντα, ὃ δὲ τριάκοντα. 9 ὁ ἔχων ὦτα
ἀκούειν ἀκουέτω.
10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπον
αὐτῷ· Διατί ἐν παραβολαῖς λαλεῖς
αὐτοῖς; 11 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς·
"Ὅτι ὑμῖν δέδοται γνῶναι τὰ μυστήρια
τῆς βασιλείας [a] τῶν οὐρανῶν," ἐκείνοις
δὲ οὐ δέδοται. 12 ὅστις γὰρ ἔχει, δοθή-
σεται αὐτῷ, καὶ περισσευθήσεται· ὅστις
δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθήσεται ἀπ'
αὐτοῦ. 13 διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς
λαλῶ, ὅτι βλέποντες οὐ βλέπουσι, καὶ
ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνιοῦσι.
14 καὶ ἀναπληροῦται [b]" αὐτοῖς ἡ προφη-
τεία Ἡσαΐου, ἡ λέγουσα· Ἀκοῇ ἀκού-
σετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες
βλέψετε, καὶ οὐ μὴ ἴδητε. 15 ἐπαχύνθη
γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς
ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλ-
μοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι
τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκού-
σωσι, καὶ τῇ καρδίᾳ [c] συνιῶσι," καὶ
ἐπιστρέψωσι, καὶ [d] ἰάσωμαι" αὐτούς.
16 Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ, ὅτι
βλέπουσι· καὶ τὰ ὦτα ὑμῶν, ὅτι
ἀκούει. 17 ἀμὴν γὰρ λέγω ὑμῖν, ὅτι
πολλοὶ προφῆται καὶ δίκαιοι ἐπε-
θύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ
εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ
ἤκουσαν.
18 Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν
τοῦ σπείροντος. 19 Παντὸς ἀκούοντος
τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέν-
τος, ἔρχεται ὁ πονηρὸς, καὶ ἁρπάζει τὸ
ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός
ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς. 20 ὁ δὲ
ἐπὶ τὰ πετρώδη σπαρεὶς, οὗτός ἐστιν ὁ
τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς
λαμβάνων αὐτόν· 21 οὐκ ἔχει δὲ ῥίζαν ἐν
ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι· γενο-
μένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν

a → b Rec. add ἐπ'. c ∾.—St. & Elz. & Gb. συνῶσι. d ∾ ἰάσομαι.

λόγον, εὐθὺς σκανδαλίζεται. [22] ὁ δὲ
εἰς τὰς ἀκάνθας σπαρεὶς, οὗτός ἐστιν
ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα
τοῦ αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ
πλούτου συμπνίγει τὸν λόγον, καὶ
ἄκαρπος γίνεται. [23] ὁ δὲ ἐπὶ τὴν γῆν
τὴν καλὴν σπαρεὶς, οὗτός ἐστιν ὁ
τὸν λόγον ἀκούων καὶ συνιών· ὃς δὴ
καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατὸν, ὁ
δὲ ἑξήκοντα, ὁ δὲ τριάκοντα.
[24] Ἄλλην παραβολὴν παρέθηκεν αὐ-
τοῖς, λέγων· Ὡμοιώθη ἡ βασιλεία τῶν
οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν
σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ· [25] ἐν δὲ τῷ
καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ
ὁ ἐχθρὸς καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον
τοῦ σίτου, καὶ ἀπῆλθεν. [26] ὅτε δὲ ἐβλά-
στησεν ὁ χόρτος, καὶ καρπὸν ἐποίησε,
τότε ἐφάνη καὶ τὰ ζιζάνια. [27] προσελθόν-
τες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον
αὐτῷ· Κύριε, οὐχὶ καλὸν σπέρμα ἔσπει-
ρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει
[a] ζιζάνια; [28] Ὁ δὲ ἔφη αὐτοῖς· Ἐχθρὸς
ἄνθρωπος τοῦτο ἐποίησεν. Οἱ δὲ δοῦλοι
εἶπον αὐτῷ· Θέλεις οὖν ἀπελθόντες
[b] συλλέξωμεν αὐτά; [29] Ὁ δὲ ἔφη· Οὔ·
μήποτε συλλέγοντες τὰ ζιζάνια, ἐκρι-
ζώσητε ἅμα αὐτοῖς τὸν σῖτον. [30] ἄφετε
συναυξάνεσθαι ἀμφότερα μέχρι τοῦ
θερισμοῦ· καὶ ἐν [c] καιρῷ τοῦ θερισμοῦ
ἐρῶ τοῖς θερισταῖς· Συλλέξατε πρῶτον
τὰ ζιζάνια, καὶ δήσατε αὐτὰ [d] εἰς δέ-
σμας πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ
σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.
[31] Ἄλλην παραβολὴν παρέθηκεν αὐ-
τοῖς, λέγων· Ὁμοία ἐστὶν ἡ βασιλεία
τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν
ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ·
[32] ὃ μικρότερον μέν ἐστι πάντων τῶν
σπερμάτων· ὅταν δὲ αὐξηθῇ, μεῖζον τῶν
λαχάνων ἐστὶ, καὶ γίνεται δένδρον,

or persecution ariseth because
of the word, by and by he is
offended. [22] He also that re-
ceived seed among the thorns,
is he that heareth the word, and
the care of this world, and the
deceitfulness of riches choke the
word, and he becometh unfruit-
ful. [23] But he that received
seed into the good ground, is he
that heareth the word, and un-
derstandeth it, which also bear-
eth fruit, and bringeth forth,
some an hundredfold, some
sixty, some thirty.
[24] Another parable put he
forth unto them, saying; The
kingdom of heaven is likened
unto a man which sowed good
seed in his field: [25] but while
men slept, his enemy came and
sowed tares among the wheat,
and went his way. [26] But when
the blade was sprung up, and
brought forth fruit, then ap-
peared the tares also. [27] So
the servants of the housholder
came, and said unto him, Sir,
didst not thou sow good seed in
thy field? from whence then
hath it tares? [28] he said unto
them, An enemy hath done this.
The servants said unto him,
Wilt thou then that we go and
gather them up? [29] but he
said, Nay: lest while ye gather
up the tares, ye root up also
the wheat with them. [30] Let
both grow together until the
harvest: and in the time of har-
vest, I will say to the reapers,
Gather ye together first the
tares, and bind them in bundles
to burn them: but gather the
wheat into my barn.
[31] Another parable put he
forth unto them, saying, The
kingdom of heaven is like to a
grain of mustard seed, which a
man took, and sowed in his
field. [32] Which indeed is the
least of all seeds: but when it is
grown, it is the greatest among
herbs, and becometh a tree: so

a Rec. add τα. b Lz. συλλέξομεν. c Rec. add τῷ. d ⇄

that the birds of the air come
and lodge in the branches
thereof.
33 Another parable spake he
unto them, The kingdom of
heaven is like unto leaven,
which a woman took, and hid
in three measures of meal, till
the whole was leavened.

34 All these things spake
Jesus unto the multitude in
parables, and without a parable
spake he not unto them: 35 that
it might be fulfilled which was
spoken by the prophet, saying,
I will open my mouth in para-
bles, I will utter things which
have been kept secret from the
foundation of the world.
36 Then Jesus sent the mul-
titude away, and went into the
house: and his disciples came
unto him, saying, Declare unto
us the parable of the tares of
the field. 37 He answered, and
said unto them, He that soweth
the good seed, is the Son of
man. 38 The field is the world.
The good seed, are the children
of the kingdom: but the tares
are the children of the wicked
one. 39 The enemy that sowed
them, is the devil. The harvest,
is the end of the world. And
the reapers are the angels.
40 As therefore the tares are
gathered and burnt in the fire:
so shall it be in the end of this
world. 41 The Son of man
shall send forth his angels, and
they shall gather out of his
kingdom all [e] things that offend,
and them which do iniquity:
42 and shall cast them into a
furnace of fire: there shall be
wailing and gnashing of teeth.
43 Then shall the righteous
shine forth as the sun, in the
kingdom of their father. Who
hath ears to hear, let him hear.

44 Again, the kingdom of
heaven is like unto treasure hid
in a field: the which when a

ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ
κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.
33 ″Ἄλλην παραβολὴν ἐλάλησεν αὐ-
τοῖς· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρα-
νῶν ζύμῃ, ἣν λαβοῦσα γυνὴ [a] ἐνέκρυψεν″
εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη
ὅλον.
34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς
ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς
παραβολῆς οὐκ ἐλάλει αὐτοῖς· 35 ὅπως
πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου,
λέγοντος· Ἀνοίξω ἐν παραβολαῖς τὸ
στόμα μου· ἐρεύξομαι κεκρυμμένα ἀπὸ
καταβολῆς κόσμου.
36 Τότε ἀφεὶς τοὺς ὄχλους, ἦλθεν εἰς
τὴν οἰκίαν [b] ὁ Ἰησοῦς·″ καὶ προσῆλθον
αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· Φρά-
σον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων
τοῦ ἀγροῦ. 37 Ὁ δὲ ἀποκριθεὶς εἶπεν
αὐτοῖς· Ὁ σπείρων τὸ καλὸν σπέρμα
ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· 38 ὁ δὲ ἀ-
γρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα
οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ
ζιζάνιά εἰσιν οἱ υἱοὶ τοῦ πονηροῦ· 39 ὁ
δὲ ἐχθρὸς ὁ σπείρας αὐτά ἐστιν ὁ διά-
βολος· ὁ δὲ θερισμὸς συντέλεια τοῦ
αἰῶνός ἐστιν· οἱ δὲ θερισταὶ ἄγγελοί
εἰσιν. 40 ὥσπερ οὖν συλλέγεται τὰ
ζιζάνια, καὶ πυρὶ [c] καίεται,″ οὕτως ἔσται
ἐν τῇ συντελείᾳ τοῦ αἰῶνος [d] τούτου.″
41 ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς
ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς
βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ
τοὺς ποιοῦντας τὴν ἀνομίαν, 42 καὶ βα-
λοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός·
ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
ὀδόντων. 43 τότε οἱ δίκαιοι ἐκλάμψουσιν
ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς
αὐτῶν. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.
44 Πάλιν, ὁμοία ἐστὶν ἡ βασιλεία τῶν
οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ

[a] ∾ ἔκρυψεν. [b] ⇄ [c] Rec. κατακαίεται. [d] → [e] *Or*, scandals.

ἀγρῷ, ὃν εὑρὼν ἄνθρωπος ἔκρυψε· καὶ
ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα
ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν
ἐκεῖνον.

man hath found, he hideth, and
for joy thereof goeth and selleth
all that he hath, and buyeth
that field.

45 Πάλιν, ὁμοία ἐστὶν ἡ βασιλεία τῶν
οὐρανῶν ἀνθρώπῳ ἐμπόρῳ, ζητοῦντι κα-
λοὺς μαργαρίτας· 46 [a] εὑρὼν δὲ" ἕνα
πολύτιμον μαργαρίτην, ἀπελθὼν πέ-
πρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν
αὐτόν.

45 Again, the kingdom of
heaven is like unto a merchant
man, seeking goodly pearls:
46 who when he had found one
pearl of great price, he went
and sold all that he had, and
bought it.

47 Πάλιν, ὁμοία ἐστὶν ἡ βασιλεία τῶν
οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θά-
λασσαν, καὶ ἐκ παντὸς γένους συναγα-
γούσῃ· 48 ἥν, ὅτε ἐπληρώθη, ἀναβιβά-
σαντες ἐπὶ τὸν αἰγιαλὸν, καὶ καθίσαντες,
συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ
σαπρὰ ἔξω ἔβαλον. 49 οὕτως ἔσται ἐν
τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται
οἱ ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονηροὺς
ἐκ μέσου τῶν δικαίων. 50 καὶ βαλοῦσιν
αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ
ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
ὀδόντων.

47 Again, the kingdom of
heaven is like unto a net that
was cast into the sea, and ga-
thered of every kind, 48 which,
when it was full, they drew to
shore, and sat down, and ga-
thered the good into vessels,
but cast the bad away. 49 So
shall it be at the end of the
world: the angels shall come
forth, and sever the wicked
from among the just, 50 and
shall cast them into the furnace
of fire: there shall be wailing,
and gnashing of teeth.

51 [b] Λέγει αὐτοῖς ὁ Ἰησοῦς·" Συνήκατε
ταῦτα πάντα; Λέγουσιν αὐτῷ· Ναὶ,
[c] κύριε." 52 Ὁ δὲ εἶπεν αὐτοῖς· Διὰ
τοῦτο πᾶς γραμματεὺς μαθητευθεὶς [d] εἰς
τὴν βασιλείαν" τῶν οὐρανῶν ὅμοιός ἐ-
στιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλ-
λει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ
παλαιά.

51 Jesus saith unto them,
Have ye understood all these
things? they say unto him,
Yea, Lord. 52 Then said he
unto them, Therefore every
scribe which is instructed unto
the kingdom of heaven, is like
unto a man that is an hous-
holder, which bringeth forth
out of his treasure things new
and old.

53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς
τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν·
54 καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ,
ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν,
ὥστε ἐκπλήττεσθαι αὐτοὺς καὶ λέγειν·
Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνά-
μεις; 55 οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος
υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μα-
ριὰμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος
καὶ Ἰωσῆς καὶ Σίμων καὶ Ἰούδας;

53 And it came to pass, that
when Jesus had finished these
parables, he departed thence.
54 And when he was come into
his own country, he taught them
in their synagogue, insomuch ÿ
they were astonished, and said,
Whence hath this man this wis-
dom, and these mighty works?
55 is not this ÿ carpenter's son?
is not his mother called Mary?
and his brethren, James, and
Joses, and Simon, and Judas?

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a Rec. ∾ ος ευρων. b ⇉ c → d Gb τῃ βασιλειᾳ.

56 and his sisters, are they not
all with us? whence then hath
this man all these things? 57 and
they were offended in him. But
Jesus said unto them, A prophet
is not without honour, save in
his own country, and in his own
house. 58 And he did not many
mighty works there, because of
their unbelief.

56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς
ἡμᾶς εἰσι; πόθεν οὖν τούτῳ ταῦτα
πάντα; 57 Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.
Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ ἔστι
προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι
αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. 58 Καὶ οὐκ
ἐποίησεν ἐκεῖ δυνάμεις πολλὰς, διὰ τὴν
ἀπιστίαν αὐτῶν.

14. At that time Herod the
tetrarch heard of the fame of
Jesus, 2 and said unto his serv-
ants, This is John the Baptist,
he is risen from the dead, and
therefore mighty works [*] do
shew forth themselves in him.

14. Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν
Ἡρώδης ὁ τετράρχης τὴν ἀκοὴν Ἰησοῦ,
2 καὶ εἶπε τοῖς παισὶν αὐτοῦ· Οὗτός ἐστιν
Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη
ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνά-
μεις ἐνεργοῦσιν ἐν αὐτῷ.

3 For Herod had laid hold on
John, and bound him, and put
him in prison for Herodias'
sake, his brother Philip's wife.
4 For John said unto him, It is
not lawful for thee to have her.
5 And when he would have put
him to death, he feared the mul-
titude, because they counted
him as a prophet. 6 But when
Herod's birthday was kept, the
daughter of Herodias danced
before them, & pleased Herod.
7 Whereupon he promised with
an oath, to give her whatsoever
she would ask. 8 And she, be-
ing before instructed of her
mother, said, Give me here John
Baptist's head in a charger.
9 And the king was sorry: never-
theless for the oath's sake, and
them which sat with him at
meat, he commanded it to be
given her: 10 and he sent, and
beheaded John in the prison.
11 And his head was brought
in a charger, and given to the
damsel: and she brought it to
her mother. 12 And his dis-
ciples came, and took up the
body, and buried it, and went
and told Jesus.

3 Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰω-
άννην ἔδησεν αὐτὸν καὶ ἔθετο ἐν φυλα-
κῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίπ-
που τοῦ ἀδελφοῦ αὐτοῦ. 4 ἔλεγε γὰρ
αὐτῷ ὁ Ἰωάννης· Οὐκ ἔξεστί σοι ἔχειν
αὐτήν. 5 Καὶ θέλων αὐτὸν ἀποκτεῖναι,
ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην
αὐτὸν εἶχον. 6 γενεσίων δὲ [a] ἀγομένων"
τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ τῆς
Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρεσε τῷ
Ἡρώδῃ· 7 ὅθεν μεθ' ὅρκου ὡμολόγησεν
αὐτῇ δοῦναι ὃ ἐὰν αἰτήσηται. 8 Ἡ δὲ
προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς,
Δός μοι, φησὶν, ὧδε ἐπὶ πίνακι τὴν κε-
φαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 9 Καὶ
ἐλυπήθη ὁ βασιλεύς· διὰ δὲ τοὺς ὅρκους
καὶ τοὺς συνανακειμένους ἐκέλευσε δο-
θῆναι· 10 καὶ πέμψας ἀπεκεφάλισε τὸν
Ἰωάννην ἐν τῇ φυλακῇ. 11 καὶ ἠνέχθη ἡ
κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ
κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς.
12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ
ἦραν τὸ [b] σῶμα," καὶ ἔθαψαν αὐτό· καὶ
ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.

13 When Jesus heard of it, he
departed thence by ship, into a
desert place apart: and when
the people had heard thereof,

13 Καὶ ἀκούσας ὁ Ἰησοῦς ἀνεχώρη-
σεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον
κατ' ἰδίαν. καὶ ἀκούσαντες οἱ ὄχλοι

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[a] ∾ γενομένων. [b] ∾ πτῶμα. [*] Or, are wrought by him.

ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πό-
λεων.
14 Καὶ ἐξελθὼν [a] ὁ Ἰησοῦς" εἶδε πολὺν
ὄχλον, καὶ ἐσπλαγχνίσθη [b] ἐπ' αὐτοῖς,"
καὶ ἐθεράπευσε τοὺς ἀῤῥώστους αὐτῶν.
15 Ὀψίας δὲ γενομένης, προσῆλθον
αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· Ἔρη-
μός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρ-
ῆλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα
ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν
ἑαυτοῖς βρώματα. 16 Ὁ δὲ Ἰησοῦς εἶπεν
αὐτοῖς· Οὐ χρείαν ἔχουσιν ἀπελθεῖν·
δότε αὐτοῖς ὑμεῖς φαγεῖν. 17 Οἱ δὲ λέ-
γουσιν αὐτῷ· Οὐκ ἔχομεν ὧδε εἰ μὴ
πέντε ἄρτους καὶ δύο ἰχθύας. 18 Ὁ δὲ
εἶπε· Φέρετέ μοι αὐτοὺς ὧδε. 19 Καὶ κε-
λεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ
τοὺς χόρτους, [c]" λαβὼν τοὺς πέντε ἄρτους
καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν
οὐρανὸν, εὐλόγησε· καὶ κλάσας, ἔδωκε
τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθη-
ταὶ τοῖς ὄχλοις. 20 καὶ ἔφαγον πάντες,
καὶ ἐχορτάσθησαν· καὶ ἦραν τὸ περισ-
σεῦον τῶν κλασμάτων, δώδεκα κοφίνους
πλήρεις. 21 οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες
ὡσεὶ πεντακισχίλιοι, χωρὶς γυναικῶν
καὶ παιδίων.

22 Καὶ εὐθέως ἠνάγκασεν [d]" τοὺς μα-
θητὰς [e]" ἐμβῆναι εἰς τὸ πλοῖον, καὶ προ-
άγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπο-
λύσῃ τοὺς ὄχλους. 23 καὶ ἀπολύσας
τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος κατ'
ἰδίαν προσεύξασθαι. ὀψίας δὲ γενομένης,
μόνος ἦν ἐκεῖ. 24 τὸ δὲ πλοῖον ἤδη μέσον
τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ
τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος.
25 Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς
[f] ἀπῆλθε" πρὸς αὐτοὺς [g]" περιπατῶν ἐπὶ
τῆς θαλάσσης. 26 καὶ ἰδόντες αὐτὸν οἱ
μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα
ἐταράχθησαν, λέγοντες· Ὅτι φάντασμά

they followed him on foot, out
of the cities.

14 And Jesus went forth, and
saw a great multitude, and was
moved with compassion toward
them, and he healed their sick.
15 And when it was evening,
his disciples came to him, say-
ing, This is a desert place, and
the time is now past; send the
multitude away, that they may
go into the villages, and buy
themselves victuals. 16 But
Jesus said unto them, They
need not depart; give ye them
to eat. 17 And they say unto
him, We have here but five
loaves, and two fishes. 18 He
said, Bring them hither to me.
19 And he commanded the mul-
titude to sit down on the grass,
and took the five loaves, and
the two fishes, and looking up to
heaven, he blessed, and brake,
and gave the loaves to his dis-
ciples, and the disciples to the
multitude. 20 And they did
all eat, and were filled: and
they took up of the fragments
that remained twelve baskets
full. 21 And they that had
eaten, were about five thou-
sand men, beside women and
children.

22 And straightway Jesus con-
strained his disciples to get into
a ship, and to go before him
unto the other side, while he
sent the multitudes away.
23 And when he had sent the
multitudes away, he went up
into a mountain apart to pray:
and when the evening was
come, he was there alone:
24 but the ship was now in the
midst of the sea, tossed with
waves: for the wind was con-
trary.
25 And in the fourth watch of
ꝥ night, Jesus went unto them,
walking on the sea. 26 And when
the disciples saw him walking
on the sea, they were troubled,

a ⇄ b Rec. ἐπ' αὐτους. c Rec. add και. d Rec. add ὁ Ἰησους. e Rec. add αὐτου.
f ∾ ἠλθε. g Rec. add ὁ Ἰησους.

saying, It is a spirit: & they cried out for fear. 27 But straightway Jesus spake unto them, saying, Be of good cheer: it is I, be not afraid. 28 And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water. 29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. 30 But when he saw the wind [a] boisterous, he was afraid: and beginning to sink, he cried, saying, Lord save me. 31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? 32 and when they were come into the ship, the wind ceased. 33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the son of God.

34 And when they were gone over, they came into ẏ land of Gennesaret. 35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased, 36 and besought him, that they might only touch the hem of his garment; and as many as touched, were made perfectly whole.

15. Then came to Jesus scribes & Pharisees, which were of Jerusalem, saying, 2 Why do thy disciples transgress ẏ tradition of ẏ elders? for they wash not their hands when they eat bread. 3 But he answered, and said unto them, Why do you also transgress the commandment of God by your tradition? 4 for God commanded, saying, Honour thy father and mother: and he that curseth father or mother, let him die the death. 5 But ye say, Whosoever shall

ἐστι· καὶ ἀπὸ τοῦ φόβου ἔκραξαν. 27 εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων· Θαρσεῖτε· ἐγώ εἰμι, μὴ φοβεῖσθε. 28 Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε· Κύριε, εἰ σὺ εἶ, κέλευσόν με πρός σε ἐλθεῖν ἐπὶ τὰ ὕδατα. 29 Ὁ δὲ εἶπεν· Ἐλθέ. Καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν. 30 βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη· καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξε, λέγων· Κύριε, σῶσόν με. 31 Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ· Ὀλιγόπιστε, εἰς τί ἐδίστασας; 32 Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος· 33 οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσεκύνησαν αὐτῷ, λέγοντες· Ἀληθῶς Θεοῦ υἱὸς εἶ.

34 Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέτ. 35 καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας· 36 καὶ παρεκάλουν αὐτὸν, ἵνα μόνον ἅψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἥψαντο, διεσώθησαν.

15. Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ Φαρισαῖοι, λέγοντες· 2 Διατί οἱ μαθηταί σου παραβαίνουσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. 3 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; 4 ὁ γὰρ Θεὸς [a] ἐνετείλατο, λέγων· Τίμα" τὸν πατέρα [b]"καὶ τὴν μητέρα· καί· Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω· 5 Ὑμεῖς δὲ λέγετε, Ὃς ἂν

[a] ∾ εἶπε· Τίμα.   [b] Rec. add σου.   [a] Or, strong.

εἴπῃ τῷ πατρὶ ἢ τῇ μητρί· Δῶρον, ὃ ἐὰν
ἐξ ἐμοῦ ὠφεληθῇς, [a] καὶ″ οὐ μὴ [b] τιμή-
σῃ″ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα
αὐτοῦ· 6 καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ
Θεοῦ διὰ τὴν παράδοσιν ὑμῶν. 7 ὑπο-
κριταὶ, καλῶς προεφήτευσε περὶ ὑμῶν
Ἡσαΐας, λέγων· 8 [c] Ἐγγίζει μοι″ ὁ
λαὸς οὗτος [d] τῷ στόματι αὐτῶν, καὶ″
τοῖς χείλεσί με τιμᾷ· ἡ δὲ καρδία αὐ-
τῶν πόῤῥω ἀπέχει ἀπ᾽ ἐμοῦ. 9 μάτην δὲ
σέβονταί με, διδάσκοντες διδασκαλίας,
ἐντάλματα ἀνθρώπων.

10 Καὶ προσκαλεσάμενος τὸν ὄχλον,
εἶπεν αὐτοῖς· Ἀκούετε καὶ συνίετε· 11 οὐ
τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν
ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ
στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον.

12 Τότε προσελθόντες οἱ μαθηταὶ αὐ-
τοῦ εἶπον αὐτῷ· Οἶδας ὅτι οἱ Φαρισαῖοι
ἀκούσαντες τὸν λόγον ἐσκανδαλίσθη-
σαν; 13 Ὁ δὲ ἀποκριθεὶς εἶπε· Πᾶσα
φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου
ὁ οὐράνιος, ἐκριζωθήσεται. 14 ἄφετε
αὐτούς· ὁδηγοί εἰσι τυφλοὶ τυφλῶν· τυ-
φλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι
εἰς βόθυνον πεσοῦνται. 15 Ἀποκριθεὶς
δὲ ὁ Πέτρος εἶπεν αὐτῷ· Φράσον ἡμῖν
τὴν παραβολὴν ταύτην. 16 Ὁ δὲ Ἰησοῦς
εἶπεν· Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε;
17 οὔπω νοεῖτε, ὅτι πᾶν τὸ εἰσπορευό-
μενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χω-
ρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; 18 τὰ
δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ
τῆς καρδίας ἐξέρχεται, κἀκεῖνα κοινοῖ
τὸν ἄνθρωπον. 19 ἐκ γὰρ τῆς καρδίας
ἐξέρχονται διαλογισμοὶ πονηροὶ, φόνοι,
μοιχεῖαι, πορνεῖαι, κλοπαὶ, ψευδομαρ-
τυρίαι, βλασφημίαι. 20 ταῦτά ἐστι τὰ
κοινοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις
χερσὶ φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς

say to his father or his mother,
It is a gift by whatsoever thou
mightest be profited by me,
6 and honour not his father or
his mother, *he shall be free.*
Thus have ye made the com-
mandment of God of none effect
by your tradition. 7 Ye hypo-
crites, well did Esaias prophesy
of you, saying, 8 This people
draweth nigh unto me with their
mouth, and honoureth me with
their lips: but their heart is far
from me. 9 But in vain they do
worship me, teaching for doc-
trines, the commandments of
men.

10 And he called the multi-
tude, and said unto them, Hear
and understand. 11 Not that
which goeth into the mouth de-
fileth a man: but that which
cometh out of the mouth, this
defileth a man.

12 Then came his disciples, and
said unto him, Knowest thou
that the Pharisees were offend-
ed after they heard this saying?
13 but he answered, and said,
Every plant which my heavenly
father hath not planted, shall
be rooted up. 14 Let them alone:
they be blind leaders of ÿ blind.
And if the blind lead the blind,
both shall fall into the ditch.
15 Then answered Peter, and
said unto him, Declare unto us
this parable. 16 And Jesus said,
Are ye also yet without under-
standing? 17 do not ye yet un-
derstand, that whatsoever en-
tereth in at the mouth, goeth
into the belly, and is cast out
into the draught? 18 but those
things which proceed out of
the mouth, come forth from
the heart, and they defile the
man. 19 For out of the heart
proceed evil thoughts, mur-
ders, adulteries, fornications,
thefts, false witness, blasphe-
mies. 20 These are the things
which defile a man: but to eat
with unwashen hands, defileth
not a man.

21 Then Jesus went thence,

a → b ∾ τιμησει c Gb. om d Gb. om.

and departed into the coasts of
Tyre and Sidon. 22 And behold,
a woman of Canaan came out of
the same coasts, and cried unto
him, saying, Have mercy on me,
O Lord, thou son of David, my
daughter is grievously vexed
with a devil. 23 But he answer-
ed her not a word. And his dis-
ciples came, and besought him,
saying, Send her away, for she
crieth after us. 24 But he answer-
ed, and said, I am not sent, but
unto the lost sheep of the house
of Israel. 25 Then came she,
and worshipped him, saying,
Lord, help me. 26 But he
answered, and said, It is not
meet to take the children's
bread, and to cast it to dogs.
27 And she said, Truth Lord:
yet the dogs eat of the crumbs
which fall from their mas-
ters' table. 28 Then Jesus an-
swered, and said unto her,
O woman, great is thy faith:
be it unto thee even as thou
wilt. And her daughter was
made whole from that very
hour.

29 And Jesus departed from
thence, and came nigh unto the
sea of Galilee, and went up into
a mountain, and sat down there.
30 And great multitudes came
unto him, having with them
those that were lame, blind,
dumb, maimed, and many
others, and cast them down
at Jesus' feet, and he healed
them: 31 insomuch that the
multitude wondered, when
they saw the dumb to speak,
the maimed to be whole, the
lame to walk, and the blind to
see: and they glorified the
God of Israel.

32 Then Jesus called his dis-
ciples unto him, and said, I have
compassion on the multitude,
because they continue with me
now three days, and have no-
thing to eat: and I will not send
them away fasting, lest they

ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶ-
νος. 22 καὶ ἰδοὺ, γυνὴ Χαναναία ἀπὸ τῶν
ὁρίων ἐκείνων ἐξελθοῦσα ἐκραύγασεν
αὐτῷ, λέγουσα· Ἐλέησόν με, κύριε, υἱὲ
Δαυΐδ· ἡ θυγάτηρ μου κακῶς δαιμονίζε-
ται. 23 Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον.
καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ
ἠρώτων αὐτὸν, λέγοντες· Ἀπόλυσον
αὐτὴν, ὅτι κράζει ὄπισθεν ἡμῶν. 24 Ὁ
δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἀπεστάλην εἰ
μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου
Ἰσραήλ. 25 Ἡ δὲ ἐλθοῦσα [a]προσεκύ-
νει" αὐτῷ λέγουσα· Κύριε, βοήθει μοι.
26 Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἔστι κα-
λὸν λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ
βαλεῖν τοῖς κυναρίοις. 27 Ἡ δὲ εἶπε·
Ναὶ, κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει
ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς
τραπέζης τῶν κυρίων αὐτῶν. 28 Τότε
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ· Ὦ
γύναι, μεγάλη σου ἡ πίστις· γενηθήτω
σοι ὡς θέλεις. Καὶ ἰάθη ἡ θυγάτηρ
αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθε
παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ
ἀναβὰς εἰς τὸ ὄρος, ἐκάθητο ἐκεῖ. 30 καὶ
προσῆλθον αὐτῷ ὄχλοι πολλοὶ, ἔχοντες
μεθ' ἑαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς,
κυλλοὺς, καὶ ἑτέρους πολλοὺς, καὶ ἔρ-
ριψαν αὐτοὺς παρὰ τοὺς πόδας [b]τοῦ Ἰη-
σοῦ," καὶ ἐθεράπευσεν αὐτούς· 31 ὥστε
τοὺς ὄχλους θαυμάσαι, βλέποντας κω-
φοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς, χωλοὺς
περιπατοῦντας, καὶ τυφλοὺς βλέποντας·
καὶ ἐδόξασαν τὸν Θεὸν Ἰσραήλ.

32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος
τοὺς μαθητὰς αὐτοῦ εἶπε· Σπλαγχνίζο-
μαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη [c]ἡμέραι"
τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι
τί φάγωσι. καὶ ἀπολῦσαι αὐτοὺς νήστεις
οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.

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[a] ∾ προσεκύνησεν. [b] ∾ αὐτοῦ. [c] Rec. ἡμέρας.

33 Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ·
Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι,
ὥστε χορτάσαι ὄχλον τοσοῦτον; 34 Καὶ
λέγει αὐτοῖς ὁ Ἰησοῦς· Πόσους ἄρτους
ἔχετε; Οἱ δὲ εἶπον· Ἑπτὰ, καὶ ὀλίγα
ἰχθύδια. 35 Καὶ ἐκέλευσε τοῖς ὄχλοις
ἀναπεσεῖν ἐπὶ τὴν γῆν· 36 καὶ λαβὼν
τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας, εὐ-
χαριστήσας ἔκλασε, καὶ ἔδωκε τοῖς μα-
θηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὄχλῳ.
37 καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν·
καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων,
ἑπτὰ σπυρίδας πλήρεις. 38 οἱ δὲ ἐσθί-
οντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς
γυναικῶν καὶ παιδίων. 39 καὶ ἀπολύσας
τοὺς ὄχλους [a] ἐνέβη" εἰς τὸ πλοῖον, καὶ
ἦλθεν εἰς τὰ ὅρια Μαγδαλά.

16. Καὶ προσελθόντες οἱ Φαρισαῖοι
καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτη-
σαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπι-
δεῖξαι αὐτοῖς. 2 ὁ δὲ ἀποκριθεὶς εἶπεν
αὐτοῖς· Ὀψίας γενομένης λέγετε, Εὐδία·
πυῤῥάζει γὰρ ὁ οὐρανός. 3 Καὶ πρωΐ·
Σήμερον χειμών· πυῤῥάζει γὰρ στυ-
γνάζων ὁ οὐρανός. [b] Ὑποκριταὶ," τὸ μὲν
πρόσωπον τοῦ οὐρανοῦ γινώσκετε δια-
κρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ
δύνασθε; 4 γενεὰ πονηρὰ καὶ μοιχαλὶς
σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθή-
σεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ [c] τοῦ
προφήτου." Καὶ καταλιπὼν αὐτοὺς,
ἀπῆλθε.

5 Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς
τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν.
6 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ὁρᾶτε καὶ
προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων
καὶ Σαδδουκαίων. 7 Οἱ δὲ διελογίζοντο
ἐν ἑαυτοῖς, λέγοντες· Ὅτι ἄρτους οὐκ
ἐλάβομεν. 8 Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν [d]"·
Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι,
ὅτι ἄρτους οὐκ ἐλάβετε; 9 οὔπω νοεῖτε,

faint in the way. 33 And his dis-
ciples say unto him, Whence
should we have so much bread
in the wilderness, as to fill so
great a multitude? 34 and Je-
sus saith unto them, How many
loaves have ye? and they said,
Seven, and a few little fishes.
35 And he commanded the mul-
titude to sit down on ẏ ground.
36 And he took the seven loaves
and the fishes, and gave thanks,
and brake them, and gave to
his disciples, and the disciples
to the multitude. 37 And they
did all eat, and were filled: &
they took up of ẏ broken meat
that was left, seven baskets full.
38 And they that did eat, were
four thousand men, beside
women and children. 39 And
he sent away the multitude, &
took ship, and came into the
coasts of Magdala.

16. The Pharisees also, with
the Sadducees, came, & tempt-
ing, desired him that he would
shew them a sign from heaven.
2 He answered, and said unto
them, When it is evening, ye
say, *It will be* fair weather: for
the sky is red. 3 And in the
morning, *It will be* foul weather
to day: for the sky is red and
lowring. O ye hypocrites, ye
can discern the face of the sky,
but can ye not discern the signs
of the times? 4 A wicked and
adulterous generation seeketh
after a sign, and there shall no
sign be given unto it, but the
sign of the prophet Jonas. And
he left them, and departed.

5 And when his disciples were
come to the other side, they had
forgotten to take bread. 6 Then
Jesus said unto them, Take
heed and beware of the leaven
of the Pharisees, and of the
Sadducees. 7 And they rea-
soned among themselves, say-
ing, *It is* because we have taken
no bread. 8 Which when Jesus
perceived, he said unto them,
O ye of little faith, why reason
ye among yourselves, because
ye have brought no bread? 9 do

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[a] Gb. ἀνέβη. [b] ⇉ [c] → [d] Rec. add αὐτοῖς

ye not yet understand, neither remember the five loaves
of the five thousand, and how
many baskets ye took up?
10 neither the seven loaves of
the four thousand, and how
many baskets ye took up?
11 how is it that ye do not understand, that I spake it not to
you concerning bread, that ye
should beware of the leaven of
the Pharisees, and of the Sadducees? 12 Then understood
they how that he bade them not
beware of the leaven of bread:
but of the doctrine of the Pharisees, and of the Sadducees.

13 When Jesus came into the
coasts of Cæsarea Philippi, he
asked his disciples, saying,
Whom do men say, that I, the
Son of man, am? 14 and they
said, Some *say that thou art*
John the Baptist, some Elias,
and others Jeremias, or one of
the prophets. 15 He saith unto
them, But whom say ye that I
am? 16 and Simon Peter answered, and said, Thou art
Christ the son of the living God.
17 And Jesus answered, and said
unto him, Blessed art thou Simon Bar-jona: for flesh and
blood hath not revealed it unto
thee, but my Father which is
in heaven. 18 And I say also
unto thee, that thou art Peter,
and upon this rock I will build
my church: and the gates of
hell shall not prevail against it.
19 And I will give unto thee the
keys of the kingdom of heaven:
and whatsoever thou shalt bind
on earth, shall be bound in
heaven: and whatsoever thou
shalt loose on earth, shall be
loosed in heaven. 20 Then
charged he his disciples that
they should tell no man that he
was Jesus the Christ.

21 From that time forth began
Jesus to shew unto his disciples,
how that he must go unto Jerusalem, and suffer many things
of the elders and chief priests
and scribes, and be killed, and

οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν
πεντακισχιλίων, καὶ πόσους κοφίνους
ἐλάβετε; 10 οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν
τετρακισχιλίων, καὶ πόσας σπυρίδας
ἐλάβετε; 11 πῶς οὐ νοεῖτε, ὅτι οὐ περὶ
[a] ἄρτων" [b] εἶπον ὑμῖν προσέχειν" ἀπὸ
τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων; 12 Τότε συνῆκαν, ὅτι οὐκ εἶπε
προσέχειν ἀπο τῆς ζύμης τοῦ ἄρτου,
ἀλλ' ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων
καὶ Σαδδουκαίων.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη
Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς
μαθητὰς αὐτοῦ, λέγων· Τίνα [c] με" λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ
ἀνθρώπου; 14 Οἱ δὲ εἶπον· Οἱ μὲν Ἰωάννην τὸν βαπτιστήν· ἄλλοι δὲ Ἠλίαν·
ἕτεροι δὲ Ἱερεμίαν, ἢ ἕνα τῶν προφητῶν. 15 Λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα
με λέγετε εἶναι; 16 Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε· Σὺ εἶ ὁ Χριστὸς, ὁ
υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. 17 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος
εἶ, Σίμων βὰρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα
οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ πατήρ μου
ὁ ἐν τοῖς οὐρανοῖς. 18 κἀγὼ δὲ σοὶ λέγω,
ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ
οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς. 19 καὶ
δώσω σοὶ τὰς κλεῖς τῆς βασιλείας τῶν
οὐρανῶν· καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς,
ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ
ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον
ἐν τοῖς οὐρανοῖς. 20 Τότε [d] διεστείλατο"
τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδενὶ εἴπωσιν,
ὅτι αὐτός ἐστιν [e]" ὁ Χριστός.

21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν
ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ
παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι,

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a ∾—. Rec. & Gb. αρτου. b ∾ ειπον υμιν· Προσεχετε ∾ ειπον υμιν; Προσεχετε δε. c –
d ∾ επετιμησεν. e Rec. add Ιησους.

καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. 22 καὶ
προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο
ἐπιτιμᾷν αὐτῷ, λέγων· Ἵλεώς σοι, κύριε·
οὐ μὴ ἔσται σοι τοῦτο. 23 Ὁ δὲ στρα-
φεὶς εἶπε τῷ Πέτρῳ· Ὕπαγε ὀπίσω μου,
Σατανᾶ, σκάνδαλόν μου εἶ· ὅτι οὐ φρο-
νεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.
24 Τότε ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς
αὐτοῦ· Εἴ τις θέλει ὀπίσω μου ἐλθεῖν,
ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν
σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι.
25 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ
σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπο-
λέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ,
εὑρήσει αὐτήν. 26 τί γὰρ ὠφελεῖται
ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ,
τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώ-
σει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς
αὐτοῦ; 27 μέλλει γὰρ ὁ υἱὸς τοῦ ἀν-
θρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς
αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ
τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν
αὐτοῦ. 28 ἀμὴν λέγω ὑμῖν, εἰσί τινες
[a] ὧδε ἑστῶτες," οἵτινες οὐ μὴ γεύσωνται
θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀν-
θρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.
17. Καὶ μεθ' ἡμέρας ἓξ παραλαμβάνει
ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ
Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀνα-
φέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.
2 καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν,
καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ
ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ
ὡς τὸ φῶς. 3 καὶ ἰδοὺ, ὤφθησαν αὐτοῖς
Μωσῆς καὶ Ἠλίας, μετ' αὐτοῦ συλλα-
λοῦντες. 4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε
τῷ Ἰησοῦ· Κύριε, καλόν ἐστιν ἡμᾶς ὧδε
εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς
σκηνὰς, σοὶ μίαν, καὶ Μωσῇ μίαν, καὶ
μίαν Ἠλίᾳ. 5 Ἔτι αὐτοῦ λαλοῦντος,
ἰδοὺ, νεφέλη [b] φωτεινὴ" ἐπεσκίασεν

be raised again the third day.
22 Then Peter took him, and
began to rebuke him, saying,
Be it far from thee Lord: this
shall not be unto thee. 23 But
he turned, and said unto Peter,
Get thee behind me, Satan,
thou art an offence unto me:
for thou savourest not the things
that *be* of God, but those that
be of men.

24 Then said Jesus unto his
disciples, If any man will come
after me, let him deny himself,
and take up his cross, and follow
me. 25 For whosoever will save
his life, shall lose it: and who-
soever will lose his life for my
sake, shall find it. 26 For what
is a man profited, if he shall
gain the whole world, and lose
his own soul? or what shall a
man give in exchange for his
soul? 27 for the Son of man
shall come in the glory of his
father, with his angels: and then
he shall reward every man ac-
cording to his works. 28 Verily
I say unto you, There be some
standing here, which shall not
taste of death, till they see the
Son of man coming in his king-
dom.

17. And after six days, Jesus
taketh Peter, James, and John
his brother, and bringeth them
up into an high mountain apart,
2 and was transfigured before
them, and his face did shine as
the sun, and his raiment was
white as the light. 3 And be-
hold, there appeared unto them
Moses, and Elias, talking with
him. 4 Then answered Peter,
and said unto Jesus, Lord, it is
good for us to be here: if thou
wilt, let us make here three
tabernacles: one for thee, and
one for Moses, and one for
Elias. 5 While he yet spake,
behold, a bright cloud over-

[a] Rec. των ωδε εστηκοτων, Gb. των ωδε εστωτων.

[b] ∾.—Gb. φωτος.

shadowed them: and behold a
voice out of the cloud, which
said, This is my beloved son,
in whom I am well pleased:
hear ye him. [6] And when
the disciples heard it, they fell
on their face, and were sore
afraid. [7] And Jesus came and
touched them, and said, Arise,
and be not afraid. [8] And
when they had lifted up their
eyes, they saw no man, save
Jesus only.

[9] And as they came down from
the mountain, Jesus charged
them, saying, Tell the vision to
no man, until the Son of man
be risen again from the dead.
[10] And his disciples asked him,
saying, Why then say the scribes
that Elias must first come?
[11] and Jesus answered, and said
unto them, Elias truly shall first
come, and restore all things:
[12] but I say unto you, that Elias
is come already, and they knew
him not, but have done unto
him whatsoever they listed:
likewise shall also the Son of
man suffer of them. [13] Then
the disciples understood that he
spake unto them of John the
Baptist.

[14] And when they were come
to the multitude, there came to
him a certain man, kneeling
down to him, & saying, [15] Lord,
have mercy on my son, for he
is lunatick, and sore vexed: for
oft times he falleth into the
fire, and oft into the water.
[16] And I brought him to thy
disciples, and they could not
cure him. [17] Then Jesus answered,
and said, O faithless
and perverse generation, how
long shall I be with you? how
long shall I suffer you? bring
him hither to me. [18] And Jesus
rebuked the devil, and he
departed out of him: and the
child was cured from that very

αὐτούς· καὶ ἰδού, φωνὴ ἐκ τῆς νεφέλης,
λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ
ἀγαπητὸς, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκού-
ετε. [6] Καὶ ἀκούσαντες οἱ μαθηταὶ ἔπε-
σον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβή-
θησαν σφόδρα. [7] καὶ προσελθὼν ὁ
Ἰησοῦς ἥψατο αὐτῶν, καὶ εἶπεν· Ἐγέρ-
θητε καὶ μὴ φοβεῖσθε. [8] Ἐπάραντες
δὲ τοὺς ὀφθαλμοὺς αὐτῶν, οὐδένα εἶδον,
εἰ μὴ τὸν Ἰησοῦν μόνον.

[9] Καὶ καταβαινόντων αὐτῶν [a] ἐκ″ τοῦ
ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέ-
γων· Μηδενὶ εἴπητε τὸ ὅραμα, ἕως οὗ ὁ
υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.
[10] Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ
αὐτοῦ, λέγοντες· Τί οὖν οἱ γραμματεῖς
λέγουσιν, ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον;
[11] Ὁ δὲ [b] Ἰησοῦς″ ἀποκριθεὶς εἶπεν αὐ-
τοῖς· Ἠλίας μὲν ἔρχεται [c] πρῶτον,″ καὶ
ἀποκαταστήσει πάντα· [12] λέγω δὲ ὑμῖν,
ὅτι Ἠλίας ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν
αὐτὸν, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ἠθέ-
λησαν· οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώπου
μέλλει πάσχειν ὑπ' αὐτῶν. [13] Τότε
συνῆκαν οἱ μαθηταὶ, ὅτι περὶ Ἰωάννου
τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

[14] Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄ-
χλον, προσῆλθεν αὐτῷ ἄνθρωπος γονυ-
πετῶν [d] αὐτὸν,″ [15] καὶ λέγων· Κύριε,
ἐλέησόν μου τὸν υἱὸν, ὅτι σεληνιάζεται
καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει
εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ.
[16] καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς
σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θερα-
πεῦσαι. [17] Ἀποκριθεὶς δὲ ὁ Ἰησοῦς
εἶπεν· Ὦ γενεὰ ἄπιστος καὶ διεστραμ-
μένη, ἕως πότε ἔσομαι μεθ' ὑμῶν; ἕως
πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν
ὧδε. [18] Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς,
καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ
ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.

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[a] Rec. ἀπο. [b] ⇄ [c] ⇄ [d] Rec. αὐτῷ.

19 Τότε προσελθόντες οἱ μαθηταὶ τῷ
Ἰησοῦ κατ' ἰδίαν εἶπον· Διατί ἡμεῖς οὐκ
ἠδυνήθημεν ἐκβαλεῖν αὐτό; 20 Ὁ δὲ
Ἰησοῦς εἶπεν αὐτοῖς· Διὰ τὴν ἀπιστίαν
ὑμῶν. ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε
πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ
ὄρει τούτῳ· Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ
μεταβήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν.
21 τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ
μὴ ἐν προσευχῇ καὶ νηστείᾳ.
22 Ἀναστρεφομένων δὲ αὐτῶν ἐν τῇ
Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μέλ-
λει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδο-
σθαι εἰς χεῖρας ἀνθρώπων, 23 καὶ ἀπο-
κτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ ἡμέρᾳ
ἐγερθήσεται. Καὶ ἐλυπήθησαν σφό-
δρα.
24 Ἐλθόντων δὲ αὐτῶν εἰς Καπερ-
ναοὺμ, προσῆλθον οἱ τὰ δίδραχμα λαμ-
βάνοντες τῷ Πέτρῳ, καὶ εἶπον· Ὁ δι-
δάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;
25 Λέγει· Ναί. Καὶ ὅτε εἰσῆλθεν εἰς
τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς,
λέγων· Τί σοι δοκεῖ, Σίμων; οἱ βασι-
λεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι
τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν,
ἢ ἀπὸ τῶν ἀλλοτρίων; 26 Λέγει αὐτῷ [a] ὁ
Πέτρος·" Ἀπὸ τῶν ἀλλοτρίων. "Ἔφη
αὐτῷ ὁ Ἰησοῦς· "Ἄραγε ἐλεύθεροί εἰσιν
οἱ υἱοί. 27 ἵνα δὲ μὴ σκανδαλίσωμεν
αὐτοὺς, πορευθεὶς εἰς τὴν θάλασσαν
βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶ-
τον ἰχθὺν ἆρον· καὶ ἀνοίξας τὸ στόμα
αὐτοῦ, εὑρήσεις στατῆρα· ἐκεῖνον λαβὼν
δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.
18. Ἐν ἐκείνῃ τῇ [b] ὥρᾳ" προσῆλθον
οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες· Τίς
ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν
οὐρανῶν; 2 Καὶ προσκαλεσάμενος ὁ
Ἰησοῦς παιδίον ἔστησεν αὐτὸ ἐν μέσῳ
αὐτῶν, 3 καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν,

hour. 19 Then came the dis-
ciples to Jesus apart, and said,
Why could not we cast him
out? 20 and Jesus said unto
them, Because of your unbelief:
for verily I say unto you, If ye
have faith as a grain of mustard
seed, ye shall say unto this
mountain; Remove hence to
yonder place: and it shall re-
move, and nothing shall be im-
possible unto you. 21 Howbeit,
this kind goeth not out, but by
prayer and fasting.
22 And while they abode in
Galilee, Jesus said unto them,
The Son of man shall be be-
trayed into the hands of men:
23 and they shall kill him, and
the third day he shall be raised
again: and they were exceeding
sorry.

24 And when they were come
to Capernaum, they that re-
ceived tribute money, came to
Peter, and said, Doth not your
master pay tribute? 25 he
saith, Yes. And when he was
come into the house, Jesus pre-
vented him, saying, What think-
est thou, Simon? of whom do
the kings of the earth take cus-
tom or tribute? of their own
children, or of strangers? 26 Pe-
ter saith unto him, Of strangers.
Jesus saith unto him, Then are
the children free. 27 Notwith-
standing, lest we should offend
them, go thou to the sea, and
cast an hook, and take up the
fish that first cometh up: and
when thou hast opened his
mouth, thou shalt find a piece
of money: that take, and give
unto them for me, and thee.

18. At the same time came
the disciples unto Jesus, saying,
Who is the greatest in the king-
dom of heaven? 2 and Jesus
called a little child unto him,
and set him in the midst of
them, 3 and said, Verily I say

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a ⇉ b ∾ ἡμέρᾳ.

unto you, Except ye be converted, and become as little
children, ye shall not enter into
the kingdom of heaven. 4 Who-
soever therefore shall humble
himself as this little child, the
same is greatest in the king-
dom of heaven. 5 And whoso
shall receive one such little
child in my name, receiveth
me. 6 But whoso shall offend
one of these little ones which
believe in me, it were better
for him that a millstone were
hanged about his neck, and that
he were drowned in the depth
of the sea.

7 Woe unto the world because
of offences: for it must needs
be that offences come: but woe
to that man by whom ÿ offence
cometh. 8 Wherefore if thy
hand or thy foot offend thee,
cut them off, and cast them
from thee: it is better for thee
to enter into life halt or maimed,
rather than having two hands
or two feet, to be cast into ever-
lasting fire. 9 And if thine eye
offend thee, pluck it out, and
cast it from thee: it is better
for thee to enter into life with
one eye, rather than having two
eyes, to be cast into hell fire.

10 Take heed that ye despise
not one of these little ones: for
I say unto you, that in heaven
their angels do always behold
the face of my Father which is
in heaven. 11 For the Son of
man is come to save that which
was lost. 12 How think ye? if
a man have an hundred sheep,
and one of them be gone astray,
doth he not leave the ninety
and nine, and goeth into the
mountains, and seeketh that
which is gone astray? 13 and
if so be that he find it, verily I
say unto you, he rejoiceth more
of that sheep, than of the ninety

*ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ
παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασι-
λείαν τῶν οὐρανῶν. 4 ὅστις οὖν [a] τα-
πεινώσει" ἑαυτὸν ὡς τὸ παιδίον τοῦτο,
οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ
τῶν οὐρανῶν. 5 καὶ ὃς ἐὰν δέξηται
παιδίον τοιοῦτον ἓν ἐπὶ τῷ ὀνόματί μου,
ἐμὲ δέχεται· 6 ὃς δ' ἂν σκανδαλίσῃ ἕνα
τῶν μικρῶν τούτων τῶν πιστευόντων
εἰς ἐμέ, συμφέρει αὐτῷ, ἵνα κρεμασθῇ
μύλος ὀνικὸς [b] εἰς" τὸν τράχηλον αὐτοῦ,
καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς
θαλάσσης.*

*7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων·
ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα·
πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ
τὸ σκάνδαλον ἔρχεται. 8 εἰ δὲ ἡ χείρ
σου ἢ ὁ πούς σου σκανδαλίζει σε,
ἔκκοψον [c] αὐτὰ" καὶ βάλε ἀπὸ σοῦ·
καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν
χωλὸν ἢ κυλλὸν, ἢ δύο χεῖρας ἢ δύο
πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ
αἰώνιον. 9 καὶ εἰ ὁ ὀφθαλμός σου σκαν-
δαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ
σοῦ· καλόν σοι ἐστὶ μονόφθαλμον εἰς
τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς
ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ
πυρός.*

*10 Ὁρᾶτε μὴ καταφρονήσητε ἑνὸς
τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι
οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς
βλέπουσι τὸ πρόσωπον τοῦ πατρός
μου τοῦ ἐν οὐρανοῖς. 11 [d] ἦλθε γὰρ ὁ
υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολω-
λός." 12 τί ὑμῖν δοκεῖ; ἐὰν γένηταί τινι
ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ
ἓν ἐξ αὐτῶν· οὐχὶ ἀφεὶς τὰ ἐννενηκον-
ταεννέα, ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ
πλανώμενον; 13 καὶ ἐὰν γένηται εὑρεῖν
αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ'
αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐννενηκοντα-*

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[a] ~—. Rec & Gb. ταπεινωσῃ. [b] ~—. Rec. & Gb επι. [c] ~ αυτον. [d] ⇄

εννέα τοῖς μὴ πεπλανημένοις. 14 οὕτως
οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρὸς
ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται
[a] εἷς" τῶν μικρῶν τούτων.
15 Ἐὰν δὲ ἁμαρτήσῃ εἰς σὲ ὁ ἀδελφός
σου, ὕπαγε [b] καὶ" ἔλεγξον αὐτὸν μεταξὺ
σοῦ καὶ αὐτοῦ μόνου. ἐάν σου ἀκούσῃ,
ἐκέρδησας τὸν ἀδελφόν σου· 16 ἐὰν δὲ
μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἕνα
ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων
ἢ τριῶν σταθῇ πᾶν ῥῆμα. 17 ἐὰν δὲ
παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ·
ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακού-
σῃ, ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ
τελώνης.
18 Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσητε
ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ·
καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται
λελυμένα ἐν τῷ οὐρανῷ. 19 πάλιν [c]" λέγω
ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν
ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ
ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ
τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. 20 οὗ
γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ
ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.
21 Τότε προσελθὼν αὐτῷ ὁ Πέτρος
εἶπε· Κύριε, ποσάκις ἁμαρτήσει εἰς ἐμὲ
ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως
ἑπτάκις; 22 Λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ,
λέγω σοι, ἕως ἑπτάκις, ἀλλ' ἕως ἑβδο-
μηκοντάκις ἑπτά. 23 διὰ τοῦτο ὡμοιώθη
ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βα-
σιλεῖ, ὃς ἠθέλησε συνᾶραι λόγον μετὰ
τῶν δούλων αὐτοῦ. 24 ἀρξαμένου δὲ αὐτοῦ
συναίρειν, προσηνέχθη αὐτῷ εἷς ὀφειλέ-
της μυρίων ταλάντων. 25 μὴ ἔχοντος δὲ
αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ
κύριος αὐτοῦ πραθῆναι, καὶ τὴν γυναῖκα
αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα
εἶχε, καὶ ἀποδοθῆναι. 26 πεσὼν οὖν ὁ
δοῦλος προσεκύνει αὐτῷ, λέγων· Κύριε,

and nine which went not astray.
14 Even so, it is not the will of
your Father which is in heaven,
that one of these little ones
should perish.
15 Moreover, if thy brother
shall trespass against thee, go
and tell him his fault between
thee and him alone: if he shall
hear thee, thou hast gained thy
brother. 16 But if he will not
hear thee, then take with thee
one or two more, that in the
mouth of two or three wit-
nesses, every word may be esta-
blished. 17 And if he shall
neglect to hear them, tell it unto
the church: but if he neglect to
hear ỹ church, let him be unto
thee as an heathen man, and a
publican.
18 Verily I say unto you,
Whatsoever ye shall bind on
earth, shall be bound in heaven:
and whatsoever ye shall loose
on earth, shall be loosed in hea-
ven. 19 Again I say unto you,
that if two of you shall agree
on earth as touching any thing
that they shall ask, it shall be
done for them of my Father
which is in heaven. 20 For
where two or three are gathered
together in my name, there am
I in the midst of them.

21 Then came Peter to him,
and said, Lord, how oft shall
my brother sin against me, and
I forgive him? till seven times?
22 Jesus saith unto him, I say
not unto thee, Until seven
times: but, until seventy times
seven. 23 Therefore is ỹ king-
dom of heaven likened unto a
certain king, which would take
account of his servants. 24 And
when he had begun to reckon,
one was brought unto him
which owed him ten thousand
talents. 25 But forasmuch as
he had not to pay, his lord com-
manded him to be sold, and his
wife, and children, and all that
he had, & payment to be made.
26 The servant therefore fell
down, and [a] worshipped him,

[a] ∾ εν   [b] Gb. om καί.   [c] ⊕ αμην   [a] *Or*, besought him.

saying, Lord, have patience
with me, and I will pay thee
all. 27 Then the lord of that
servant was moved with com-
passion, and loosed him, and
forgave him the debt.
28 But the same servant went
out, and found one of his fel-
lowservants, which owed him
an hundred pence: and he laid
hands on him, and took him by
the throat, saying, Pay me that
thou owest. 29 And his fellow-
servant fell down at his feet,
& besought him, saying, Have
patience with me, and I will
pay thee all. 30 And he would
not: but went and cast him in-
to prison, till he should pay the
debt. 31 So when his fellow-
servants saw what was done,
they were very sorry, and came,
and told unto their lord all that
was done. 32 Then his lord,
after that he had called him,
said unto him, O thou wicked
servant, I forgave thee all that
debt because thou desiredst
me: 33 shouldest not thou also
have had compassion on thy
fellowservant, even as I had
pity on thee? 34 and his lord
was wroth, and delivered him
to the tormentors, till he should
pay all that was due unto him.
35 So likewise shall my hea-
venly Father do also unto you,
if ye from your hearts forgive
not every one his brother their
trespasses.

μακροθύμησον ἐπ' ἐμοὶ, καὶ πάντα σοι
ἀποδώσω. 27 Σπλαγχνισθεὶς δὲ ὁ κύ-
ριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐ-
τὸν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.
28 Ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος
εὗρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς
ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρα-
τήσας αὐτὸν ἔπνιγε, λέγων· Ἀπόδος
[a] μοι" [b] εἴ τι" ὀφείλεις. 29 Πεσὼν οὖν ὁ
σύνδουλος αὐτοῦ [c] εἰς τοὺς πόδας αὐτοῦ"
παρεκάλει αὐτὸν, λέγων· Μακροθύμησον
ἐπ' ἐμοὶ, καὶ [d]" ἀποδώσω σοι. 30 Ὁ δὲ
οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν
εἰς φυλακὴν, ἕως οὗ ἀποδῷ τὸ ὀφειλό-
μενον. 31 ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ
τὰ γενόμενα ἐλυπήθησαν σφόδρα· καὶ
ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν
πάντα τὰ γενόμενα. 32 τότε προσκαλε-
σάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει
αὐτῷ, Δοῦλε πονηρὲ, πᾶσαν τὴν ὀφει-
λὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλε-
σάς με· 33 οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν
σύνδουλόν σου, ὡς καὶ ἐγώ σε ἠλέησα;
34 Καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέ-
δωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ
ἀποδῷ πᾶν τὸ ὀφειλόμενον αὐτῷ.
35 οὕτω καὶ ὁ πατήρ μου ὁ [e] ἐπουράνιος"
ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ
ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν
[f] τὰ παραπτώματα αὐτῶν."

19. And it came to pass, that
when Jesus had finished these
sayings, he departed from Gali-
lee, and came into the coasts of
Judæa, beyond Jordan: 2 and
great multitudes followed him,
and he healed them there.

19. Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ
Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν
ἀπὸ [g] τῆς" Γαλιλαίας, καὶ ἦλθεν εἰς τὰ
ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου.
2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ,
καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

3 The Pharisees also came
unto him, tempting him, and
saying unto him, Is it lawful
for a man to put away his
wife for every cause? 4 and
he answered and said unto
them, Have ye not read, that

3 Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι
πειράζοντες αὐτὸν, καὶ λέγοντες [h] αὐτῷ·"
Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυ-
ναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; 4 Ὁ δὲ
ἀποκριθεὶς εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε

[a] ⇉ [b] Rec. ε τι. [c] Gb. om. [d] Rec. & Gb. add παντα. Gb. → [e] ∾ ουρανιος
[f] Gb. om. [g] Elz. om. [h] ⇉

ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ
ἐποίησεν αὐτούς, [5] καὶ εἶπεν· Ἕνεκεν
τούτου καταλείψει ἄνθρωπος τὸν πατέρα
καὶ τὴν μητέρα· καὶ [a] κολληθήσεται" τῇ
γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς
σάρκα μίαν; [6] Ὥστε οὐκέτι εἰσὶ δύο,
ἀλλὰ σὰρξ μία· ὃ οὖν ὁ Θεὸς συνέζευ-
ξεν, ἄνθρωπος μὴ χωριζέτω.
[7] Λέγουσιν αὐτῷ· Τί οὖν Μωσῆς ἐνε-
τείλατο δοῦναι βιβλίον ἀποστασίου, καὶ
ἀπολῦσαι αὐτήν; [8] Λέγει αὐτοῖς· Ὅτι
Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν
ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας
ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτω.
[9] λέγω δὲ ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν
γυναῖκα αὐτοῦ, [b] εἰ" μὴ ἐπὶ πορνείᾳ, καὶ
γαμήσῃ ἄλλην, μοιχᾶται· καὶ ὁ ἀπολε-
λυμένην γαμήσας μοιχᾶται.
[10] Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ·
Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου
μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆ-
σαι. [11] Ὁ δὲ εἶπεν αὐτοῖς· Οὐ πάντες
χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἷς δέ-
δοται. [12] εἰσὶ γὰρ εὐνοῦχοι, οἵτινες ἐκ
κοιλίας μητρὸς ἐγεννήθησαν οὕτω· καί
εἰσιν εὐνοῦχοι, οἵτινες εὐνουχίσθησαν
ὑπὸ τῶν ἀνθρώπων· καί εἰσιν εὐνοῦχοι,
οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βα-
σιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χω-
ρεῖν χωρείτω.
[13] Τότε προσηνέχθη αὐτῷ παιδία, ἵνα
τὰς χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσεύξη-
ται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς·
[14] ὁ δὲ Ἰησοῦς εἶπεν· Ἄφετε τὰ παι-
δία, καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρός
με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία
τῶν οὐρανῶν. [15] Καὶ ἐπιθεὶς αὐτοῖς τὰς
χεῖρας, ἐπορεύθη ἐκεῖθεν.
[16] Καὶ ἰδού, εἷς προσελθὼν εἶπεν αὐ-
τῷ· Διδάσκαλε [c] ἀγαθέ," τί ἀγαθὸν ποι-
ήσω, ἵνα ἔχω ζωὴν αἰώνιον; Ὁ δὲ εἶπεν

he which made them at the be-
ginning, made them male and
female? [5] and said, For this
cause shall a man leave father
and mother, and shall cleave
to his wife: and they twain
shall be one flesh. [6] Wherefore
they are no more twain, but one
flesh. What therefore God hath
joined together, let not man put
asunder.
[7] They say unto him, Why
did Moses then command to give
a writing of divorcement, and
to put her away? [8] he saith
unto them, Moses, because of ỹ
hardness of your hearts, suffer-
ed you to put away your wives:
but from the beginning it was
not so. [9] And I say unto you,
Whosoever shall put away his
wife, except it be for fornica-
tion, and shall marry another,
committeth adultery: and who-
so marrieth her which is put
away, doth commit adultery.
[10] His disciples say unto him,
If the case of the man be so with
his wife, it is not good to marry.
[11] But he said unto them, All
men cannot receive this saying,
save they to whom it is given.
[12] For there are some eunuchs,
which were so born from their
mother's womb: and there are
some eunuchs, which were made
eunuchs of men: and there be
eunuchs, which have made them-
selves eunuchs for the kingdom
of heaven's sake. He that is
able to receive *it*, let him re-
ceive *it*.
[13] Then were there brought
unto him little children, that he
should put his hands on them,
and pray: and the disciples re-
buked them. [14] But Jesus said,
Suffer little children, and for-
bid them not to come unto me:
for of such is the kingdom of
heaven. [15] And he laid his
hands on them, and departed
thence.

[16] And behold, one came and
said unto him, Good master,
what good thing shall I do, that

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a ∾.—Rec. & Gb. προσκολληθήσεται. b Gb. om. c ⇄

I may have eternal life? 17 And
he said unto him, Why callest
thou me good? there is none
good but one, *that is* God: but
if thou wilt enter into life, keep
ỷ commandments. 18 He saith
unto him, Which? Jesus said,
Thou shalt do no murder, Thou
shalt not commit adultery, Thou
shalt not steal, Thou shalt not
bear false witness, 19 Honour
thy father & thy mother: and,
Thou shalt love thy neighbour
as thyself. 20 The young man
saith unto him, All these things
have I kept from my youth up:
what lack I yet? 21 Jesus said
unto him, If thou wilt be perfect, go and sell that thou hast,
and give to the poor, and thou
shalt have treasure in heaven:
and come & follow me. 22 But
when the young man heard that
saying, he went away sorrowful:
for he had great possessions.

23 Then said Jesus unto his
disciples, Verily I say unto you,
That a rich man shall hardly
enter into the kingdom of heaven. 24 And again I say unto
you, It is easier for a camel
to go through the eye of a
needle, than for a rich man
to enter into the kingdom of
God. 25 When his disciples
heard it, they were exceedingly
amazed, saying, Who then can
be saved? 26 But Jesus beheld
them, and said unto them,
With men this is impossible,
but with God all things are
possible.

27 Then answered Peter, and
said unto him, Behold, we have
forsaken all, and followed thee,
what shall we have therefore?
28 And Jesus said unto them,
Verily I say unto you, that ye
which have followed me, in the
regeneration when the Son of
man shall sit in the throne of
his glory, ye also shall sit upon
twelve thrones, judging the
twelve tribes of Israel. 29 And
every one that hath forsaken
houses, or brethren, or sisters,

αὐτῷ· 17 [a] Τί με λέγεις ἀγαθόν; οὐδεὶς
ἀγαθὸς, εἰ μὴ εἷς, ὁ Θεός.″ εἰ δὲ θέλεις
εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐν-
τολάς. 18 Λέγει αὐτῷ· Ποίας; Ὁ δὲ
Ἰησοῦς εἶπε· Τό· Οὐ φονεύσεις· οὐ
μοιχεύσεις· οὐ κλέψεις· οὐ ψευδομαρ-
τυρήσεις· 19 τίμα τὸν πατέρα [b]″ καὶ τὴν
μητέρα· καί· Ἀγαπήσεις τὸν πλησίον
σου ὡς σεαυτόν. 20 Λέγει αὐτῷ ὁ νεανί-
σκος· Πάντα ταῦτα ἐφυλαξάμην [c] ἐκ
νεότητός μου·″ τί ἔτι ὑστερῶ; 21 ″Εφη
αὐτῷ ὁ Ἰησοῦς· Εἰ θέλεις τέλειος
εἶναι, ὕπαγε, πώλησόν σου τὰ ὑπάρ-
χοντα, καὶ δὸς πτωχοῖς καὶ ἕξεις θη-
σαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολού-
θει μοι. 22 Ἀκούσας δὲ ὁ νεανίσκος τὸν
λόγον ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων
κτήματα πολλά.

23 Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς
αὐτοῦ· Ἀμὴν λέγω ὑμῖν, ὅτι δυσκόλως
πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν
τῶν οὐρανῶν. 24 πάλιν δὲ λέγω ὑμῖν, εὐκο-
πώτερόν ἐστι κάμηλον διὰ τρυπήματος
ῥαφίδος [d] εἰσελθεῖν,″ ἢ πλούσιον εἰς τὴν
βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. 25 Ἀκού-
σαντες δὲ οἱ μαθηταὶ [e]″ ἐξεπλήσσοντο
σφόδρα, λέγοντες· Τίς ἄρα δύναται σω-
θῆναι; 26 Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν
αὐτοῖς· Παρὰ ἀνθρώποις τοῦτο ἀδύνα-
τόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά [f]″.

27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν
αὐτῷ· Ἰδού, ἡμεῖς ἀφήκαμεν πάντα, καὶ
ἠκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν;
28 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω
ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι,
ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς
τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ,
καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρό-
νους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ
Ἰσραήλ. 29 καὶ πᾶς ὃς [g]″ ἀφῆκεν οἰκίας,
ἢ ἀδελφοὺς, ἢ ἀδελφὰς, ἢ πατέρα, ἢ

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a [illegible].—Gb Τι με ερωτᾳς περι του αγαθου; εις εστιν ο αγαθος. b Rec. add σου c → d Rec. εισελθειν.
e Rec. add αυτου f Rec. add εστι. g [illegible] τις.

μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς,
ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλα-
σίονα λήψεται, καὶ ζωὴν αἰώνιον κλη-
ρονομήσει.
30 Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι,
καὶ ἔσχατοι πρῶτοι. 20. ὁμοία γάρ
ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ
οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρωῒ
μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα
αὐτοῦ. 2 συμφωνήσας δὲ μετὰ τῶν
ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, ἀπέ-
στειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.
3 Καὶ ἐξελθὼν περὶ [a] ʺ τρίτην ὥραν, εἶδεν
ἄλλους ἑστῶτας ἐν τῇ ἀγορᾷ ἀργούς·
4 κἀκείνοις εἶπεν· Ὑπάγετε καὶ ὑμεῖς
εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον
δώσω ὑμῖν. 5 Οἱ δὲ ἀπῆλθον. πάλιν
ἐξελθὼν περὶ ἕκτην καὶ [b] ἐννάτην″ ὥραν,
ἐποίησεν ὡσαύτως. 6 περὶ δὲ τὴν ἐν-
δεκάτην [c] ὥραν″ ἐξελθὼν, εὗρεν ἄλλους
ἑστῶτας [d] ἀργοὺς,″ καὶ λέγει αὐτοῖς· Τί
ὧδε ἑστήκατε ὅλην τὴν ἡμέραν ἀργοί;
7 Λέγουσιν αὐτῷ· Ὅτι οὐδεὶς ἡμᾶς
ἐμισθώσατο. Λέγει αὐτοῖς· Ὑπάγετε
καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, [e] καὶ ὃ ἐὰν
ᾖ δίκαιον λήψεσθε.″
8 Ὀψίας δὲ γενομένης λέγει ὁ κύριος
τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· Κά-
λεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς
τὸν μισθὸν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων
ἕως τῶν πρώτων. 9 Καὶ ἐλθόντες οἱ
περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ
δηνάριον. 10 ἐλθόντες δὲ οἱ πρῶτοι
ἐνόμισαν ὅτι πλείονα λήψονται· καὶ
ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον. 11 λα-
βόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδε-
σπότου, 12 λέγοντες· Ὅτι οὗτοι οἱ ἔ-
σχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους
ἡμῖν αὐτοὺς ἐποίησας, τοῖς βαστάσασι
τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.
13 Ὁ δὲ ἀποκριθεὶς εἶπεν ἑνὶ αὐτῶν·

or father, or mother, or wife,
or children, or lands, for my
name's sake, shall receive an
hundredfold, and shall inherit
everlasting life.
30 But many yͭ are first, shall
be last, and the last shall be
first. 20. For the kingdom of
heaven is like unto a man that
is an housholder, which went
out early in the morning to hire
labourers into his vineyard.
2 And when he had agreed with
the labourers for a penny a
day, he sent them into his vine-
yard. 3 And he went out about
the third hour, and saw others
standing idle in the market-
place, 4 and said unto them,
Go ye also into the vineyard,
and whatsoever is right, I will
give you. And they went their
way. 5 Again he went out about
the sixth and ninth hour, and
did likewise. 6 And about the
eleventh hour, he went out, and
found others standing idle, and
saith unto them, Why stand ye
here all the day idle? 7 They
say unto him, Because no man
hath hired us. He saith unto
them, Go ye also into the vine-
yard: and whatsoever is right,
that shall ye receive.

8 So when even was come,
the lord of the vineyard saith
unto his steward, Call the la-
bourers, and give them their
hire, beginning from the last,
unto the first. 9 And when they
came that *were hired* about the
eleventh hour, they received
every man a penny. 10 But
when the first came, they sup-
posed that they should have
received more, & they likewise
received every man a penny.
11 And when they had received
it, they murmured against the
goodman of yͤ house, 12 saying,
These last ‖ have wrought *but*
one hour, and thou hast made
them equal unto us, which have
borne the burden, and heat of yͤ
day. 13 But he answered one of

a Rec. add τὴν. b ∾ ἐνάτην. c ⇄ d Ib. om. e ⇄ ‖ Or, have continued one hour only.

them and said, Friend, I do thee
no wrong: didst not thou agree
with me for a penny? 14 Take
that thine is, and go thy way,
I will give unto this last, even
as unto thee. 15 Is it not law-
ful for me to do what I will
with mine own? Is thine eye
evil, because I am good? 16 So
the last shall be first, and the
first last: for many be called,
but few chosen.

17 And Jesus going up to Je-
rusalem, took the twelve disci-
ples apart in the way, and said
unto them, 18 Behold, we go
up to Jerusalem, and the Son
of man shall be betrayed unto
the chief priests, and unto the
scribes, and they shall condemn
him to death, 19 and shall de-
liver him to the Gentiles to
mock, and to scourge, and to
crucify him: and the third day
he shall rise again.

20 Then came to him the mo-
ther of Zebedee's children, with
her sons, worshipping him, and
desiring a certain thing of him.
21 And he said unto her, What
wilt thou? she saith unto him,
Grant, that these my two sons
may sit, the one on thy right
hand, and the other on the left
in thy kingdom. 22 But Jesus
answered, and said, Ye know
not what ye ask. Are ye able
to drink of the cup that I shall
drink of, and to be baptized
with the baptism that I am bap-
tized with? They say unto
him, We are able. 23 And he
saith unto them, Ye shall drink
indeed of my cup, and be bap-
tized with the baptism that I
am baptized with: but to sit on
my right hand, and on my left,
is not mine to give, but *it shall
be given* to them for whom it
is prepared of my Father.
24 And when the ten heard
it, they were moved with indig-
nation against the two brethren.
25 But Jesus called them unto
him, and said, Ye know that
the princes of the Gentiles

Ἑταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου
συνεφώνησάς μοι; 14 ἆρον τὸ σὸν καὶ
ὕπαγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι
ὡς καί σοι. 15 ἢ οὐκ ἔξεστί μοι ποιῆσαι
ὃ θέλω ἐν τοῖς ἐμοῖς; [a]ἢ″ ὁ ὀφθαλμός
σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι;
16 οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ
οἱ πρῶτοι ἔσχατοι· πολλοὶ γάρ εἰσι
κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱερο-
σόλυμα παρέλαβε τοὺς δώδεκα μαθητὰς
κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς·
18 Ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα,
καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται
τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι· καὶ κα-
τακρινοῦσιν αὐτὸν θανάτῳ, 19 καὶ παρα-
δώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμ-
παῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι·
καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν
υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς,
προσκυνοῦσα καὶ αἰτοῦσά τι παρ' αὐτοῦ.
21 ὁ δὲ εἶπεν αὐτῇ· Τί θέλεις; Λέγει
αὐτῷ· Εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο
υἱοί μου, εἷς ἐκ δεξιῶν σου, καὶ εἷς ἐξ
εὐωνύμων [b]σου″ ἐν τῇ βασιλείᾳ σου.
22 Ἀποκριθεὶς [c]δὲ ὁ″ Ἰησοῦς εἶπεν· Οὐκ
οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ
ποτήριον, ὃ ἐγὼ μέλλω πίνειν, [d]ἢ τὸ
βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆ-
ναι;″ Λέγουσιν αὐτῷ· Δυνάμεθα. 23 Καὶ
λέγει αὐτοῖς· Τὸ μὲν ποτήριόν μου πίε-
σθε, [e]ἢ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι,
βαπτισθήσεσθε·″ τὸ δὲ καθίσαι ἐκ δεξιῶν
μου καὶ ἐξ εὐωνύμων [f]μου,″ οὐκ ἔστιν
ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ
πατρός μου.

24 Καὶ ἀκούσαντες οἱ δέκα ἠγανάκτη-
σαν περὶ τῶν δύο ἀδελφῶν. 25 ὁ δὲ
Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶ-
πεν· Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν

[a] St. ∾ εἰ. [b] Rec. om. [c] St. ὁ δὲ. [d] Gb. om.—Rec. καὶ κ. τ. λ. [e] Gb. om.—Rec καὶ κ. τ. λ. [f] ⇉

κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι
κατεξουσιάζουσιν αὐτῶν. 26 οὐχ οὕτως[a]″
ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ ἐν ὑμῖν
μέγας γενέσθαι, [b] ἔστω″ ὑμῶν διάκονος·
27 καὶ ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος,
[c] ἔστω″ ὑμῶν δοῦλος· 28 ὥσπερ ὁ υἱὸς
τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι,
ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν
αὐτοῦ λύτρον ἀντὶ πολλῶν.
29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱε-
ριχὼ, ἠκολούθησεν αὐτῷ ὄχλος πολύς.
30 καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι παρὰ
τὴν ὁδὸν, ἀκούσαντες ὅτι Ἰησοῦς παρά-
γει, ἔκραξαν, λέγοντες· Ἐλέησον ἡμᾶς,
κύριε, υἱὸς Δαυΐδ. 31 Ὁ δὲ ὄχλος ἐπε-
τίμησεν αὐτοῖς ἵνα σιωπήσωσιν. οἱ δὲ
μεῖζον ἔκραζον, λέγοντες· Ἐλέησον ἡμᾶς,
κύριε, υἱὸς Δαυΐδ. 32 Καὶ στὰς ὁ Ἰη-
σοῦς ἐφώνησεν αὐτοὺς, καὶ εἶπε· Τί
θέλετε ποιήσω ὑμῖν; 33 Λέγουσιν αὐτῷ·
Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀ-
φθαλμοί. 34 Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς
ἥψατο τῶν ὀφθαλμῶν αὐτῶν· καὶ εὐθέως
ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοὶ, καὶ
ἠκολούθησαν αὐτῷ.
21. Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα,
καὶ ἦλθον εἰς Βηθφαγὴ πρὸς τὸ ὄρος
τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε
δύο μαθητὰς, 2 λέγων αὐτοῖς· Πορεύ-
θητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν·
καὶ εὐθέως εὑρήσετε ὄνον δεδεμένην, καὶ
πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ
μοι. 3 καὶ ἐάν τις ὑμῖν εἴπῃ τὶ, ἐρεῖτε·
Ὅτι ὁ Κύριος αὐτῶν χρείαν ἔχει· εὐθέως
δὲ [d] ἀποστέλλει″ αὐτούς. 4 Τοῦτο δὲ
[e] ὅλον″ γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν
διὰ τοῦ προφήτου, λέγοντος· 5 Εἴπατε
τῇ θυγατρὶ Σιών· Ἰδοὺ, ὁ βασιλεύς σου
ἔρχεταί σοι, πραῢς καὶ ἐπιβεβηκὼς ἐπὶ
ὄνον καὶ πῶλον υἱὸν ὑποζυγίου.
6 Πορευθέντες δὲ οἱ μαθηταὶ, καὶ

exercise dominion over them,
& they that are great, exercise
authority upon them. 26 But
it shall not be so among you:
but whosoever will be great
among you, let him be your
minister. 27 And whosoever
will be chief among you, let him
be your servant. 28 Even as
the Son of man came not to be
ministered unto, but to minis-
ter, and to give his life a ran-
som for many.
29 And as they departed from
Jericho, a great multitude fol-
lowed him. 30 And behold, two
blind men sitting by the way
side, when they heard that Je-
sus passed by, cried out, saying,
Have mercy on us, O Lord,
thou son of David. 31 And the
multitude rebuked them, be-
cause they should hold their
peace: but they cried the more,
saying, Have mercy on us, O
Lord, thou son of David. 32 And
Jesus stood still, and called
them, and said, What will ye
ỷ I shall do unto you? 33 they
say unto him, Lord, that our
eyes may be opened. 34 So Je-
sus had compassion on them,
and touched their eyes: and
immediately their eyes received
sight, and they followed him.
21. And when they drew nigh
unto Jerusalem, and were come
to Bethphage, unto the mount
of Olives, then sent Jesus two
disciples, 2 saying unto them,
Go into the village over against
you, and straightway ye shall
find an ass tied, and a colt with
her: loose them, and bring them
unto me. 3 And if any man
say ought unto you, ye shall
say, The Lord hath need of
them, and straightway he will
send them. 4 All this was done,
that it might be fulfilled which
was spoken by the prophet, say-
ing, 5 Tell ye the daughter of
Sion, Behold, thy king cometh
unto thee, meek, and sitting
upon an ass, and a colt, the foal
of an ass.
6 And the disciples went, and

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a Rec. add δὲ. b ∾ ἔσται. c ∾ ἔσται. d Rec. ἀποστελεῖ. e ⁖

did as Jesus commanded them,
7 and brought the ass, and the
colt, and put on them their
clothes, and they set him there-
on. 8 And a very great multi-
tude spread their garments in ẏ
way, others cut down branches
from the trees, and strawed
them in the way. 9 And the
multitudes that went before,
and that followed, cried, say-
ing, Hosanna to the son of Da-
vid: Blessed is he that cometh
in the name of the Lord, Ho-
sanna in the highest.

10 And when he was come
into Jerusalem, all the city was
moved, saying, Who is this?
11 And the multitude said, This
is Jesus the prophet of Naza-
reth of Galilee.

12 And Jesus went into the
temple of God, and cast out all
them that sold and bought in
the temple, and overthrew the
tables of the moneychangers,
and the seats of them that sold
doves, 13 and said unto them,
It is written, My house shall be
called ẏ house of prayer, but ye
have made it a den of thieves.
14 And the blind and the lame
came to him in the temple, and
he healed them. 15 And when
the chief priests and scribes
saw the wonderful things that
he did, and the children crying
in the temple, and saying, Ho-
sanna to the son of David, they
were sore displeased, 16 and
said unto him, Hearest thou
what these say? And Jesus
saith unto them, Yea, have ye
never read, Out of the mouth
of babes and sucklings thou
hast perfected praise? 17 And
he left them, and went out of
the city into Bethany, and he
lodged there.

18 Now in the morning, as he
returned into ẏ city, he hunger-
ed. 19 And when he saw a fig

ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ
Ἰησοῦς, 7 ἤγαγον τὴν ὄνον καὶ τὸν πῶ-
λον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμά-
τια αὐτῶν, καὶ [a] ἐπεκάθισεν" ἐπάνω
αὐτῶν. 8 ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν
ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ
ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ
ἐστρώννυον ἐν τῇ ὁδῷ. 9 οἱ δὲ ὄχλοι
οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες
ἔκραζον, λέγοντες· Ὡσαννὰ τῷ υἱῷ Δαυ-
ΐδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
Κυρίου· ὡσαννὰ ἐν τοῖς ὑψίστοις.
10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱερο-
σόλυμα, ἐσείσθη πᾶσα ἡ πόλις, λέγουσα·
Τίς ἐστιν οὗτος; 11 Οἱ δὲ ὄχλοι ἔλεγον·
Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ
Ναζαρὲτ τῆς Γαλιλαίας.
12 Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν
[b] τοῦ Θεοῦ," καὶ ἐξέβαλε πάντας τοὺς
πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ,
καὶ τὰς τραπέζας τῶν κολλυβιστῶν κα-
τέστρεψε, καὶ τὰς καθέδρας τῶν πω-
λούντων τὰς περιστεράς· 13 καὶ λέ-
γει αὐτοῖς· Γέγραπται· Ὁ οἶκός μου
οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ
αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν.
14 Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ
χωλοὶ ἐν τῷ ἱερῷ· καὶ ἐθεράπευσεν αὐ-
τούς. 15 ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ
γραμματεῖς τὰ θαυμάσια ἃ ἐποίησε, καὶ
τοὺς παῖδας κράζοντας ἐν τῷ ἱερῷ, καὶ
λέγοντας· Ὡσαννὰ τῷ υἱῷ Δαυΐδ, ἠγα-
νάκτησαν, 16 καὶ εἶπον αὐτῷ· Ἀκούεις
τί οὗτοι λέγουσιν; Ὁ δὲ Ἰησοῦς λέγει
αὐτοῖς· Ναί· οὐδέποτε ἀνέγνωτε· Ὅτι
ἐκ στόματος νηπίων καὶ θηλαζόντων
κατηρτίσω αἶνον; 17 Καὶ καταλιπὼν
αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς
Βηθανίαν, καὶ ηὐλίσθη ἐκεῖ.
18 Πρωΐας δὲ ἐπανάγων εἰς τὴν πό-
λιν, ἐπείνασε· 19 καὶ ἰδὼν συκῆν μίαν

[a] Bz. & Elz. ἐπεκάθισαν. [b] →

ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ᾽ αὐτὴν, καὶ οὐδὲν
εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον· καὶ
λέγει αὐτῇ· Μηκέτι ἐκ σοῦ καρπὸς γέ-
νηται εἰς τὸν αἰῶνα. Καὶ ἐξηράνθη πα-
ραχρῆμα ἡ συκῆ. 20 καὶ ἰδόντες οἱ
μαθηταὶ ἐθαύμασαν, λέγοντες· Πῶς πα-
ραχρῆμα ἐξηράνθη ἡ συκῆ; 21 Ἀπο-
κριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν
λέγω ὑμῖν, ἐὰν ἔχητε πίστιν, καὶ μὴ
διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιή-
σετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε·
Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν·
γενήσεται· 22 καὶ πάντα ὅσα ἂν αἰ-
τήσητε ἐν τῇ προσευχῇ, πιστεύοντες,
λήψεσθε.

23 Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερὸν,
προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς
καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες·
Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς
σοι ἔδωκε τὴν ἐξουσίαν ταύτην; 24 Ἀπο-
κριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἐρω-
τήσω ὑμᾶς κἀγὼ λόγον ἕνα, ὃν ἐὰν εἴπητέ
μοι, κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ
ταῦτα ποιῶ· 25 τὸ βάπτισμα Ἰωάννου
πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων;
Οἱ δὲ διελογίζοντο παρ᾽ ἑαυτοῖς, λέγον-
τες· Ἐὰν εἴπωμεν, ἐξ οὐρανοῦ, ἐρεῖ
ἡμῖν· Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ;
26 Ἐὰν δὲ εἴπωμεν, ἐξ ἀνθρώπων, φο-
βούμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσι
τὸν Ἰωάννην ὡς προφήτην. 27 Καὶ ἀπο-
κριθέντες τῷ Ἰησοῦ εἶπον· Οὐκ οἴδαμεν.
Ἔφη αὐτοῖς καὶ αὐτός· Οὐδὲ ἐγὼ λέγω
ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχε
τέκνα δύο, καὶ προσελθὼν τῷ πρώτῳ
εἶπε· Τέκνον, ὕπαγε, σήμερον ἐργάζου
ἐν τῷ ἀμπελῶνί [a] μου.″ 29 Ὁ δὲ ἀπο-
κριθεὶς εἶπεν· Οὐ θέλω· ὕστερον δὲ με-
ταμεληθεὶς, ἀπῆλθε. 30 καὶ προσελ-
θὼν τῷ [b] ἑτέρῳ″ εἶπεν ὡσαύτως. ὁ δὲ

tree in the way, he came to it,
and found nothing thereon but
leaves only, and said unto it,
Let no fruit grow on thee
henceforward for ever. And
presently the fig tree withered
away. 20 And when the disci-
ples saw it, they marvelled, say-
ing, How soon is the fig tree
withered away. 21 Jesus an-
swered, and said unto them,
Verily I say unto you, if ye have
faith, and doubt not, ye shall
not only do this *which is done*
to the fig tree, but also, if ye
shall say unto this mountain,
Be thou removed, and be thou
cast into the sea, it shall be
done. 22 And all things what-
soever ye shall ask in prayer,
believing, ye shall receive.

23 And when he was come in-
to the temple, the chief priests
and the elders of the people
came unto him as he was teach-
ing, and said, By what autho-
rity doest thou these things? &
who gave thee this authority?
24 And Jesus answered, and said
unto them, I also will ask you
one thing, which if ye tell me,
I in like wise will tell you by
what authority I do these things.
25 The baptism of John, whence
was it? from heaven, or of
men? And they reasoned with
themselves saying, If we shall
say, From heaven, he will say
unto us, Why did ye not then
believe him? 26 But if we shall
say, Of men, we fear the peo-
ple, for all hold John as a pro-
phet. 27 And they answered
Jesus, and said, We cannot tell.
And he said unto them, Neither
tell I you by what authority I
do these things.

28 But what think you? A
certain man had two sons, and
he came to the first, and said,
Son, go work to day in my
vineyard. 29 He answered, and
said, I will not: but afterward
he repented, and went. 30 And
he came to the second, and said

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[a] ⇄ [b] Rec. ∾ δευτέρῳ.

likewise: and he answered, and
said, I *go* sir, and went not.
31 Whether of them twain did
the will of his father? They
say unto him, The first. Jesus
saith unto them, Verily I say
unto you, That the publicans
and the harlots go into the
kingdom of God before you.
32 For John came unto you in
the way of righteousness, and
ye believed him not: but the
publicans and the harlots be-
lieved him. And ye when ye
had seen it, repented not af-
terward, that ye might believe
him.

33 Hear another parable.
There was a certain housholder,
which planted a vineyard, and
hedged it round about, and
digged a winepress in it, and
built a tower, and let it out to
husbandmen, and went into a
far country. 34 And when the
time of the fruit drew near, he
sent his servants to ẏ husband-
men, that they might receive
the fruits of it. 35 And the
husbandmen took his servants,
and beat one, & killed another,
and stoned another. 36 Again
he sent other servants, more
than the first, and they did unto
them likewise. 37 But last of
all, he sent unto them his son,
saying, They will reverence
my son. 38 But when the hus-
bandmen saw the son, they
said among themselves, This
is the heir, come, let us kill
him, and let us seize on his in-
heritance. 39 And they caught
him, and cast him out of
the vineyard, and slew him.
40 When the lord therefore
of the vineyard cometh, what
will he do unto those husband-
men? 41 They say unto him,
He will miserably destroy
those wicked men, and will let
out his vineyard unto other
husbandmen, which shall ren-
der him the fruits in their
seasons.

ἀποκριθεὶς εἶπεν· Ἐγὼ, κύριε· καὶ οὐκ
ἀπῆλθε. 31 *τίς ἐκ τῶν δύο ἐποίησε τὸ*
θέλημα τοῦ πατρός; Λέγουσιν αὐτῷ·
Ὁ πρῶτος. Λέγει αὐτοῖς ὁ Ἰησοῦς·
Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ
πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασι-
λείαν τοῦ Θεοῦ. 32 *ἦλθε γὰρ πρὸς ὑμᾶς*
Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ
ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ
πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόν-
τες οὐ μετεμελήθητε ὕστερον τοῦ πι-
στεῦσαι αὐτῷ.

33 *Ἄλλην παραβολὴν ἀκούσατε· ἄν-*
θρωπος [a] *ἦν οἰκοδεσπότης, ὅστις ἐφύ-*
τευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ
περιέθηκε, καὶ ὤρυξεν ἐν αὐτῷ ληνὸν,
καὶ ᾠκοδόμησε πύργον, καὶ ἐξέδοτο αὐ-
τὸν γεωργοῖς, καὶ ἀπεδήμησεν. 34 *ὅτε δὲ*
ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε
τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς,
λαβεῖν τοὺς καρποὺς αὐτοῦ· 35 *καὶ λα-*
βόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ,
ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ
ἐλιθοβόλησαν. 36 *πάλιν ἀπέστειλεν ἄλ-*
λους δούλους πλείονας τῶν πρώτων·
καὶ ἐποίησαν αὐτοῖς ὡσαύτως. 37 *ὕστε-*
ρον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν
αὐτοῦ, λέγων· Ἐντραπήσονται τὸν υἱόν
μου. 38 *Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν*
εἶπον ἐν ἑαυτοῖς· Οὗτός ἐστιν ὁ κληρο-
νόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ
[b] *κατάσχωμεν" τὴν κληρονομίαν αὐτοῦ.*
39 *Καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω*
τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. 40 *ὅταν*
οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί
ποιήσει τοῖς γεωργοῖς ἐκείνοις; 41 *Λέ-*
γουσιν αὐτῷ· Κακοὺς κακῶς ἀπολέσει
αὐτούς· καὶ τὸν ἀμπελῶνα [c] *ἐκδόσεται"*
ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν
αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐ-
τῶν.

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[a] Rec. add τις. [b] ∾ σχωμεν. [c] ∾.—Lz. & Gb. εκδωσεται.

42 Λέγει αὐτοῖς ὁ Ἰησοῦς· Οὐδέποτε
ἀνέγνωτε ἐν ταῖς γραφαῖς· Λίθον ὃν
ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος
ἐγενήθη εἰς κεφαλὴν γωνίας. παρὰ Κυ-
ρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ
ἐν ὀφθαλμοῖς ἡμῶν; 43 Διὰ τοῦτο λέγω
ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία
τοῦ Θεοῦ, καὶ δοθήσεται ἔθνει ποιοῦντι
τοὺς καρποὺς αὐτῆς. 44 [a] καὶ ὁ πεσὼν
ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται·
ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν."
45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ
Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνω-
σαν ὅτι περὶ αὐτῶν λέγει· 46 καὶ ζη-
τοῦντες αὐτὸν κρατῆσαι, ἐφοβήθησαν
τοὺς ὄχλους, ἐπειδὴ [b] ὡς προφήτην"
αὐτὸν εἶχον.

22. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν
εἶπεν αὐτοῖς ἐν παραβολαῖς, λέγων·
2 Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀν-
θρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους
τῷ υἱῷ αὐτοῦ· 3 καὶ ἀπέστειλε τοὺς δού-
λους αὐτοῦ καλέσαι τοὺς κεκλημένους
εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν.
4 πάλιν ἀπέστειλεν ἄλλους δούλους, λέ-
γων· Εἴπατε τοῖς κεκλημένοις· Ἰδοὺ, τὸ
ἄριστόν μου ἡτοίμασα, οἱ ταῦροί μου
καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα
ἕτοιμα· δεῦτε εἰς τοὺς γάμους. 5 Οἱ δὲ
ἀμελήσαντες ἀπῆλθον, ὁ μὲν εἰς τὸν
ἴδιον ἀγρὸν, ὁ δὲ [c] εἰς" τὴν ἐμπορίαν αὐ-
τοῦ· 6 οἱ δὲ λοιποὶ κρατήσαντες τοὺς
δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.
7 [d] Καὶ ἀκούσας ὁ [e] βασιλεὺς ἐκεῖνος:
ὠργίσθη," καὶ πέμψας τὰ στρατεύματα
αὐτοῦ ἀπώλεσε τοὺς φονεῖς ἐκείνους,
καὶ τὴν πόλιν αὐτῶν ἐνέπρησε. 8 τότε
λέγει τοῖς δούλοις αὐτοῦ· Ὁ μὲν γάμος
ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν
ἄξιοι. 9 πορεύεσθε οὖν ἐπὶ τὰς διεξό-
δους τῶν ὁδῶν, καὶ ὅσους ἂν εὕρητε,

42 Jesus saith unto them, Did
ye never read in the scriptures,
The stone which the builders
rejected, the same is become ÿ
head of the corner? this is the
Lord's doing, and it is marvel-
lous in our eyes. 43 Therefore
say I unto you, the kingdom of
God shall be taken from you,
and given to a nation bringing
forth the fruits thereof. 44 And
whosoever shall fall on this
stone, shall be broken: but on
whomsoever it shall fall, it will
grind him to powder.
45 And when the chief priests
and Pharisees had heard his
parables, they perceived that
he spake of them. 46 But when
they sought to lay hands on
him, they feared the multitude,
because they took him for a
prophet.

22. And Jesus answered, and
spake unto them again by pa-
rables, and said, 2 The kingdom
of heaven is like unto a certain
king, which made a marriage
for his son, 3 and sent forth his
servants to call them that were
bidden to the wedding, & they
would not come. 4 Again, he
sent forth other servants, say-
ing, Tell them which are bid-
den, Behold, I have prepared
my dinner; my oxen, and my
fatlings are killed, & all things
are ready: come unto the mar-
riage. 5 But they made light
of it, and went their ways, one
to his farm, another to his mer-
chandise: 6 and the remnant
took his servants, and entreat-
ed them spitefully, and slew
them.

7 But when the king heard
thereof, he was wroth, and he
sent forth his armies, and de-
stroyed those murderers, and
burnt up their city. 8 Then
saith he to his servants, The
wedding is ready, but they
which were bidden, were not
worthy. 9 Go ye therefore into
the highways, and as many as

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[a] –. [b] ∾ εις προφητην. [c] ∾ επι. [d] Rec. & Gb. Ακουσας δε ο βασ. ωργ. ∾ Ο δε βασ. ωργ. [e] ∾ βασιλευς εκεινος.

ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good, and the wedding was furnished with guests. 11 And when the king came in to see the guests, he saw there a man, which had not on a wedding garment, 12 and he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. 14 For many are called, but few are chosen.

καλέσατε εἰς τοὺς γάμους. 10 Καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὗρον, πονηρούς τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. 11 εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου 12 καὶ λέγει αὐτῷ· Ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; Ὁ δὲ ἐφιμώθη. 13 τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις· [a] Δήσαντες αὐτοῦ πόδας καὶ χεῖρας, ἄρατε αὐτὸν καὶ" ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. 14 πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

15 Then went the Pharisees, & took counsel, how they might entangle him in his talk. 16 And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. 17 Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not? 18 But Jesus perceived their wickedness, & said, Why tempt ye me, ye hypocrites? 19 Shew me the tribute money. And they brought unto him a penny. 20 And he saith unto them, Whose is this image and [a] superscription? 21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar, the things which are Cæsar's: and unto God, the things that are God's. 22 When they had heard *these words*, they marvelled, and left him, and went their way.

15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. 16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, λέγοντες· Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων. 17 εἰπὲ οὖν ἡμῖν, τί σοι δοκεῖ; ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὔ; 18 Γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπε· Τί με πειράζετε, ὑποκριταί; 19 ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. 20 καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; 21 Λέγουσιν αὐτῷ· Καίσαρος. Τότε λέγει αὐτοῖς· Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι· καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. 22 Καὶ ἀκούσαντες ἐθαύμασαν· καὶ ἀφέντες αὐτὸν ἀπῆλθον.

23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him, 24 saying, Master,

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν· καὶ ἐπηρώτησαν αὐτόν, 24 λέγοντες· Διδάσκαλε, Μωσῆς εἶπεν·

[a] ∾ Δησαντες αυτου ποδας και χειρας.

[a] *Or*, inscription.

Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπι-
γαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖ-
κα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ
ἀδελφῷ αὐτοῦ. 25 Ἦσαν δὲ παρ᾽ ἡμῖν
ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας
ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα, ἀφῆκε
τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ.
26 ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως
τῶν ἑπτά. 27 ὕστερον δὲ πάντων ἀπέθανε
καὶ ἡ γυνή. 28 ἐν τῇ οὖν ἀναστάσει, τίνος
τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον
αὐτήν.
29 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐ-
τοῖς· Πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς,
μηδὲ τὴν δύναμιν τοῦ Θεοῦ. 30 ἐν γὰρ
τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε [a] ἐκ-
γαμίζονται," ἀλλ᾽ ὡς ἄγγελοι [b] τοῦ Θεοῦ"
ἐν οὐρανῷ εἰσι. 31 περὶ δὲ τῆς ἀναστά-
σεως τῶν νεκρῶν, οὐκ ἀνέγνωτε τὸ ῥηθὲν
ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος· 32 Ἐγώ
εἰμι ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ,
καὶ ὁ Θεὸς Ἰακώβ; Οὐκ ἔστιν ὁ Θεὸς
Θεὸς νεκρῶν, ἀλλὰ ζώντων. 33 Καὶ ἀκού-
σαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ
διδαχῇ αὐτοῦ.
34 Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι
ἐφίμωσε τοὺς Σαδδουκαίους, συνήχθη-
σαν ἐπὶ τὸ αὐτό· 35 καὶ ἐπηρώτησεν εἷς
ἐξ αὐτῶν νομικὸς, πειράζων αὐτὸν καὶ
λέγων· 36 Διδάσκαλε, ποία ἐντολὴ μεγάλη
ἐν τῷ νόμῳ; 37 Ὁ δὲ Ἰησοῦς [c] ἔφη" αὐτῷ·
Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐν
[d] ὅλῃ τῇ καρδίᾳ" σου, καὶ ἐν ὅλῃ τῇ
ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.
38 Αὕτη ἐστὶ [e] πρώτη καὶ μεγάλη" ἐν-
τολή. 39 δευτέρα δὲ ὁμοία [f] αὐτῇ·"
Ἀγαπήσεις τὸν πλησίον σου ὡς [g] σε-
αυτόν." 40 Ἐν ταύταις ταῖς δυσὶν ἐντο-
λαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέ-
μανται.
41 Συνηγμένων δὲ τῶν Φαρισαίων,

Moses said, If a man die, hav-
ing no children, his brother shall
marry his wife, and raise up
seed unto his brother. 25 Now
there were with us seven bre-
thren, and the first when he had
married a wife, deceased, and
having no issue, left his wife
unto his brother. 26 Likewise
the second also, and the third,
unto the seventh. 27 And last
of all the woman died also.
28 Therefore, in the resur-
rection, whose wife shall she
be of the seven? for they all
had her.
29 Jesus answered, and said
unto them, Ye do err, not know-
ing the scriptures, nor the power
of God. 30 For in the resurrec-
tion they neither marry, nor are
given in marriage, but are as
the angels of God in heaven.
31 But as touching the resur-
rection of the dead, have ye not
read that which was spoken
unto you by God, saying, 32 I
am the God of Abraham, and
the God of Isaac, and the God
of Jacob? God is not the God
of the dead, but of the living.
33 And when the multitude
heard this, they were aston-
ished at his doctrine.

34 But when the Pharisees
had heard that he had put the
Sadducees to silence, they were
gathered together. 35 Then one
of them, which was a lawyer,
asked *him* a question, tempting
him, and saying, 36 Master,
which is the great command-
ment in the law? 37 Jesus said
unto him, Thou shalt love the
Lord thy God with all thy
heart, and with all thy soul,
and with all thy mind. 38 This
is the first and great command-
ment. 39 And the second is
like unto it, Thou shalt love thy
neighbour as thyself. 40 On
these two commandments hang
all the law and the prophets.

41 While the Pharisees were

a ∾ γαμιζονται. b → c Rec. ειπεν. d ∾ ολῃ καρδιᾳ. e ∾ μεγαλη και πρωτη.
f ∾ αυτη. g ∾ σεαυτον.

gathered together, Jesus asked
them, 42 saying, What think ye
of Christ? whose son is he?
They say unto him, The son of
David. 43 He saith unto them,
How then doth David in spirit
call him Lord, saying, 44 The
Lord said unto my Lord, Sit
thou on my right hand, till I
make thine enemies thy foot-
stool? 45 If David then call
him Lord, how is he his son?
46 And no man was able to
answer him a word, neither
durst any man (from that day
forth) ask him any more ques-
tions.

ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς, 42 λέγων·
Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος
υἱός ἐστι; Λέγουσιν αὐτῷ· Τοῦ Δαυΐδ.
43 Λέγει αὐτοῖς· Πῶς οὖν Δαυῒδ ἐν πνεύ-
ματι κύριον αὐτὸν καλεῖ; λέγων· 44 Εἶ-
πεν ὁ Κύριος τῷ κυρίῳ μου· Κάθου ἐκ
δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου
[a] ὑποπόδιον" τῶν ποδῶν σου. 45 Εἰ
οὖν Δαυῒδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς
αὐτοῦ ἐστι; 46 Καὶ οὐδεὶς ἐδύνατο αὐτῷ
ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησέ τις
ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν
οὐκέτι.

23. Then spake Jesus to the
multitude, and to his disciples,
2 saying, The scribes and the
Pharisees sit in Moses' seat:
3 all therefore whatsoever they
bid you observe, that observe
and do, but do not ye after their
works: for they say, and do not.
4 For they bind heavy burdens,
and grievous to be borne, and
lay them on men's shoulders,
but *they themselves* will not
move them with *one* of their
fingers. 5 But all their works
they do, for to be seen of
men: they make broad their
phylacteries, and enlarge the
borders of their garments,
6 and love the uppermost
rooms at feasts, and the chief
seats in the synagogues, 7 and
greetings in the markets, and
to be called of men, Rabbi,
Rabbi.

23. Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄ-
χλοις καὶ τοῖς μαθηταῖς αὐτοῦ, 2 λέγων·
Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ
γραμματεῖς καὶ οἱ Φαρισαῖοι· 3 πάντα
οὖν ὅσα ἂν εἴπωσιν ὑμῖν [b] τηρεῖν," τη-
ρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν
μὴ ποιεῖτε· λέγουσι γὰρ καὶ οὐ ποιοῦσι.
4 δεσμεύουσι [c] γὰρ" φορτία βαρέα [d] καὶ
δυσβάστακτα," καὶ ἐπιτιθέασιν ἐπὶ τοὺς
ὤμους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ
αὐτῶν οὐ θέλουσι κινῆσαι αὐτά. 5 πάντα
δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεα-
θῆναι τοῖς ἀνθρώποις. πλατύνουσι [e] δὲ"
τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι
τὰ κράσπεδα [f] τῶν ἱματίων αὐτῶν·" 6 φι-
λοῦσί τε τὴν πρωτοκλισίαν ἐν τοῖς δεί-
πνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς
συναγωγαῖς, 7 καὶ τοὺς ἀσπασμοὺς ἐν
ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν
ἀνθρώπων, ῥαββί, [g] ῥαββί."

8 But be not ye called Rabbi:
for one is your Master, *even*
Christ, and all ye are brethren.
9 And call no man your father
upon the earth: for one is
your father which is in heaven.
10 Neither be ye called masters:
for one is your master, *even*
Christ. 11 But he that is greatest

8 Ὑμεῖς δὲ μὴ κληθῆτε, ῥαββί· εἷς
γάρ ἐστιν ὑμῶν ὁ [h] καθηγητής", [i] ὁ Χρι-
στός·" πάντες δὲ ὑμεῖς ἀδελφοί ἐστε.
9 καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς
γῆς· εἷς γάρ ἐστιν ὁ πατὴρ ὑμῶν, ὁ ἐν
τοῖς οὐρανοῖς. 10 μηδὲ κληθῆτε καθη-
γηταί· [k] εἷς γὰρ ὑμῶν ἐστιν ὁ καθηγη-
τής," ὁ Χριστός. 11 ὁ δὲ μείζων ὑμῶν

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a ∾ υποκατω   b →   c ∾ δε.   d →   e ∾ γαρ.   f →   g →   h ∾ διδασκαλος.
i Gb om.   k ∾ οτι καθηγητης

ἔσται ὑμῶν διάκονος. [12] ὅστις δὲ ὑψώσει
ἑαυτὸν, ταπεινωθήσεται· καὶ ὅστις τα-
πεινώσει ἑαυτὸν, ὑψωθήσεται.
[14] Οὐαὶ δὲ [a] "ὑμῖν, γραμματεῖς καὶ Φα-
ρισαῖοι, ὑποκριταί· [b] ὅτι κατεσθίετε τὰς
οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ
προσευχόμενοι· διὰ τοῦτο λήψεσθε πε-
ρισσότερον κρίμα. [13] οὐαὶ ὑμῖν, [a] "γραμ-
ματεῖς καὶ Φαρισαῖοι, ὑποκριταί·" ὅτι
κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμ-
προσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ
εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους
ἀφίετε εἰσελθεῖν. [15] οὐαὶ ὑμῖν, γραμ-
ματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι
περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν,
ποιῆσαι ἕνα προσήλυτον, καὶ ὅταν γέ-
νηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλό-
τερον ὑμῶν.
[16] Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ, οἱ λέ-
γοντες, [d] Ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδέν
ἐστιν· ὃς δ' ἂν ὀμόσῃ ἐν τῷ χρυσῷ τοῦ
ναοῦ, ὀφείλει. [17] Μωροὶ καὶ τυφλοί·
τίς γὰρ μείζων ἐστὶν, ὁ χρυσὸς, ἢ ὁ
ναὸς ὁ ἁγιάζων τὸν χρυσόν; [18] καί·
[e] Ὃς ἐὰν ὀμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν
ἐστιν· ὃς δ' ἂν ὀμόσῃ ἐν τῷ δώρῳ
τῷ ἐπάνω αὐτοῦ, ὀφείλει. [19] [c] Μωροὶ
καὶ" τυφλοί· τί γὰρ μεῖζον, τὸ δῶρον,
ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον;
[20] ὁ οὖν ὀμόσας ἐν τῷ θυσιαστηρίῳ
ὀμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω
αὐτοῦ· [21] καὶ ὁ ὀμόσας ἐν τῷ ναῷ
ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ [d] κατοικήσαντι"
αὐτόν· [22] καὶ ὁ ὀμόσας ἐν τῷ οὐρανῷ
ὀμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ
καθημένῳ ἐπάνω αὐτοῦ.
[23] Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρι-
σαῖοι, ὑποκριταί· ὅτι ἀποδεκατοῦτε τὸ
ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον,
καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου,
τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν·

among you, shall be your ser-
vant. [12] And whosoever shall
exalt himself, shall be abased:
and he that shall humble him-
self, shall be exalted.
[13] But woe unto you, scribes
and Pharisees, hypocrites; for
ye shut up ỷ kingdom of heaven
against men: for ye neither go
in yourselves, neither suffer ye
them that are entering, to go in.
[14] Woe unto you scribes and
Pharisees, hypocrites; for ye
devour widows' houses, and for
a pretence make long prayer;
therefore ye shall receive the
greater damnation. [15] Woe
unto you scribes and Phari-
sees, hypocrites; for ye com-
pass sea and land to make one
proselyte, and when he is
made, ye make him twofold
more the child of hell than
yourselves.

[16] Woe unto you, ye blind
guides, which say, Whosoever
shall swear by the temple, it is
nothing: but whosoever shall
swear by the gold of ỷ temple,
he is a debtor. [17] Ye fools and
blind: for whether is greater,
the gold, or the temple that
sanctifieth the gold? [18] and
Whosoever shall swear by the
altar, it is nothing: but whoso-
ever sweareth by the gift that
is upon it, he is [a] guilty. [19] Ye
fools and blind: for whether is
greater, the gift, or the altar ỷ
sanctifieth the gift? [20] Whoso
therefore shall swear by the
altar, sweareth by it, and by all
things thereon. [21] And whoso
shall swear by ỷ temple, swear-
eth by it, and by him that dwell-
eth therein. [22] And he that
shall swear by heaven, sweareth
by the throne of God, and by
him that sitteth thereon.
[23] Woe unto you scribes and
Pharisees, hypocrites; for ye
pay tithe of mint, and anise,
and cummin, and have omitted
the weightier matters of the
law, judgment, mercy & faith:
these ought ye to have done,

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[a] 14 *post* 13 Bz. & Elz. [b] ⇄ ὅτι κατεσθίετε *ad* ὑποκριταί. [c] → [d] Rec. κατοικοῦντι.

[a] *Or*, a debtor, *or*, bound.

and not to leave the other un-
done. 24 Ye blind guides, which
strain at a gnat, and swallow a
camel. 25 Woe unto you scribes
and Pharisees, hypocrites; for
ye make clean the outside of
the cup, and of the platter, but
within they are full of extortion
and excess. 26 Thou blind Pha-
risee, cleanse first that which is
within the cup and platter, that
the outside of them may be
clean also.

27 Woe unto you scribes and
Pharisees, hypocrites, for ye are
like unto whited sepulchres,
which indeed appear beautiful
outward, but are within full of
dead men's bones, and of all
uncleanness. 28 Even so, ye
also outwardly appear righteous
unto men, but within ye are
full of hypocrisy and iniquity.
29 Woe unto you scribes and
Pharisees, hypocrites, because
ye build the tombs of the pro-
phets, and garnish the sepul-
chres of the righteous, 30 and
say, If we had been in the days
of our fathers, we would not
have been partakers with them
in the blood of the prophets.
31 Wherefore ye be witnesses
unto yourselves, that ye are the
children of them which killed
the prophets. 32 Fill ye up then
the measure of your fathers.
33 Ye serpents, ye generation
of vipers, how can ye escape the
damnation of hell?

34 Wherefore behold, I send
unto you prophets, and wise
men, and scribes, and some of
them ye shall kill and crucify,
and some of them shall ye
scourge in your synagogues, and
persecute them from city to city:
35 that upon you may come all
the righteous blood shed upon
the earth, from the blood of
righteous Abel, unto the blood
of Zacharias, son of Barachias,

ταῦτα[a] ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι.
24 ὁδηγοὶ τυφλοί· οἱ διϋλίζοντες τὸν
κώνωπα, τὴν δὲ κάμηλον καταπίνοντες.
25 οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι,
ὑποκριταί· ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ
ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ
γέμουσιν ἐξ ἁρπαγῆς καὶ [b] ἀδικίας."
26 Φαρισαῖε τυφλέ, καθάρισον πρῶτον
τὸ ἐντὸς τοῦ ποτηρίου [c] καὶ τῆς παροψί-
δος," ἵνα γένηται καὶ τὸ ἐκτὸς [d] αὐτῶν"
καθαρόν.

27 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρι-
σαῖοι, ὑποκριταί· ὅτι παρομοιάζετε τά-
φοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν
φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν
ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας.
28 οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε
τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοί
ἐστε ὑποκρίσεως καὶ ἀνομίας. 29 οὐαὶ
ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκρι-
ταί· ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν
προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν
δικαίων, 30 καὶ λέγετε· Εἰ [e] ἤμεθα" ἐν
ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν
[e] ἤμεθα" κοινωνοὶ αὐτῶν ἐν τῷ αἵματι
τῶν προφητῶν. 31 Ὥστε μαρτυρεῖτε
ἑαυτοῖς, ὅτι υἱοί ἐστε τῶν φονευσάντων
τοὺς προφήτας· 32 καὶ ὑμεῖς πληρώσατε
τὸ μέτρον τῶν πατέρων ὑμῶν. 33 ὄφεις,
γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ
τῆς κρίσεως τῆς γεέννης;

34 Διὰ τοῦτο, ἰδού, ἐγὼ ἀποστέλλω
πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ
γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ
σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε
ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε
ἀπὸ πόλεως εἰς πόλιν· 35 ὅπως ἔλθῃ
ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον
ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἄβελ τοῦ
δικαίου, ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ
Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ

[a] Gb add → δε. [b] Rec. ~ ακρασιας. [c] ⊐ [d] ~ αυτου. [e] Rec. ημεν bis.

ναοῦ καὶ τοῦ θυσιαστηρίου. 36 ἀμὴν
λέγω ὑμῖν, [a] ὅτι″ ἥξει ταῦτα πάντα ἐπὶ
τὴν γενεὰν ταύτην.
37 Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ [b] ἀπο-
κτείνουσα″ τοὺς προφήτας καὶ λιθοβο-
λοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν,
ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ
τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις
τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας,
καὶ οὐκ ἠθελήσατε; 38 ἰδοὺ, ἀφίεται
ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. 39 λέγω γὰρ
ὑμῖν, οὐ μή με ἴδητε ἀπ᾿ ἄρτι, ἕως ἂν
εἴπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν
ὀνόματι Κυρίου.

24. Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο
ἀπὸ τοῦ ἱεροῦ· καὶ προσῆλθον οἱ μαθη-
ταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς
τοῦ ἱεροῦ. 2 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς·
[c] Οὐ″ βλέπετε πάντα ταῦτα; ἀμὴν λέγω
ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον,
ὃς οὐ [d] ″ καταλυθήσεται.
3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους
τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ
κατ᾿ ἰδίαν, λέγοντες· Εἰπὲ ἡμῖν, πότε
ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς
παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶ-
νος; 4 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν
αὐτοῖς· Βλέπετε, μή τις ὑμᾶς πλανήσῃ.
5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί
μου, λέγοντες· Ἐγώ εἰμι ὁ Χριστός· καὶ
πολλοὺς πλανήσουσι. 6 μελλήσετε δὲ
ἀκούειν πολέμους καὶ ἀκοὰς πολέμων·
ὁρᾶτε μὴ θροεῖσθε· δεῖ γὰρ [e] πάντα″
γενέσθαι· ἀλλ᾿ οὔπω ἐστὶ τὸ τέλος.
7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ
βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται
λιμοὶ καὶ λοιμοὶ καὶ σεισμοὶ κατὰ τό-
πους. 8 πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.
9 τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν,
καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε
μισούμενοι ὑπὸ πάντων [f] τῶν″ ἐθνῶν

whom ye slew between the tem-
ple and the altar. 36 Verily I
say unto you, All these things
shall come upon this genera-
tion.
37 O Jerusalem, Jerusalem,
thou that killest the prophets,
and stonest them which are sent
unto thee, how often would I
have gathered thy children to-
gether, even as a hen gathereth
her chickens under her wings,
and ye would not. 38 Behold,
your house is left unto you de-
solate. 39 For I say unto you,
Ye shall not see me henceforth,
till ye shall say, Blessed is he
that cometh in the name of the
Lord.

24. And Jesus went out, and
departed from the temple, and
his disciples came *to him*, for
to shew him the buildings of
the temple. 2 And Jesus said
unto them, See ye not all these
things? verily I say unto you,
There shall not be left here one
stone upon another, that shall
not be thrown down.

3 And as he sat upon the
mount of Olives, the disciples
came unto him privately, say-
ing, Tell us, when shall these
things be? and what *shall be*
the sign of thy coming, and
of the end of the world? 4 and
Jesus answered, and said unto
them, Take heed that no
man deceive you. 5 For many
shall come in my name, saying,
I am Christ: and shall deceive
many. 6 And ye shall hear of
wars, and rumours of wars: see
that ye be not troubled: for all
these things must come to pass,
but the end is not yet. 7 For
nation shall rise against nation,
and kingdom against kingdom,
and there shall be famines, and
pestilences, and earthquakes in
divers places. 8 All these are
ỷ beginning of sorrows. 9 Then
shall they deliver you up to be
afflicted, and shall kill you: and
ye shall be hated of all nations

[a] Rec. → [b] ∾ ἀποκτένουσα. [c] ⇉ [d] Rec. add μή. [e] → [f] Elz. om.

for my name's sake. 10 And
then shall many be offended,
and shall betray one another, &
shall hate one another. 11 And
many false prophets shall rise,
and shall deceive many. 12 And
because iniquity shall abound,
the love of many shall wax cold.
13 But he that shall endure unto
the end, the same shall be sav-
ed. 14 And this gospel of the
kingdom shall be preached in
all the world, for a witness unto
all nations, and then shall the
end come.

15 When ye therefore shall
see the abomination of desola-
tion, spoken of by Daniel the
prophet, stand in the holy place,
(whoso readeth, let him under-
stand.) 16 Then let them which
be in Judæa, flee into the moun-
tains. 17 Let him which is on
the housetop, not come down,
to take any thing out of his
house: 18 neither let him which
is in the field, return back to
take his clothes. 19 And woe
unto them that are with child,
and to them that give suck in
those days. 20 But pray ye that
your flight be not in the winter,
neither on the sabbath day:
21 for then shall be great tribu-
lation, such as was not since the
beginning of the world to this
time, no, nor ever shall be.
22 And except those days should
be shortened, there should no
flesh be saved: but for the
elect's sake, those days shall be
shortened.

23 Then if any man shall say
unto you, Lo, here is Christ, or
there: believe it not. 24 For
there shall arise false Christs,
and false prophets, and shall
shew great signs and wonders:
insomuch that (if it were pos-
sible,) they shall deceive the
very elect. 25 Behold, I have
told you before. 26 Wherefore,
if they shall say unto you, Be-
hold, he is in the desert, go not
forth: behold, he is in the secret
chambers, believe it not. 27 For
as the lightning cometh out of

διὰ τὸ ὄνομά μου. 10 καὶ τότε σκαν-
δαλισθήσονται πολλοὶ, καὶ ἀλλήλους
παραδώσουσι, καὶ μισήσουσιν ἀλλήλους·
11 καὶ πολλοὶ ψευδοπροφῆται ἐγερθή-
σονται, καὶ πλανήσουσι πολλούς· 12 καὶ
διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγή-
σεται ἡ ἀγάπη τῶν πολλῶν· 13 ὁ δὲ
ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.
14 καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον
τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς
μαρτύριον πᾶσι τοῖς ἔθνεσι· καὶ τότε
ἥξει τὸ τέλος.

15 Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς
ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ
προφήτου, [a] ἑστὼς" ἐν τόπῳ ἁγίῳ· (ὁ
ἀναγινώσκων νοείτω·) 16 τότε οἱ ἐν τῇ
Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη· 17 ὁ
ἐπὶ τοῦ δώματος μὴ καταβαινέτω ἆραι
[b] τὰ" ἐκ τῆς οἰκίας αὐτοῦ· 18 καὶ ὁ ἐν
τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἆραι
[c] τὰ ἱμάτια" αὐτοῦ. 19 οὐαὶ δὲ ταῖς ἐν
γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις
ἐν ἐκείναις ταῖς ἡμέραις. 20 προσεύχεσθε
δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶ-
νος, μηδὲ [d] " σαββάτῳ. 21 ἔσται γὰρ
τότε θλίψις μεγάλη, οἵα οὐ γέγονεν ἀπ'
ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ
γένηται. 22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ
ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σάρξ·
διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται
αἱ ἡμέραι ἐκεῖναι.

23 Τότε ἐάν τις ὑμῖν εἴπῃ· Ἰδοὺ, ὧδε
ὁ Χριστὸς, ἢ ὧδε· μὴ πιστεύσητε.
24 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ
ψευδοπροφῆται, καὶ δώσουσι σημεῖα
μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ
δυνατὸν, καὶ τοὺς ἐκλεκτούς. 25 ἰδοὺ,
προείρηκα ὑμῖν. 26 ἐὰν οὖν εἴπωσιν ὑμῖν·
Ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστί· μὴ ἐξέλθητε·
Ἰδοὺ, ἐν τοῖς ταμείοις· μὴ πιστεύσητε.
27 ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ

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a St. ∾ εστος. b Rec τι c ∾ το ιματιον. d Rec. add εν.

ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν,
οὕτως ἔσται [a]" ἡ παρουσία τοῦ υἱοῦ τοῦ
ἀνθρώπου. 28 ὅπου [b] γὰρ" ἐὰν ᾖ τὸ
πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.
29 Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν
ἡμερῶν ἐκείνων, ὁ ἥλιος σκοτισθήσεται,
καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,
καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐ-
ρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν
σαλευθήσονται. 30 καὶ τότε φανήσεται
τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν
τῷ οὐρανῷ· καὶ τότε κόψονται πᾶσαι αἱ
φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν υἱὸν
τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφε-
λῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ
δόξης πολλῆς. 31 καὶ ἀποστελεῖ τοὺς
ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς
μεγάλης, καὶ ἐπισυνάξουσι τοὺς ἐκλε-
κτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων,
ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.
32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν πα-
ραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς γέ-
νηται ἁπαλὸς, καὶ τὰ φύλλα [c] ἐκφύῃ,"
γινώσκετε ὅτι ἐγγὺς τὸ θέρος· 33 οὕτω
καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γι-
νώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.
34 ἀμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ
γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένη-
ται. 35 ὁ οὐρανὸς καὶ ἡ γῆ [d] παρε-
λεύσονται," οἱ δὲ λόγοι μου οὐ μὴ
παρέλθωσι.
36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ
[e]" ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι
τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ [f] μου" μό-
νος. 37 ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε,
οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ
τοῦ ἀνθρώπου. 38 ὥσπερ γὰρ ἦσαν
ἐν ταῖς ἡμέραις [g] ταῖς πρὸ" τοῦ κατα-
κλυσμοῦ, τρώγοντες καὶ πίνοντες, γα-
μοῦντες καὶ ἐκγαμίζοντες, ἄχρι ἧς
ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν,

the east, and shineth even unto
the west: so shall also the com-
ing of the Son of man be. 28 For
wheresoever the carcase is,
there will the eagles be gather-
ed together.
29 Immediately after the tri-
bulation of those days, shall the
sun be darkened, and the moon
shall not give her light, and the
stars shall fall from heaven, and
the powers of the heavens shall
be shaken. 30 And then shall
appear the sign of the Son of
man in heaven: and then shall
all the tribes of the earth mourn,
and they shall see the Son of
man coming in the clouds of
heaven, with power and great
glory. 31 And he shall send his
angels with [a] a great sound of a
trumpet, and they shall gather
together his elect from the four
winds, from one end of heaven
to the other.

32 Now learn a parable of the
fig tree: when his branch is yet
tender, and putteth forth leaves,
ye know that summer is nigh:
33 so likewise ye, when ye shall
see all these things, know that
it is near, *even* at the doors.
34 Verily I say unto you, this
generation shall not pass, till
all these things be fulfilled.
35 Heaven and earth shall pass
away, but my words shall not
pass away.

36 But of that day and hour
knoweth no man, no, not the
angels of heaven, but my Father
only. 37 But as the days of Noe
were, so shall also the coming
of the Son of man be. 38 For
as in the days that were before
the flood, they were eating, and
drinking, marrying, and giving
in marriage, until the day
that Noe entered into the ark,

[a] Rec. & Gb. add και. Gb. ⇉ [b] → [c] ∾ εκφυῇ. [d] Gb. παρελευσεται. [e] Rec. add της. [f] Gb. om. [g] →
[a] *Or*, with a trumpet and a great voice.

39 and knew not until the flood
came, & took them all away: so
shall also the coming of the Son
of man be. 40 Then shall two
be in the field, the one shall be
taken, and the other left. 41 Two
women shall be grinding at the
mill: the one shall be taken,
and the other left.

42 Watch therefore, for ye
know not what hour your Lord
doth come. 43 But know this,
that if the goodman of ẏ house
had known in what watch the
thief would come, he would
have watched, and would not
have suffered his house to be
broken up. 44 Therefore be ye
also ready: for in such an hour
as you think not, the Son of man
cometh. 45 Who then is a faith-
ful and wise servant, whom his
lord hath made ruler over his
houshold, to give them meat
in due season? 46 Blessed is
that servant, whom his lord
when he cometh, shall find so
doing. 47 Verily I say unto you,
that he shall make him ruler
over all his goods.

48 But and if that evil ser-
vant shall say in his heart, My
lord delayeth his coming, 49 and
shall begin to smite his fellow-
servants, and to eat and drink
with the drunken: 50 the lord
of that servant shall come in a
day when he looketh not for
him, and in an hour that he is
not aware of: 51 and shall [a]cut
him asunder, and appoint him
his portion with the hypocrites:
there shall be weeping and
gnashing of teeth.

25. Then shall the kingdom
of heaven be likened unto ten
virgins, which took their lamps,
and went forth to meet the
bridegroom. 2 And five of them
were wise, and five were fool-
ish. 3 They that were foolish
took their lamps, and took no

39 καὶ οὐκ ἔγνωσαν, ἕως ἦλθεν ὁ κατα-
κλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται
καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.
40 τότε δύο ἔσονται ἐν τῷ ἀγρῷ· [a]ὁ" εἷς
παραλαμβάνεται, καὶ [a]ὁ" εἷς ἀφίεται.
41 δύο ἀλήθουσαι ἐν τῷ μύλωνι· μία
παραλαμβάνεται, καὶ μία ἀφίεται.

42 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ
ὥρᾳ ὁ κύριος ὑμῶν ἔρχεται. 43 ἐκεῖνο
δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδε-
σπότης ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται,
ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν εἴασε διο-
ρυγῆναι τὴν οἰκίαν αὐτοῦ. 44 διὰ τοῦτο
καὶ ὑμεῖς γίνεσθε ἕτοιμοι· ὅτι ᾗ ὥρᾳ
οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.
45 τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ
φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐ-
τοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ [b]δι-
δόναι" αὐτοῖς τὴν τροφὴν ἐν καιρῷ;
46 μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν
ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως.
47 ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς
ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

48 Ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος
ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός
μου ἐλθεῖν· 49 καὶ ἄρξηται τύπτειν
τοὺς συνδούλους [c]αὐτοῦ," [d]ἐσθίῃ δὲ καὶ
πίνῃ" μετὰ τῶν μεθυόντων, 50 ἥξει ὁ
κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ
οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώ-
σκει, 51 καὶ διχοτομήσει αὐτὸν, καὶ τὸ
μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει·
ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
τῶν ὀδόντων.

25. Τότε ὁμοιωθήσεται ἡ βασιλεία
τῶν οὐρανῶν δέκα παρθένοις, αἵτινες
λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον
εἰς ἀπάντησιν τοῦ νυμφίου. 2 πέντε
δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ [e]αἱ"
πέντε μωραί. 3 αἵτινες μωραὶ, λα-
βοῦσαι τὰς λαμπάδας [f]αὐτῶν," οὐκ

a → *bis*. b ∾—. Gb. δουναι. c ∾—. Rec. & Gb. om. d Rec. εσθιειν δε και πινειν.
e St. ∾. —. Bz. & Elz. & Gb. om. f Rec εαυτων. a *Or*, cut him off.

ἔλαβον μεθ' ἑαυτῶν ἔλαιον· 4 αἱ δὲ
φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγεί-
οις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν.
5 χρονίζοντος δὲ τοῦ νυμφίου, ἐνύ-
σταξαν πᾶσαι καὶ ἐκάθευδον. 6 μέσης
δὲ νυκτὸς κραυγὴ γέγονεν· Ἰδού, ὁ
νυμφίος [a]ἔρχεται,″ ἐξέρχεσθε εἰς ἀπάν-
τησιν αὐτοῦ. 7 Τότε ἠγέρθησαν πᾶσαι
αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς
λαμπάδας αὐτῶν. 8 αἱ δὲ μωραὶ ταῖς
φρονίμοις εἶπον· Δότε ἡμῖν ἐκ τοῦ
ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν
σβέννυνται. 9 Ἀπεκρίθησαν δὲ αἱ φρό-
νιμοι, λέγουσαι· Μήποτε [b]οὐ μὴ″ ἀρκέσῃ
ἡμῖν καὶ ὑμῖν· πορεύεσθε [c]″μᾶλλον πρὸς
τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς.
10 Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι,
ἦλθεν ὁ νυμφίος· καὶ αἱ ἕτοιμοι εἰσῆλ-
θον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ
ἐκλείσθη ἡ θύρα. 11 ὕστερον δὲ ἔρ-
χονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι·
Κύριε, κύριε, ἄνοιξον ἡμῖν. 12 Ὁ δὲ
ἀποκριθεὶς εἶπεν· Ἀμὴν λέγω ὑμῖν, οὐκ
οἶδα ὑμᾶς. 13 Γρηγορεῖτε οὖν, ὅτι οὐκ
οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν[d]″.

14 ″Ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν
ἐκάλεσε τοὺς ἰδίους δούλους, καὶ πα-
ρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ·
15 καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ
δὲ δύο, ᾧ δὲ ἕν· ἑκάστῳ κατὰ τὴν ἰδίαν
δύναμιν· καὶ ἀπεδήμησεν εὐθέως. 16 πο-
ρευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν
εἰργάσατο ἐν αὐτοῖς, καὶ [e]ἐποίησεν″
ἄλλα πέντε [f]τάλαντα″. 17 ὡσαύτως
καὶ ὁ τὰ δύο ἐκέρδησε [g]καὶ αὐτὸς″
ἄλλα δύο. 18 ὁ δὲ τὸ ἓν λαβὼν ἀπελ-
θὼν ὤρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ
ἀργύριον τοῦ κυρίου αὐτοῦ.

19 Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ
κύριος τῶν δούλων ἐκείνων, καὶ συναίρει
μετ' αὐτῶν λόγον. 20 καὶ προσελθὼν

oil with them: 4 but the wise
took oil in their vessels with
their lamps. 5 While ẏ bride-
groom tarried, they all slum-
bered and slept. 6 And at mid-
night there was a cry made,
Behold, the bridegroom com-
eth, go ye out to meet him.
7 Then all those virgins arose,
& trimmed their lamps. 8 And
the foolish said unto the wise,
Give us of your oil, for our
lamps are [a]gone out. 9 But
the wise answered, saying, *Not*
so, lest there be not enough for
us and you, but go ye rather to
them that sell, and buy for
yourselves. 10 And while they
went to buy, the bridegroom
came, and they that were ready,
went in with him to the mar-
riage, and the door was shut.
11 Afterward came also the
other virgins, saying, Lord,
Lord, open to us. 12 But he
answered, and said, Verily I
say unto you, I know you not.
13 Watch therefore, for ye know
neither the day, nor the hour,
wherein the Son of man com-
eth.

14 For *the kingdom of heaven*
is as a man travelling into a
far country, who called his own
servants, and delivered unto
them his goods: 15 and unto
one he gave five talents, to
another two, and to another
one, to every man according to
his several ability, and straight-
way took his journey. 16 Then
he that had received the five
talents, went and traded with
the same, and made *them* other
five talents. 17 And likewise
he that had received two, he
also gained other two. 18 But
he that had received one, went
and digged in the earth, and
hid his lord's money.

19 After a long time, the lord
of those servants cometh, and
reckoneth with them. 20 And

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a ⇄ b ∾—. Rec. & Gb. *ουκ.* c Rec add *δε.* d Rec. add *εν ῃ ο υιος του ανθρωπου ερχεται.*
e ∾ *εκερδησεν.* f → g → [a] *Or*, going out.

so he that had received five
talents, came and brought other
five talents, saying, Lord, thou
deliveredst unto me five talents,
behold, I have gained besides
them, five talents more. 21 His
lord said unto him, Well done,
thou good and faithful servant,
thou hast been faithful over a
few things, I will make thee
ruler over many things: enter
thou into the joy of thy lord.
22 He also that had received
two talents, came and said,
Lord, thou deliveredst unto me
two talents: behold, I have
gained two other talents besides
them. 23 His lord said unto him,
Well done, good and faithful
servant, thou hast been faithful
over a few things, I will make
thee ruler over many things:
enter thou into ẏ joy of thy lord.
24 Then he which had received the one talent, came and
said, Lord, I knew thee that
thou art an hard man, reaping
where thou hast not sown, and
gathering where thou hast not
strawed: 25 and I was afraid,
and went and hid thy talent in
the earth: lo, there thou hast
that is thine. 26 His lord answered, & said unto him, Thou
wicked and slothful servant,
thou knewest that I reap where
I sowed not, and gather where
I have not strawed: 27 thou
oughtest therefore to have put
my money to the exchangers,
and then at my coming I should
have received mine own with
usury. 28 Take therefore the
talent from him, and give it
unto him which hath ten talents.
29 For unto every one that hath
shall be given, and he shall
have abundance: but from him
that hath not, shall be taken
away, even that which he hath.
30 And cast ye the unprofitable
servant into outer darkness,
there shall be weeping and
gnashing of teeth.

31 When the Son of man
shall come in his glory, and all
the holy angels with him, then

ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν
ἄλλα πέντε τάλαντα, λέγων· Κύριε,
πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλ-
λα πέντε τάλαντα ἐκέρδησα [a]ἐπ᾽ αὐτοῖς″.
21 ″Ἔφη [b]″αὐτῷ ὁ κύριος αὐτοῦ· Εὖ,
δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἦς
πιστὸς, ἐπὶ πολλῶν σε καταστήσω·
εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.
22 Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα
[c]λαβὼν″ εἶπε· Κύριε, δύο τάλαντά μοι
παρέδωκας· ἴδε, ἄλλα δύο τάλαντα
ἐκέρδησα [d]ἐπ᾽ αὐτοῖς″. 23 ″Ἔφη αὐτῷ
ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ
πιστέ· ἐπὶ ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν
σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν
τοῦ κυρίου σου.

24 Προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαν-
τον εἰληφὼς εἶπε· Κύριε, ἔγνων σε ὅτι
σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ
ἔσπειρας, καὶ συνάγων ὅθεν οὐ διε-
σκόρπισας· 25 καὶ φοβηθεὶς, ἀπελθὼν
ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε,
ἔχεις τὸ σόν. 26 Ἀποκριθεὶς δὲ ὁ
κύριος αὐτοῦ εἶπεν αὐτῷ· Πονηρὲ δοῦλε
καὶ ὀκνηρὲ, ᾔδεις ὅτι θερίζω ὅπου οὐκ
ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρ-
πισα; 27 ἔδει οὖν σε βαλεῖν τὸ ἀργύ-
ριόν μου τοῖς τραπεζίταις· καὶ ἐλθὼν
ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.
28 ἄρατε οὖν ἀπ᾽ αὐτοῦ τὸ τάλαντον,
καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα.
29 τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ
περισσευθήσεται· [e]ἀπὸ δὲ τοῦ μὴ″
ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ᾽ αὐ-
τοῦ. 30 καὶ τὸν ἀχρεῖον δοῦλον [f]ἐκβά-
λετε″ εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ
ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
ὀδόντων.

31 ″Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώ-
που ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ
[g]ἅγιοι″ ἄγγελοι μετ᾽ αὐτοῦ, τότε καθί-

a → b Rec. add δε. c → d → e ∾ του δε μη. f Rec. εκβαλλετε. g Gb. om.

σει ἐπὶ θρόνου δόξης αὐτοῦ, 32 καὶ
συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα
τὰ ἔθνη, καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλή-
λων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρό-
βατα ἀπὸ τῶν ἐρίφων, 33 καὶ στήσει
τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ
ἐρίφια ἐξ εὐωνύμων.

34 Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δε-
ξιῶν αὐτοῦ· Δεῦτε, οἱ εὐλογημένοι τοῦ
πατρός μου, κληρονομήσατε τὴν ἡτοι-
μασμένην ὑμῖν βασιλείαν ἀπὸ κατα-
βολῆς κόσμου. 35 ἐπείνασα γὰρ, καὶ
ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐπο-
τίσατέ με· ξένος ἤμην, καὶ συνηγάγετέ
με· 36 γυμνὸς, καὶ περιεβάλετέ με·
ἠσθένησα, καὶ ἐπεσκέψασθέ με· ἐν
φυλακῇ ἤμην, καὶ ἤλθετε πρός με.
37 Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι,
λέγοντες· Κύριε, πότε σε εἴδομεν πει-
νῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ
ἐποτίσαμεν; 38 πότε δέ σε εἴδομεν
ξένον, καὶ συνηγάγομεν; ἢ γυμνὸν, καὶ
περιεβάλομεν; 39 πότε δέ σε εἴδομεν
ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρός
σε; 40 Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ
αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον
ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου
τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

41 Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων·
Πορεύεσθε ἀπ' ἐμοῦ, οἱ κατηραμένοι, εἰς
τὸ πῦρ τὸ αἰώνιον, a τὸ ἡτοιμασμένον
τῷ" διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.
42 ἐπείνασα γὰρ, καὶ οὐκ ἐδώκατέ μοι
φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ
με· 43 ξένος ἤμην, καὶ οὐ συνηγάγετέ
με· γυμνὸς, καὶ οὐ περιεβάλετέ με·
ἀσθενὴς, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπε-
σκέψασθέ με. 44 Τότε ἀποκριθήσονται[b]"
καὶ αὐτοὶ, λέγοντες· Κύριε, πότε σε
εἴδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον,
ἢ γυμνὸν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ

shall he sit upon the throne of
his glory: 32 and before him
shall be gathered all nations,
and he shall separate them one
from another, as a shepherd
divideth his sheep from the
goats. 33 And he shall set the
sheep on his right hand, but
the goats on the left.

34 Then shall the King say
unto them on his right hand,
Come ye blessed of my Father,
inherit the kingdom prepared
for you from the foundation of
the world. 35 For I was an
hungred, and ye gave me meat:
I was thirsty, and ye gave me
drink: I was a stranger, and
ye took me in: 36 naked, and
ye clothed me: I was sick, and
ye visited me: I was in prison,
and ye came unto me. 37 Then
shall the righteous answer him,
saying, Lord, when saw we thee
an hungred, and fed thee? or
thirsty, and gave thee drink?
38 when saw we thee a stranger,
and took thee in? or naked,
and clothed thee? 39 or when
saw we thee sick, or in prison,
and came unto thee? 40 And
the King shall answer, and say
unto them, Verily I say unto
you, inasmuch as ye have done
it unto one of the least of these
my brethren, ye have done it
unto me.

41 Then shall he say also un-
to them on the left hand, De-
part from me, ye cursed, into
everlasting fire, prepared for
the devil and his angels. 42 For
I was an hungred, and ye gave
me no meat: I was thirsty, and
ye gave me no drink: 43 I was
a stranger, and ye took me not
in: naked, and ye clothed me
not: sick, and in prison, and
ye visited me not. 44 Then
shall they also answer him, say-
ing, Lord, when saw we thee
an hungred, or athirst, or a
stranger, or naked, or sick, or
in prison, and did not minister

a ∾ ο ητοιμασεν ο πατηρ μου ιφ.

b Rec. add αυτῳ.

unto thee? 45 Then shall he
answer them, saying, Verily,
I say unto you, inasmuch as
ye did it not to one of the
least of these, ye did it not
to me. 46 And these shall go
away into everlasting punish-
ment: but the righteous into
life eternal.

26. And it came to pass, when
Jesus had finished all these say-
ings, he said unto his disciples,
2 Ye know that after two days
is the feast of the passover, and
the Son of man is betrayed to
be crucified.

3 Then assembled together
the chief priests, and the
scribes, and the elders of the
people, unto the palace of the
high priest, who was called
Caiaphas, 4 and consulted that
they might take Jesus by sub-
tilty, and kill him. 5 But they
said, Not on the feast *day*, lest
there be an uproar among the
people.

6 Now when Jesus was in
Bethany, in the house of Simon
the leper, 7 there came unto
him a woman, having an ala-
baster box of very precious
ointment, and poured it on his
head, as he sat at *meat*. 8 But
when his disciples saw it, they
had indignation, saying, To
what purpose *is* this waste?
9 For this ointment might have
been sold for much, and given
to the poor. 10 When Jesus un-
derstood it, he said unto them,
Why trouble ye the woman?
for she hath wrought a good
work upon me. 11 For ye have
the poor always with you, but
me ye have not always. 12 For
in that she hath poured this
ointment on my body, she did
it for my burial. 13 Verily I say
unto you, Wheresoever this
gospel shall be preached in the
whole world, there shall also
this, that this woman hath done,
be told for a memorial of her.

*οὐ διηκονήσαμέν σοι; 45 Τότε ἀπο-
κριθήσεται αὐτοῖς, λέγων· Ἀμὴν λέγω
ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἑνὶ τού-
των τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιή-
σατε. 46 καὶ ἀπελεύσονται οὗτοι εἰς
κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν
αἰώνιον.*

26. *Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰη-
σοῦς πάντας τοὺς λόγους τούτους, εἶπε
τοῖς μαθηταῖς αὐτοῦ· 2 Οἴδατε ὅτι
μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ
ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς
τὸ σταυρωθῆναι.*

3 *Τότε συνήχθησαν οἱ ἀρχιερεῖς* [a] *καὶ
οἱ γραμματεῖς″ καὶ οἱ πρεσβύτεροι τοῦ
λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ
λεγομένου Καϊάφα· 4 καὶ συνεβου-
λεύσαντο ἵνα τὸν Ἰησοῦν* [b] *δόλῳ κρα-
τήσωσι,″ καὶ ἀποκτείνωσιν. 5 ἔλεγον
δέ· Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος
γένηται ἐν τῷ λαῷ.*

6 *Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βη-
θανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,
7 προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον
μύρου ἔχουσα βαρυτίμου, καὶ κατέχεεν
ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου.
8 ἰδόντες δὲ οἱ μαθηταὶ* [c] *αὐτοῦ″ ἠγα-
νάκτησαν, λέγοντες· Εἰς τί ἡ ἀπώλεια
αὕτη; 9 ἠδύνατο γὰρ τοῦτο* [d] *″πραθῆναι
πολλοῦ, καὶ δοθῆναι* [e] *τοῖς″ πτωχοῖς.
10 Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Τί
κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ
καλὸν εἰργάσατο εἰς ἐμέ. 11 πάντοτε
γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν·
ἐμὲ δὲ οὐ πάντοτε ἔχετε. 12 βαλοῦσα
γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώ-
ματός μου πρὸς τὸ ἐνταφιάσαι με
ἐποίησεν. 13 ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν
κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ
τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν
αὕτη, εἰς μνημόσυνον αὐτῆς.*

a → b Rec. *κρατησωσι δολῳ.* c ⇉ d Rec. add *το μυρον.* e ∾—. Rec. & Gb. om.

14 Τότε πορευθεὶς εἷς τῶν δώδεκα, ὁ
λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς
τοὺς ἀρχιερεῖς, 15 εἶπε· Τί θέλετέ μοι
δοῦναι, κἀγὼ ὑμῖν παραδώσω αὐτόν;
Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια·
16 καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα
αὐτὸν παραδῷ.

14 Then one of the twelve,
called Judas Iscariot, went un-
to the chief priests, 15 and said
unto them, What will ye give
me, and I will deliver him unto
you? and they covenanted with
him for thirty pieces of silver.
16 And from that time he sought
opportunity to betray him.

17 Τῇ δὲ πρώτῃ τῶν ἀζύμων προσ-
ῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες
[a]αὐτῷ·" Ποῦ θέλεις ἑτοιμάσωμέν σοι
φαγεῖν τὸ πάσχα; 18 Ὁ δὲ εἶπεν·
Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα,
καὶ εἴπατε αὐτῷ· Ὁ διδάσκαλος λέγει·
Ὁ καιρός μου ἐγγύς ἐστι· πρός σε
ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.
19 Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέ-
ταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν
τὸ πάσχα.

17 Now the first day of the
feast of unleavened bread, the
disciples came to Jesus, saying
unto him, Where wilt thou that
we prepare for thee to eat the
passover? 18 And he said, Go
into the city to such a man, and
say unto him, The Master saith,
My time is at hand, I will keep
the passover at thy house with
my disciples. 19 And the dis-
ciples did, as Jesus had ap-
pointed them, and they made
ready the passover.

20 Ὀψίας δὲ γενομένης ἀνέκειτο μετὰ
τῶν δώδεκα. 21 καὶ ἐσθιόντων αὐτῶν
εἶπεν· Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ
ὑμῶν παραδώσει με. 22 Καὶ λυπούμενοι
σφόδρα ἤρξαντο [b]λέγειν αὐτῷ, ἕκαστος
αὐτῶν" Μήτι ἐγώ εἰμι, κύριε; 23 Ὁ δὲ
ἀποκριθεὶς εἶπεν· Ὁ ἐμβάψας μετ'
ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, οὗτός
με παραδώσει. 24 ὁ μὲν υἱὸς τοῦ ἀν-
θρώπου ὑπάγει, καθὼς γέγραπται περὶ
αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι'
οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται·
καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄν-
θρωπος ἐκεῖνος. 25 Ἀποκριθεὶς δὲ Ἰού-
δας ὁ παραδιδοὺς αὐτὸν εἶπε· Μήτι
ἐγώ εἰμι, ῥαββί; Λέγει αὐτῷ· Σὺ
εἶπας.

20 Now when the even was
come, he sat down with the
twelve. 21 And as they did
eat, he said, Verily I say un-
to you, that one of you shall
betray me. 22 And they were
exceeding sorrowful, and be-
gan every one of them to say
unto him, Lord, Is it I?
23 And he answered and said,
He that dippeth his hand
with me in the dish, the same
shall betray me. 24 The Son
of man goeth as it is written of
him: but woe unto that man by
whom the Son of man is be-
trayed: it had been good for
that man, if he had not been
born. 25 Then Judas, which
betrayed him, answered, and
said, Master, Is it I? He said
unto him, Thou hast said.

26 Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ
Ἰησοῦς [c]τὸν" ἄρτον, καὶ [d]εὐχαριστή-
σας," ἔκλασε καὶ ἐδίδου τοῖς μαθη-
ταῖς, καὶ εἶπε· Λάβετε, φάγετε· τοῦτό
ἐστι τὸ σῶμά μου. 27 Καὶ λαβὼν τὸ
ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν

26 And as they were eating,
Jesus took bread, and blessed
it, and brake it, and gave it to
the disciples, and said, Take,
eat, this is my body. 27 And he
took the cup, and gave thanks,

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a ⇉ b ∾ λεγειν εις εκαστος. c → d ∾—. Rec. & Gb. ευλογησας.

and gave it to them, saying,
Drink ye all of it: 28 for this
is my blood of the new testament, which is shed for many
for the remission of sins. 29 But
I say unto you, I will not drink
henceforth of this fruit of the
vine, until that day when I
drink it new with you in my
Father's kingdom.

30 And when they had sung
an [a] hymn, they went out into
the mount of Olives. 31 Then
saith Jesus unto them, All ye
shall be offended because of
me this night, for it is written, I will smite the shepherd, and the sheep of the
flock shall be scattered abroad.
32 But after I am risen again,
I will go before you into Galilee. 33 Peter answered, and
said unto him, Though all
men shall be offended because of thee, yet will I never
be offended. 34 Jesus said
unto him, Verily I say unto
thee, that this night before
the cock crow, thou shalt deny me thrice. 35 Peter said
unto him, Though I should
die with thee, yet will I not
deny thee. Likewise also said
all the disciples.

36 Then cometh Jesus with
them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go
and pray yonder. 37 And he
took with him Peter, and the
two sons of Zebedee, and began to be sorrowful, and very
heavy. 38 Then saith he unto them, My soul is exceeding sorrowful, even unto death:
tarry ye here, and watch with
me. 39 And he went a little farther, and fell on his
face, and prayed, saying, O
my father, if it be possible,
let this cup pass from me:
nevertheless, not as I will, but

αὐτοῖς, λέγων· Πίετε ἐξ αὐτοῦ πάντες·
28 τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς
καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. 29 λέγω
δὲ ὑμῖν, ὅτι οὐ μὴ πίω ἀπ' ἄρτι ἐκ
τούτου τοῦ γεννήματος τῆς ἀμπέλου,
ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω
μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ
πατρός μου.

30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ
ὄρος τῶν ἐλαιῶν. 31 τότε λέγει αὐτοῖς
ὁ Ἰησοῦς· Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ
γέγραπται γάρ· Πατάξω τὸν ποιμένα,
καὶ διασκορπισθήσεται τὰ πρόβατα τῆς
ποίμνης. 32 Μετὰ δὲ τὸ ἐγερθῆναί
με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.
33 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ·
Εἰ [a]"πάντες σκανδαλισθήσονται ἐν σοί,
ἐγὼ [b]" οὐδέποτε σκανδαλισθήσομαι.
34 "Ἔφη αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω
σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με.
35 Λέγει αὐτῷ ὁ Πέτρος· Κἂν δέῃ με
σὺν σοὶ ἀποθανεῖν, οὐ μή σε ἀπαρνήσομαι. Ὁμοίως [c]δὲ" καὶ πάντες οἱ
μαθηταὶ εἶπον.

36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς
εἰς χωρίον λεγόμενον [d]Γεθσημανεὶ," καὶ
λέγει τοῖς μαθηταῖς· Καθίσατε αὐτοῦ,
ἕως οὗ ἀπελθὼν προσεύξωμαι ἐκεῖ.
37 Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς
δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι
καὶ ἀδημονεῖν. 38 τότε λέγει αὐτοῖς [e]ὁ
Ἰησοῦς·" Περίλυπός ἐστιν ἡ ψυχή μου
ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ. 39 Καὶ [f]προσελθὼν"
μικρὸν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ
προσευχόμενος, καὶ λέγων· Πάτερ μου,
εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ
τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ

[a] Rec. add και. [b] ⊢ δε. [c] Rec. & Gb. om.—Gb. ⊢ [d] ∾—. Rec. & Gb. Γεθσημανη.
[e] Rec. & Gb. om. Gb. ⊢ [f] ∾—. Rec. & Gb. προελθων· [a] Or, psalm.

θέλω, ἀλλ' ὡς σύ. 40 Καὶ ἔρχεται
πρὸς τοὺς μαθητὰς, καὶ εὑρίσκει αὐτοὺς
καθεύδοντας, καὶ λέγει τῷ Πέτρῳ·
Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρη-
γορῆσαι μετ' ἐμοῦ; 41 γρηγορεῖτε καὶ
προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πει-
ρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ
δὲ σὰρξ ἀσθενής.

as thou wilt. 40 And he cometh
unto the disciples, and findeth
them asleep, and saith
unto Peter, What, could ye
not watch with me one hour?
41 Watch and pray, that ye
enter not into temptation:
the spirit indeed is willing,
but the flesh *is* weak.

42 Πάλιν ἐκ δευτέρου ἀπελθὼν προσ-
ηύξατο, λέγων· Πάτερ μου, εἰ οὐ
δύναται τοῦτο [a]τὸ ποτήριον" παρελθεῖν
[b]ἀπ' ἐμοῦ," ἐὰν μὴ αὐτὸ πίω, γενηθήτω
τὸ θέλημά σου. 43 Καὶ [c]ἐλθὼν εὑρίσκει
αὐτοὺς πάλιν" καθεύδοντας· ἦσαν γὰρ
αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. 44 καὶ
ἀφεὶς αὐτοὺς, ἀπελθὼν πάλιν, προσηύ-
ξατο [d]ἐκ τρίτου," τὸν αὐτὸν λόγον
εἰπών. 45 τότε ἔρχεται πρὸς τοὺς μα-
θητὰς αὐτοῦ, καὶ λέγει αὐτοῖς· Καθεύ-
δετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ,
ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
παραδίδοται εἰς χεῖρας ἁμαρτωλῶν.
46 ἐγείρεσθε, ἄγωμεν· ἰδοὺ, ἤγγικεν ὁ
παραδιδούς με.

42 He went away again the
second time, and prayed, saying,
O my father, if this cup
may not pass away from me,
except I drink it, thy will be
done. 43 And he came and
found them asleep again: for
their eyes were heavy. 44 And
he left them, and went away
again, and prayed the third
time, saying the same words.

45 Then cometh he to his disciples,
and saith unto them, Sleep
on now, and take your rest,
behold, the hour is at hand,
and the Son of man is betrayed
into the hands of sinners.
46 Rise, let us be going: behold,
he is at hand that doth
betray me.

47 Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ,
Ἰούδας εἷς τῶν δώδεκα ἦλθε, καὶ μετ'
αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ
ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρε-
σβυτέρων τοῦ λαοῦ. 48 ὁ δὲ παραδιδοὺς
αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων·
Ὃν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε
αὐτόν. 49 Καὶ εὐθέως προσελθὼν τῷ
Ἰησοῦ εἶπε· Χαῖρε, ῥαββί· καὶ κα-
τεφίλησεν αὐτόν. 50 ὁ δὲ Ἰησοῦς
εἶπεν αὐτῷ· Ἑταῖρε, [e]ἐφ' ὃ" πάρει;
Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας
ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν.

47 And while he yet spake,
lo, Judas one of the twelve
came, and with him a great multitude
with swords and staves
from the chief priests and elders
of the people. 48 Now
he that betrayed him, gave
them a sign, saying, Whomsoever
I shall kiss, that same
is he, hold him fast. 49 And
forthwith he came to Jesus,
and said, Hail master, and
kissed him. 50 And Jesus
said unto him, Friend, wherefore
art thou come? Then
came they, and laid hands on
Jesus, and took him.

51 Καὶ ἰδοὺ, εἷς τῶν μετὰ Ἰησοῦ,
ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν
μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δοῦ-
λον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ

51 And behold, one of them
which were with Jesus, stretched
out his hand, and drew his
sword, and struck a servant of
the high priest's, and smote off

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a ⇁ b ⇉ c ∾ ἐλθὼν πάλιν, εὗρεν αὐτούς. d → e Rec. ∾ ἐφ' ᾧ.

his ear. 52 Then said Jesus
unto him, Put up again thy
sword into his place: for all they
that take the sword, shall perish
with the sword. 53 Thinkest
thou that I cannot now pray
to my father, and he shall
presently give me more than
twelve legions of angels?
54 But how then shall the scrip-
tures be fulfilled, that thus it
must be?

ὠτίον. 52 τότε λέγει αὐτῷ ὁ Ἰησοῦς·
Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν
τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες
μάχαιραν ἐν μαχαίρᾳ [a] ἀπολοῦνται.″
53 ἢ δοκεῖς ὅτι οὐ δύναμαι ἄρτι
παρακαλέσαι τὸν πατέρα μου, καὶ
παραστήσει μοι πλείους ἢ δώδεκα
λεγεῶνας ἀγγέλων; 54 πῶς οὖν πλη-
ρωθῶσιν αἱ γραφαὶ, ὅτι οὕτω δεῖ
γενέσθαι;

55 In that same hour said Je-
sus to the multitudes, Are ye
come out as against a thief with
swords and staves for to take
me? I sat daily with you teach-
ing in the temple, and ye laid
no hold on me. 56 But all this
was done, that the scriptures of
the prophets might be fulfilled.
Then all the disciples forsook
him, and fled:

55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς
τοῖς ὄχλοις· Ὡς ἐπὶ λῃστὴν ἐξήλθετε
μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν
με; καθ᾽ ἡμέραν [b] πρὸς ὑμᾶς″ ἐκαθεζό-
μην [c] διδάσκων″ ἐν τῷ ἱερῷ, καὶ οὐκ
ἐκρατήσατέ με. 56 τοῦτο δὲ ὅλον γέ-
γονεν, ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν
προφητῶν. Τότε οἱ μαθηταὶ πάντες
ἀφέντες αὐτὸν ἔφυγον.

57 And they that had laid
hold on Jesus, led him away to
Caiaphas the high priest, where
the scribes and the elders were
assembled. 58 But Peter fol-
lowed him afar off, unto the
high priest's palace, and went
in, and sat with the servants to
see the end. 59 Now the chief
priests and elders, and all the
council, sought false witness
against Jesus to put him to
death, 60 but found none: yea,
though many false witnesses
came, yet found they none. At
the last came two false witness-
es, 61 and said, This *fellow*
said, I am able to destroy the
temple of God, and to build it
in three days. 62 And the high
priest arose, and said unto
him, Answerest thou nothing?
what is it, which these witness
against thee? 63 But Jesus held
his peace.

57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν
ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα,
ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
συνήχθησαν. 58 ὁ δὲ Πέτρος ἠκολούθει
αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς αὐλῆς τοῦ
ἀρχιερέως· καὶ εἰσελθὼν ἔσω ἐκάθητο
μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος.
59 οἱ δὲ ἀρχιερεῖς [d] καὶ οἱ πρεσβύτεροι″
καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδο-
μαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως [e] θα-
νατώσωσιν αὐτόν.″ 60 καὶ οὐχ εὗρον,
[f] καὶ″ [g] πολλῶν ψευδομαρτύρων προσελ-
θόντων″ [h] οὐχ εὗρον.″ ὕστερον δὲ προσ-
ελθόντες δύο ψευδομάρτυρες 61 εἶπον·
Οὗτος ἔφη· Δύναμαι καταλῦσαι τὸν
ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν
οἰκοδομῆσαι αὐτόν. 62 Καὶ ἀναστὰς ὁ
ἀρχιερεὺς εἶπεν αὐτῷ· Οὐδὲν ἀποκρίνῃ;
τί οὗτοί σου καταμαρτυροῦσιν; 63 Ὁ δὲ
Ἰησοῦς ἐσιώπα.

And the high priest answer-
ed, and said unto him, I adjure
thee by the living God, that

Καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν
αὐτῷ· Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ

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a ∾ αποθανουνται. b → c → d ⇉ e Rec. & Gb. αυτ. θαν. f Gb. om. g → h Gb. om.

ζῶντος, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χρι-
στὸς, ὁ υἱὸς τοῦ Θεοῦ. 64 Λέγει αὐτῷ ὁ
Ἰησοῦς· Σὺ εἶπας. πλὴν λέγω ὑμῖν,
ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου
καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ
ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.
65 Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ ἱμάτια
αὐτοῦ, λέγων· Ὅτι ἐβλασφήμησε· τί
ἔτι χρείαν ἔχομεν μαρτύρων; ἴδε, νῦν
ἠκούσατε τὴν βλασφημίαν [a] αὐτοῦ." 66 τί
ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον·
Ἔνοχος θανάτου ἐστί. 67 Τότε ἐνέ-
πτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ
ἐκολάφισαν αὐτόν· οἱ δὲ ἐῤῥάπισαν,
68 λέγοντες· Προφήτευσον ἡμῖν, Χριστὲ,
τίς ἐστιν ὁ παίσας σε;

69 Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ
αὐλῇ, καὶ προσῆλθεν αὐτῷ μία παι-
δίσκη, λέγουσα· Καὶ σὺ ἦσθα μετὰ
Ἰησοῦ τοῦ Γαλιλαίου. 70 Ὁ δὲ ἠρνή-
σατο ἔμπροσθεν [b] αὐτῶν" πάντων, λέ-
γων· Οὐκ οἶδα τί λέγεις. 71 Ἐξελθόντα
δὲ αὐτὸν εἰς τὸν πυλῶνα, εἶδεν αὐτὸν
ἄλλη καὶ λέγει [c] αὐτοῖς· Ἐκεῖ καὶ" οὗτος
ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. 72 Καὶ
πάλιν ἠρνήσατο μεθ' ὅρκου· Ὅτι οὐκ
οἶδα τὸν ἄνθρωπον. 73 Μετὰ μικρὸν δὲ
προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέ-
τρῳ· Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ
γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ. 74 Τότε
ἤρξατο [d] καταθεματίζειν" καὶ ὀμνύειν·
Ὅτι οὐκ οἶδα τὸν ἄνθρωπον. Καὶ εὐ-
θέως ἀλέκτωρ ἐφώνησε. 75 καὶ ἐμνήσθη
ὁ Πέτρος τοῦ [e] ῥήματος τοῦ Ἰησοῦ"
εἰρηκότος αὐτῷ· Ὅτι πρὶν ἀλέκτορα
φωνῆσαι, τρὶς ἀπαρνήσῃ με· Καὶ ἐξελ-
θὼν ἔξω ἔκλαυσε πικρῶς.

27. Πρωΐας δὲ γενομένης, συμβού-
λιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ
πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ,
ὥστε θανατῶσαι αὐτόν. 2 καὶ δήσαντες

thou tell us, whether thou be
the Christ the son of God.
64 Jesus saith unto him, Thou
hast said: nevertheless I say
unto you, Hereafter shall ye
see the Son of man sitting on
the right hand of power, and
coming in the clouds of heaven.
65 Then the high priest rent
his clothes, saying, He hath
spoken blasphemy: what fur-
ther need have we of witnesses?
behold, now ye have heard his
blasphemy. 66 What think ye?
They answered and said, He is
guilty of death. 67 Then did
they spit in his face, and buf-
feted him, and others smote
him with [a] the palms of their
hands, 68 saying, Prophesy unto
us, thou Christ, who is he that
smote thee?

69 Now Peter sat without in
the palace: and a damsel came
unto him, saying, Thou also
wast with Jesus of Galilee.
70 But he denied before them
all, saying, I know not what
thou sayest. 71 And when he
was gone out into the porch,
another maid saw him, and said
unto them that were there, This
fellow was also with Jesus of
Nazareth. 72 And again he
denied with an oath, I do not
know the man. 73 And after a
while came unto him they that
stood by, and said to Peter,
Surely thou also art one of
them, for thy speech bewrayeth
thee. 74 Then began he to
curse and to swear, *saying*, I
know not the man. And imme-
diately the cock crew. 75 And
Peter remembered the words
of Jesus, which said unto
him, Before the cock crow,
thou shalt deny me thrice.
And he went out, and wept
bitterly.

27. When the morning was
come, all the chief priests and
elders of the people, took coun-
sel against Jesus to put him to
death. 2 And when they had

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[a] → [b] Rec. → [c] ∾—. Rec. & Gb. τοις εκει· Και. [d] Rec. καταναθεματιζειν.
[e] ∾ ῥηματος Ιησου. [a] *Or*, rods

bound him, they led him away, and delivered him to Pontius Pilate the governor.

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4 saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. 5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. 6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood unto this day. 9 (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, α whom they of the children of Israel did value: 10 and gave them for the potter's field, as the Lord appointed me.)

11 And Jesus stood before the governor, and the governor asked him, saying; Art thou the King of the Jews? And Jesus said unto him, Thou sayest. 12 And when he was accused of the chief priests and elders, he answered nothing. 13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee? 14 And he answered him to never a word: insomuch that the governor marvelled greatly.

15 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would. 16 And they had then a notable prisoner, called Barabbas. 17 Therefore when they were gathered together, Pilate said unto them,

αὐτὸν ἀπήγαγον, καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι.

3 Τότε ἰδὼν Ἰούδας ὁ παραδιδοὺς αὐτὸν, ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις, 4 λέγων· "Ἥμαρτον παραδοὺς αἷμα a ἀθῷον." Οἱ δὲ εἶπον· Τί πρὸς ἡμᾶς; σὺ b ὄψῃ." 5 Καὶ ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώρησε· καὶ ἀπελθὼν ἀπήγξατο. 6 Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον· Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἐστι. 7 Συμβούλιον δὲ λαβόντες, ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις. 8 διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος ἀγρὸς αἵματος, ἕως τῆς σήμερον. 9 τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου, λέγοντος· Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο, ἀπὸ υἱῶν Ἰσραήλ, 10 καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος.

11 Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν, λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ· Σὺ λέγεις. 12 Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπεκρίνατο. 13 τότε λέγει αὐτῷ ὁ Πιλάτος· Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσι; 14 Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.

15 Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον, ὃν ἤθελον. 16 εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββᾶν. 17 συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος· Τίνα θέλετε ἀπολύσω ὑμῖν;

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a ∾ δίκαιον. b Rec. & Gb. ὄψει. α *Or, whom they bought of the children of Israel.*

Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον
Χριστόν; 18 Ἤδει γὰρ ὅτι διὰ φθόνον
παρέδωκαν αὐτόν.
19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βή-
ματος, ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ
αὐτοῦ, λέγουσα· Μηδέν σοι καὶ τῷ δι-
καίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον
κατ᾽ ὄναρ δι᾽ αὐτόν.
20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι
ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται
τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέ-
σωσιν. 21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν
αὐτοῖς· Τίνα θέλετε ἀπὸ τῶν δύο ἀπο-
λύσω ὑμῖν; Οἱ δὲ εἶπον· Βαραββᾶν.
22 Λέγει αὐτοῖς ὁ Πιλάτος· Τί οὖν ποιήσω
Ἰησοῦν τὸν λεγόμενον Χριστόν; Λέ-
γουσιν [a] αὐτῷ″ πάντες· Σταυρωθήτω.
23 Ὁ δὲ ἡγεμὼν ἔφη· Τί γὰρ κακὸν
ἐποίησεν; Οἱ δὲ περισσῶς ἔκραζον, λέ-
γοντες· Σταυρωθήτω. 24 Ἰδὼν δὲ ὁ
Πιλάτος, ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλ-
λον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπε-
νίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου,
λέγων· Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος
[b] τοῦ δικαίου″ τούτου· ὑμεῖς ὄψεσθε.
25 Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε· Τὸ
αἷμα αὐτοῦ ἐφ᾽ ἡμᾶς καὶ ἐπὶ τὰ τέκνα
ἡμῶν. 26 Τότε ἀπέλυσεν αὐτοῖς τὸν
Βαραββᾶν· τὸν δὲ Ἰησοῦν φραγελλώσας
παρέδωκεν ἵνα σταυρωθῇ.
27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος,
παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραι-
τώριον, συνήγαγον ἐπ᾽ αὐτὸν ὅλην τὴν
σπεῖραν· 28 καὶ ἐκδύσαντες αὐτόν, πε-
ριέθηκαν αὐτῷ χλαμύδα κοκκίνην· 29 καὶ
πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέ-
θηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ
κάλαμον [c] ἐπὶ τὴν δεξιὰν″ αὐτοῦ· καὶ
γονυπετήσαντες ἔμπροσθεν αὐτοῦ, ἐνέ-
παιζον αὐτῷ, λέγοντες· Χαῖρε, ὁ βασι-
λεὺς τῶν Ἰουδαίων· 30 Καὶ ἐμπτύσαντες

Whom will ye that I release
unto you? Barabbas, or Jesus,
which is called Christ? 18 For
he knew that for envy they had
delivered him.
19 When he was set down on
the judgment seat, his wife sent
unto him, saying, Have thou
nothing to do with that just
man: for I have suffered many
things this day in a dream, be-
cause of him.
20 But the chief priests and
elders persuaded the multitude
that they should ask Barabbas,
and destroy Jesus. 21 The go-
vernor answered, and said un-
to them, Whether of the twain
will ye that I release unto you?
They said, Barabbas. 22 Pilate
said unto them, What shall I
do then with Jesus, which is
called Christ? They all said
unto him, Let him be crucified.
23 And the governor said, Why,
what evil hath he done? But
they cried out the more, saying,
Let him be crucified. 24 When
Pilate saw that he could pre-
vail nothing, but that rather a
tumult was made, he took
water, and washed his hands
before the multitude, saying, I
am innocent of the blood of
this just person: see ye to it.
25 Then answered all the peo-
ple, and said, His blood *be* on
us, and on our children. 26 Then
released he Barabbas unto
them, and when he had scourg-
ed Jesus, he delivered him to
be crucified.

27 Then the soldiers of the
governor took Jesus into the
[*] common hall, and gathered
unto him the whole band *of
soldiers*. 28 And they stripped
him, and put on him a scarlet
robe. 29 And when they had
platted a crown of thorns, they
put it upon his head, and a
reed in his right hand: and
they bowed the knee before
him, and mocked him, saying,
Hail king of the Jews. 30 And

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[a] ⇄ [b] → [c] ∾ ἐν τῇ δεξιᾷ

[*] *Or, governor's house.*

they spit upon him, and took
the reed, and smote him on the
f head. 31 And after that they
had mocked him, they took the
robe off from him, and put his
own raiment on him, and led
him away to crucify him.

a 32 And as they came out, they
found a man of Cyrene, Simon
by name: him they compelled
a to bear his cross. 33 And when
they were come unto a place
called Golgotha, that is to say,
c a place of a skull, 34 they gave
him vinegar to drink, mingled
with gall: and when he had
tasted thereof, he would not
a drink. 35 And they crucified
him, and parted his garments,
casting lots: that it might be
fulfilled which was spoken by
the prophet, They parted my
garments among them, and up-
on my vesture did they cast lots.
36 And sitting down, they watch-
a ed him there: 37 and set up over
his head, his accusation written,
THIS IS JESUS THE KING OF THE
a JEWS. 38 Then were there two
thieves crucified with him: one
on the right hand, and another
on the left.

f 39 And they that passed by,
reviled him, wagging their
heads, 40 and saying, Thou that
destroyest the temple, and
buildest it in three days, save
thyself: if thou be the son of
God, come down from the cross.
b 41 Likewise also the chief priests
mocking him, with the scribes
and elders, said, 42 He saved
others, himself he cannot save:
if he be the King of Israel, let
him now come down from the
cross, and we will believe him.
43 He trusted in God, let him
deliver him now if he will have
him: for he said, I am the son
b of God. 44 The thieves also
which were crucified with him,
cast the same in his teeth.

b 45 Now from the sixth hour
there was darkness over all

εἰς αὐτὸν, ἔλαβον τὸν κάλαμον, καὶ
ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. 31 καὶ f
ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν
τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ
ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς
τὸ σταυρῶσαι.

32 Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον a
Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἠγ-
γάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.
33 καὶ ἐλθόντες εἰς τόπον λεγόμενον a
Γολγοθᾶ, [a] ὅ" ἐστι [b] λεγόμενος" Κρανίου
τόπος, 34 ἔδωκαν αὐτῷ πιεῖν [c] ὄξος"
μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος
οὐκ ἤθελε πιεῖν. 35 σταυρώσαντες δὲ c
αὐτὸν, διεμερίσαντο τὰ ἱμάτια αὐτοῦ,
βάλλοντες κλῆρον [d]". 36 καὶ καθήμενοι
ἐτήρουν αὐτὸν ἐκεῖ. 37 καὶ ἐπέθηκαν a
ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐ-
τοῦ γεγραμμένην· Οὗτός ἐστιν Ἰησοῦς
ὁ βασιλεὺς τῶν Ἰουδαίων. 38 Τότε a
σταυροῦνται σὺν αὐτῷ δύο λῃσταὶ, εἷς
ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.

39 Οἱ δὲ παραπορευόμενοι ἐβλασφή- f
μουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐ-
τῶν, 40 καὶ λέγοντες· Ὁ καταλύων τὸν
ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν,
σῶσον σεαυτόν· εἰ υἱὸς εἶ τοῦ Θεοῦ, κα-
τάβηθι ἀπὸ τοῦ σταυροῦ. 41 Ὁμοίως b
δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ
τῶν γραμματέων καὶ πρεσβυτέρων ἔλε-
γον· 42 "Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύ-
ναται σῶσαι. [e] εἰ" βασιλεὺς Ἰσραὴλ
ἐστι, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ,
καὶ πιστεύσομεν [f] ἐπ'" αὐτῷ. 43 πέποι-
θεν ἐπὶ τὸν Θεὸν, ῥυσάσθω νῦν αὐτὸν,
εἰ θέλει αὐτόν. εἶπε γάρ· "Ὅτι Θεοῦ εἰμι
υἱός. 44 Τὸ δ' αὐτὸ καὶ οἱ λῃσταὶ οἱ b
συσταυρωθέντες αὐτῷ ὠνείδιζον [g] αὐ-
τόν."

45 Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο b

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a Rec. ος. b →. c ∾ οινον. d Rec. add ινα πληρωθη το ῥηθεν υπο του προφητου· Διεμερισαντο τα ιματια μου εαυτοις, και επι τον ιματισμον μου εβαλον κληρον. e →. f ∾.— Rec. & Gb. om. g Rec. αυτῳ.

ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐννάτης·
f 46 περὶ δὲ τὴν ἐννάτην ὥραν ἀνεβόησεν
ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων· Ἠλὶ,
Ἠλὶ, λαμὰ σαβαχθανί; τοῦτ᾽ ἔστι· Θεέ
μου, Θεέ μου, ἱνατί με ἐγκατέλιπες;
47 Τινὲς δὲ τῶν ἐκεῖ ἑστώτων ἀκούσαν-
τες ἔλεγον· Ὅτι Ἠλίαν φωνεῖ οὗτος.
b 48 Καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν, καὶ
λαβὼν σπόγγον, πλήσας τε ὄξους, καὶ
περιθεὶς καλάμῳ ἐπότιζεν αὐτόν. 49 οἱ
δὲ λοιποὶ ἔλεγον· Ἄφες, ἴδωμεν εἰ
ἔρχεται Ἠλίας σώσων αὐτόν.
i 50 Ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ
b μεγάλῃ ἀφῆκε τὸ πνεῦμα. 51 καὶ ἰδοὺ,
τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς
δύο ἀπὸ ἄνωθεν ἕως κάτω· καὶ ἡ γῆ
ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθησαν·
m 52 καὶ τὰ μνημεῖα ἀνεῴχθησαν, καὶ πολλὰ
σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη,
53 καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ
τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν
ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολ-
λοῖς.

b 54 Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ᾽ αὐ-
τοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν
σεισμὸν καὶ τὰ γενόμενα, ἐφοβήθησαν
σφόδρα, λέγοντες· Ἀληθῶς Θεοῦ υἱὸς
ἦν οὗτος.

f 55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ
μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθη-
σαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, δια-
κονοῦσαι αὐτῷ· 56 ἐν αἷς ἦν Μαρία ἡ
Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου
καὶ Ἰωσῆ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν
Ζεβεδαίου.

a 57 Ὀψίας δὲ γενομένης, ἦλθεν ἄν-
θρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοὔ-
νομα Ἰωσὴφ, ὃς καὶ αὐτὸς ἐμαθήτευσε
τῷ Ἰησοῦ· 58 οὗτος προσελθὼν τῷ Πι-
λάτῳ, ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε
ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ
a σῶμα. 59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσὴφ

the land unto the ninth hour.
46 And about the ninth hour,
Jesus cried with a loud voice,
saying, Eli, Eli, lama sabach-
thani, that is to say, My God,
my God, why hast thou for-
saken me? 47 Some of them
that stood there, when they
heard that, said, This man call-
eth for Elias. 48 And straight-
way one of them ran, and took
a spunge, and filled it with
vinegar, and put it on a reed,
and gave him to drink. 49 The
rest said, Let be, let us see
whether Elias will come to
save him.

50 Jesus, when he had cried
again with a loud voice, yielded
up the ghost. 51 And behold,
the veil of the temple was rent
in twain, from the top to the
bottom, and the earth did quake,
and the rocks rent. 52 And the
graves were opened, and many
bodies of saints which slept
arose, 53 and came out of the
graves after his resurrection,
and went into the holy city, and
appeared unto many.

54 Now when the centurion,
and they that were with him,
watching Jesus, saw the earth-
quake, and those things that
were done, they feared greatly,
saying, Truly this was the son
of God.

55 And many women were
there (beholding afar off) which
followed Jesus from Galilee,
ministering unto him. 56 Among
which was Mary Magdalene,
and Mary the mother of James
and Joses, and the mother of
Zebedee's children.

57 When the even was come,
there came a rich man of Ari-
mathæa, named Joseph, who
also himself was Jesus' disciple:
58 He went to Pilate, and beg-
ged the body of Jesus: then Pi-
late commanded the body to be
delivered. 59 And when Joseph
had taken the body, he wrapped

it in a clean linen cloth, 60 and
laid it in his own new tomb,
which he had hewn out in the
rock: and he rolled a great
stone to the door of the sepul-
chre, and departed. 61 And
there was Mary Magdalene,
and the other Mary, sitting
over against the sepulchre.

62 Now the next day that fol-
lowed the day of the prepara-
tion, the chief priests and Phari-
sees came together unto Pilate,
63 saying, Sir, we remember
that that deceiver said, while
he was yet alive, After three
days I will rise again. 64 Com-
mand therefore that the sepul-
chre be made sure, until the
third day, lest his disciples
come by night, and steal him
away, and say unto the people,
He is risen from the dead: so
the last error shall be worse
than the first. 65 Pilate said
unto them, Ye have a watch,
go your way, make it as sure
as you can. 66 So they went, and
made the sepulchre sure, seal-
ing the stone, and setting a
watch.

28. In the end of the sab-
bath, as it began to dawn to-
wards the first day of the
week, came Mary Magdalene,
and the other Mary, to see
the sepulchre. 2 And behold,
there [a] was a great earth-
quake, for the angel of the Lord
descended from heaven, and
came and rolled back the stone
from the door, and sat upon it.
3 His countenance was like
lightning, and his raiment white
as snow. 4 And for fear of him,
the keepers did shake, and be-
came as dead men. 5 And
the angel answered, and said
unto the women, Fear not ye:
for I know that ye seek Jesus,
which was crucified. 6 He is
not here: for he is risen, as
he said: come, see the place
where the Lord lay. 7 And
go quickly, and tell his disciples

ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ, 60 καὶ
ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ,
ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ· καὶ προσ-
κυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνη-
μείου, ἀπῆλθεν. 61 ἦν δὲ ἐκεῖ Μαρία ἡ
Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, καθή-
μεναι ἀπέναντι τοῦ τάφου.

62 Τῇ δὲ ἐπαύριον, ἥτις ἐστὶ μετὰ τὴν
παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς
καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον, 63 λέ-
γοντες· Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος
ὁ πλάνος εἶπεν ἔτι ζῶν· Μετὰ τρεῖς
ἡμέρας ἐγείρομαι. 64 Κέλευσον οὖν
ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης
ἡμέρας· μήποτε ἐλθόντες οἱ μαθηταὶ αὐ-
τοῦ [a]" κλέψωσιν αὐτὸν, καὶ εἴπωσι τῷ
λαῷ· Ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ
ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώ-
της. 65 "Ἔφη [b]" αὐτοῖς ὁ Πιλάτος· "Ἔχετε
κουστωδίαν· ὑπάγετε, ἀσφαλίσασθε ὡς
οἴδατε. 66 Οἱ δὲ πορευθέντες ἠσφαλί-
σαντο τὸν τάφον σφραγίσαντες τὸν
λίθον μετὰ τῆς κουστωδίας.

28. Ὀψὲ δὲ σαββάτων, τῇ ἐπιφω-
σκούσῃ εἰς μίαν σαββάτων, ἦλθε Μαρία
ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, θεω-
ρῆσαι τὸν τάφον. 2 καὶ ἰδοὺ, σεισμὸς
ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου
καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπε-
κύλισε τὸν λίθον [c] ἀπὸ τῆς θύρας," καὶ
ἐκάθητο ἐπάνω αὐτοῦ. 3 ἦν δὲ ἡ ἰδέα
αὐτοῦ ὡς ἀστραπὴ, καὶ τὸ ἔνδυμα αὐτοῦ
λευκὸν ὡσεὶ χιών. 4 ἀπὸ δὲ τοῦ φόβου
αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγέ-
νοντο ὡσεὶ νεκροί. 5 ἀποκριθεὶς δὲ ὁ
ἄγγελος εἶπε ταῖς γυναιξί· Μὴ φοβεῖσθε
ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυ-
ρωμένον ζητεῖτε. 6 οὐκ ἔστιν ὧδε· ἠγέρ-
θη γὰρ, καθὼς εἶπε. δεῦτε, ἴδετε τὸν
τόπον ὅπου ἔκειτο ὁ Κύριος. 7 καὶ
ταχὺ πορευθεῖσαι εἴπατε τοῖς μαθηταῖς

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[a] Rec. add νυκτος. [b] Rec. add δε [c] → [a] Or, had been.

αὐτοῦ, ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν·
καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλι-
λαίαν· ἐκεῖ αὐτὸν ὄψεσθε. ἰδοὺ, εἶπον
ὑμῖν.
8 Καὶ ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνη-
μείου μετὰ φόβου καὶ χαρᾶς μεγάλης,
ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐ-
τοῦ. 9 [a]ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι
τοῖς μαθηταῖς αὐτοῦ," καὶ ἰδοὺ ὁ Ἰησοῦς
ἀπήντησεν αὐταῖς, λέγων· Χαίρετε. Αἱ
δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς
πόδας, καὶ προσεκύνησαν αὐτῷ. 10 τότε
λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεῖσθε·
ὑπάγετε, ἀπαγγείλατε τοῖς ἀδελφοῖς
μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν,
κἀκεῖ με ὄψονται.
11 Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς
τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν
ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ
γενόμενα. 12 καὶ συναχθέντες μετὰ τῶν
πρεσβυτέρων, συμβούλιόν τε λαβόντες,
ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις,
13 λέγοντες· Εἴπατε· Ὅτι οἱ μαθηταὶ
αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν
ἡμῶν κοιμωμένων, 14 Καὶ ἐὰν ἀκουσθῇ
τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν
αὐτὸν, καὶ ὑμᾶς ἀμερίμνους ποιήσομεν.
15 Οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν
ὡς ἐδιδάχθησαν. καὶ διεφημίσθη ὁ λό-
γος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς
σήμερον.
16 Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν
εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἐτά-
ξατο αὐτοῖς ὁ Ἰησοῦς. 17 καὶ ἰδόντες
αὐτὸν, προσεκύνησαν αὐτῷ· οἱ δὲ ἐδί-
στασαν. 18 καὶ προσελθὼν ὁ Ἰησοῦς
ἐλάλησεν αὐτοῖς, λέγων· Ἐδόθη μοι
πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς.
19 πορευθέντες [b]" μαθητεύσατε πάντα τὰ
ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα
τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου

that he is risen from the
dead. And behold, he goeth
before you into Galilee, there
shall ye see him: lo, I have
told you.

8 And they departed quickly
from the sepulchre, with fear
and great joy, and did run to
bring his disciples word. 9 And
as they went to tell his disciples,
behold, Jesus met them, saying,
All hail. And they came, and
held him by the feet, and wor-
shipped him. 10 Then said Je-
sus unto them, Be not afraid:
go tell my brethren that they
go into Galilee, and there shall
they see me.

11 Now when they were going,
behold, some of the watch came
into the city, and shewed unto
the chief priests all the things
that were done. 12 And when
they were assembled with the
elders, and had taken counsel,
they gave large money unto the
soldiers, 13 saying, Say ye, His
disciples came by night, and
stole him away while we slept.
14 And if this come to the go-
vernor's ears, we will persuade
him, and secure you. 15 So
they took the money, and did
as they were taught. And
this saying is commonly re-
ported among the Jews until
this day.

16 Then the eleven disciples
went away into Galilee, into a
mountain where Jesus had ap-
pointed them. 17 And when
they saw him, they worship-
ped him: but some doubted.
18 And Jesus came, and spake
unto them, saying, All power
is given unto me in heaven
and in earth. 19 Go ye there-
fore, and teach all nations,
baptizing them in the name of
the Father, and of the Son, and

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a ⇄ b Rec. add οὖν.

of the Holy Ghost: [20] teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

Πνεύματος, [20] διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος. [a] ἀμήν."

ΕΥΑΓΓΕΛΙΟΝ

ΚΑΤΑ ΜΑΡΚΟΝ.

THE beginning of the gospel
of Jesus Christ, the son of
God, [2] as it is written in the
prophets, Behold, I send my
messenger before thy face,
which shall prepare thy way before thee. [3] The voice of one
crying in the wilderness, Prepare ye the way of the Lord,
make his paths straight. [4] John
did baptize in the wilderness,
and preach the baptism of repentance, [a] for the remission of
sins. [5] And there went out
unto him all the land of Judæa, and they of Jerusalem,
and were all baptized of him
in the river of Jordan, confessing their sins.

[1] ΑΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ,
υἱοῦ τοῦ Θεοῦ· [2] ὡς γέγραπται
[b] ἐν Ἡσαΐᾳ τῷ προφήτῃ·" Ἰδοὺ, ἐγὼ
ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν
σου[c]"· [3] φωνὴ βοῶντος ἐν τῇ ἐρήμῳ·
Ἑτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας
ποιεῖτε τὰς τρίβους αὐτοῦ· [4] ἐγένετο
Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ καὶ
κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. [5] καὶ [d] ἐξεπορεύετο"
πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ
Ἱεροσολυμῖται[e]· καὶ ἐβαπτίζοντο πάντες" ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ,
ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

[6] And John was clothed with
camel's hair, and with a girdle
of a skin about his loins: and
he did eat locusts and wild
honey, [7] and preached, saying,
There cometh one mightier
than I after me, the latchet of
whose shoes I am not worthy to
stoop down, and unloose. [8] I
indeed have baptized you with
water: but he shall baptize you
with the Holy Ghost.

[6] Ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας
καμήλου, καὶ ζώνην δερματίνην περὶ τὴν
ὀσφὺν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ
μέλι ἄγριον. [7] καὶ ἐκήρυσσε, λέγων·
Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω
μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν
ἱμάντα τῶν ὑποδημάτων αὐτοῦ. [8] ἐγὼ
μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ
βαπτίσει ὑμᾶς ἐν Πνεύματι ἁγίῳ.

[9] And it came to pass in those
days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. [10] And
straightway coming up out of
the water, he saw the heavens

[9] Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις,
ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς
τὸν Ἰορδάνην. [10] καὶ εὐθέως ἀναβαίνων
[f] ἀπὸ" τοῦ ὕδατος, εἶδε σχιζομένους τοὺς

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[a] Gb. om. [b] Rec. ∾ εν τοις προφηταις. [c] Rec. add εμπροσθεν σου. [d] ∾ εξεπορευοντο. [e] Gb. παντες· και εβαπτιζοντο. [f] ∾ εκ. [a] Or, unto.

οὐρανοὺς, καὶ τὸ Πνεῦμα [a]ὡς″ περιστε-
ρὰν καταβαῖνον ἐπ᾽ αὐτόν· 11 καὶ φωνὴ
ἐγένετο ἐκ τῶν οὐρανῶν· Σὺ εἶ ὁ υἱός
μου ὁ ἀγαπητὸς, [b]ἐν ᾧ″ εὐδόκησα.
12 Καὶ εὐθὺς τὸ Πνεῦμα αὐτὸν ἐκβάλ-
λει εἰς τὴν ἔρημον. 13 καὶ ἦν [c]ἐκεῖ″ ἐν τῇ
ἐρήμῳ ἡμέρας τεσσαράκοντα, πειραζό-
μενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν
θηρίων· καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

[a]opened, and the Spirit like a
dove descending upon him.
11 And there came a voice from
heaven, *saying*, Thou art my
beloved Son, in whom I am
well pleased.
12 And immediately the spirit
driveth him into the wilderness.
13 And he was there in the wil-
derness forty days tempted of
Satan, and was with the wild
beasts, and the angels minis-
tered unto him.

14 Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάν-
νην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν,
κηρύσσων τὸ εὐαγγέλιον [d]τῆς βασιλείας″
τοῦ Θεοῦ, 15 [e]καὶ″ λέγων· Ὅτι πεπλή-
ρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία
τοῦ Θεοῦ· μετανοεῖτε, καὶ πιστεύετε ἐν
τῷ εὐαγγελίῳ. 16 [f]Περιπατῶν δὲ″ παρὰ
τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε Σί-
μωνα καὶ Ἀνδρέαν τὸν [g]ἀδελφὸν αὐτοῦ
τοῦ Σίμωνος,″ [h]ἀμφιβάλλοντας″ ἀμφί-
βληστρον ἐν τῇ θαλάσσῃ· ἦσαν γὰρ
ἁλιεῖς· 17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς·
Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γε-
νέσθαι ἁλιεῖς ἀνθρώπων. 18 Καὶ εὐθέως
ἀφέντες τὰ δίκτυα [i]αὐτῶν,″ ἠκολούθη-
σαν αὐτῷ.

14 Now after that John was
put in prison, Jesus came
into Galilee, preaching the
gospel of the kingdom of
God, 15 and saying, The time
is fulfilled, and the kingdom
of God is at hand: repent
ye, and believe the gospel.
16 Now as he walked by the sea
of Galilee, he saw Simon, and
Andrew his brother, casting a
net into the sea (for they were
fishers.) 17 And Jesus said unto
them, Come ye after me; and
I will make you to become fish-
ers of men. 18 And straightway
they forsook their nets, and fol-
lowed him.

19 Καὶ προβὰς [k]ἐκεῖθεν″ ὀλίγον, εἶδεν
Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάν-
νην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν
τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα.
20 καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ ἀ-
φέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν
τῷ πλοίῳ μετὰ τῶν μισθωτῶν, ἀπῆλθον
ὀπίσω αὐτοῦ.

19 And when he had gone a
little farther thence, he saw
James the son of Zebedee, and
John his brother, who also were
in the ship mending their nets.
20 And straightway he called
them: and they left their father
Zebedee in the ship with the
hired servants, and went after
him.

21 Καὶ εἰσπορεύονται εἰς Καπερναούμ·
καὶ εὐθέως τοῖς σάββασιν [l]εἰσελθὼν″
εἰς [m]τὴν″ συναγωγὴν, ἐδίδασκε. 22 καὶ
ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν
γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων,
καὶ οὐχ ὡς οἱ γραμματεῖς. 23 καὶ ἦν ἐν
τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύ-
ματι ἀκαθάρτῳ, καὶ ἀνέκραξε, 24 λέγων·

21 And they went into Caper-
naum, and straightway on the
sabbath day he entered into the
synagogue, and taught. 22 And
they were astonished at his doc-
trine: for he taught them as one
that had authority, and not as
the scribes. 23 And there was
in their synagogue a man with
an unclean spirit, and he cried

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[a] Rec. ὡσει. [b] ∾ εν σοι. [c] Gb. om. [d] ⇉ [e] ⇉ [f] ∾ Και παραγων. [g] ∾ αδελφον του Σιμωνος, Rec. & Gb. om. του Σιμ. [h] Rec. ∾ βαλλοντας. [i] ⇉ [k] ⇉ [l] ⇉ [m] Elz. om. [a] *Or*, cloven, *or*, rent.

out, 24 saying, Let us alone,
what have we to do with thee,
thou Jesus of Nazareth? art
thou come to destroy us? I
know thee who thou art, the
Holy One of God. 25 And Je-
sus rebuked him, saying, Hold
thy peace, and come out of him.
26 And when the unclean spirit
had torn him, and cried with a
loud voice, he came out of him.
27 And they were all amazed,
insomuch that they questioned
among themselves, saying,
What thing is this? what new
doctrine is this? for with au-
thority commandeth he even
the unclean spirits, and they do
obey him. 28 And immediately
his fame spread abroad through-
out all the region round about
Galilee.

29 And forthwith, when they
were come out of the syna-
gogue, they entered into the
house of Simon, and Andrew,
with James and John. 30 But
Simon's wife's mother lay sick
of a fever: and anon they tell
him of her. 31 And he came and
took her by the hand, and lifted
her up, and immediately the
fever left her, and she minis-
tered unto them.

32 And at even, when the sun
did set, they brought unto him
all that were diseased, and
them that were possessed with
devils: 33 and all the city was
gathered together at the door.
34 And he healed many that
were sick of divers diseases,
and cast out many devils, and
suffered not the devils [a]to
speak, because they knew him.

35 And in the morning, rising
up a great while before day,
he went out, and departed into
a solitary place, and there
prayed. 36 And Simon, and they
that were with him, followed
after him: 37 and when they
had found him, they said unto
him, All men seek for thee.
38 And he said unto them, Let
us go into the next towns, that
I may preach there also: for

[a] "Ἔα," τί ἡμῖν καὶ σοί, Ἰησοῦ Να-
ζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε
τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ. 25 Καὶ ἐπετί-
μησεν αὐτῷ ὁ Ἰησοῦς, λέγων· Φιμώθητι,
καὶ ἔξελθε ἐξ αὐτοῦ. 26 Καὶ σπαράξαν
αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ
κράξαν φωνῇ μεγάλῃ, ἐξῆλθεν [b] ἐξ"
αὐτοῦ. 27 καὶ ἐθαμβήθησαν πάντες,
ὥστε συζητεῖν πρὸς αὐτούς, [c] λέγοντας·
Τί ἐστι τοῦτο; τίς ἡ διδαχὴ ἡ καινὴ
αὕτη, ὅτι" κατ' ἐξουσίαν καὶ τοῖς πνεύ-
μασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ
ὑπακούουσιν αὐτῷ; 28 Ἐξῆλθε δὲ ἡ
ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον
τῆς Γαλιλαίας.

29 Καὶ εὐθέως ἐκ τῆς συναγωγῆς
[d] ἐξελθόντες, ἦλθον" εἰς τὴν οἰκίαν Σί-
μωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ
Ἰωάννου. 30 ἡ δὲ πενθερὰ Σίμωνος κα-
τέκειτο πυρέσσουσα· καὶ εὐθέως λέγου-
σιν αὐτῷ περὶ αὐτῆς. 31 καὶ προσελθὼν
ἤγειρεν αὐτήν, κρατήσας τῆς χειρὸς αὐ-
τῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐθέως,
καὶ διηκόνει αὐτοῖς.

32 Ὀψίας δὲ γενομένης, ὅτε ἔδυ ὁ
ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς
κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους·
33 καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς
τὴν θύραν. 34 καὶ ἐθεράπευσε πολλοὺς
κακῶς ἔχοντας ποικίλαις νόσοις· καὶ
δαιμόνια πολλὰ ἐξέβαλε, καὶ οὐκ ἤφιε
λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐ-
τόν.

35 Καὶ πρωῒ [e] ἔννυχον" λίαν ἀναστὰς
ἐξῆλθε, καὶ ἀπῆλθεν εἰς ἔρημον τόπον,
κἀκεῖ προσηύχετο. 36 καὶ κατεδίωξαν
αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ· 37 καὶ
εὑρόντες αὐτόν, λέγουσιν αὐτῷ· "Ὅτι
πάντες [f] σε ζητοῦσι." 38 Καὶ λέγει αὐ-
τοῖς· "Ἄγωμεν εἰς τὰς ἐχομένας κωμο-
πόλεις, ἵνα [g] καὶ ἐκεῖ" κηρύξω· εἰς τοῦτο

[a] → [b] ∾ απ'. [c] ∾ λεγοντες· Τις η διδαχη η καινη; [d] ∾ εξελθων, ηλθεν. [e] ∾ εννυχα
[f] Rec. & Gb. ζητουσι σε. [g] Rec. κακει. [a] Or, to say that they knew him.

γὰρ [a] ἐξελήλυθα." 39 Καὶ ἦν κηρύσσων
[b] ἐν ταῖς συναγωγαῖς" αὐτῶν, εἰς ὅλην
τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλ-
λων.
40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς,
παρακαλῶν αὐτὸν καὶ γονυπετῶν αὐτὸν,
καὶ λέγων αὐτῷ· "Οτι, ἐὰν θέλῃς, δύ-
νασαί με καθαρίσαι 41 Ὁ δὲ Ἰησοῦς
σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα,
ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ· Θέλω,
καθαρίσθητι. 42 Καὶ [c] εἰπόντος αὐτοῦ,"
εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ
ἐκαθαρίσθη· 43 καὶ ἐμβριμησάμενος αὐ-
τῷ, εὐθέως ἐξέβαλεν αὐτὸν, 44 καὶ λέγει
αὐτῷ· "Ορα, μηδενὶ μηδὲν εἴπῃς· ἀλλ'
ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ
προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ
προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.
45 Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν
πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε
μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πό-
λιν εἰσελθεῖν· ἀλλ' ἔξω ἐν ἐρήμοις τόποις
ἦν, καὶ ἤρχοντο πρὸς αὐτὸν [d] πάντοθεν."
2. Καὶ [e] εἰσῆλθε πάλιν" εἰς Καπερ-
ναοὺμ δι' ἡμερῶν καὶ ἠκούσθη ὅτι εἰς
οἶκόν ἐστι· 2 καὶ εὐθέως συνήχθησαν
πολλοὶ, ὥστε μηκέτι χωρεῖν μηδὲ τὰ
πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν
λόγον.
3 Καὶ ἔρχονται πρὸς αὐτὸν, παραλυ-
τικὸν φέροντες, αἰρόμενον ὑπὸ τεσσά-
ρων. 4 καὶ μὴ δυνάμενοι προσεγγίσαι
αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν
στέγην ὅπου ἦν, καὶ ἐξορύξαντες χα-
λῶσι τὸν κράββατον, [f] ἐφ' ᾧ" ὁ παρα-
λυτικὸς κατέκειτο. 5 ἰδὼν δὲ ὁ Ἰησοῦς
τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ·
Τέκνον, ἀφέωνταί [g] σοι αἱ ἁμαρτίαι σου."
6 Ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ
καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς
καρδίαις αὐτῶν· .7 Τί οὗτος οὕτω λαλεῖ

therefore came I forth. 39 And
he preached in their synagogues
throughout all Galilee, and
cast out devils.
40 And there came a leper to
him, beseeching him, and kneel-
ing down to him, and saying
unto him, If thou wilt, thou
canst make me clean. 41 And
Jesus moved with compassion,
put forth his hand, and touched
him, and saith unto him, I will,
be thou clean. 42 And as soon
as he had spoken, immediately
the leprosy departed from him,
and he was cleansed. 43 And
he straitly charged him, and
forthwith sent him away, 44 and
saith unto him, See thou say
nothing to any man: but go thy
way, shew thyself to the priest,
and offer for thy cleansing those
things which Moses command-
ed, for a testimony unto them.
45 But he went out, and began
to publish it much, and to blaze
abroad the matter: insomuch
that Jesus could no more openly
enter into the city, but was
without in desert places: and
they came to him from every
quarter.
2. And again he entered into
Capernaum after some days,
and it was noised that he was
in the house. 2 And straight-
way many were gathered to-
gether, insomuch that there was
no room to receive *them*, no
not so much as about the door:
and he preached the word unto
them.
3 And they come unto him,
bringing one sick of the palsy,
which was borne of four. 4 And
when they could not come nigh
unto him for the press, they un-
covered the roof where he was:
and when they had broken it
up, they let down the bed where-
in the sick of the palsy lay.
5 When Jesus saw their faith,
he said unto the sick of the
palsy, Son, thy sins be forgiven
thee. 6 But there were certain
of the scribes sitting there, and
reasoning in their hearts, 7 Why

[a] ∾ εληλυθα. [b] Gb. εις τας συναγωγας. [c] → [d] ∾—. Rec. & Gb. πανταχοθεν.
[e] Rec. & Gb. παλιν εισηλθεν. [f] ∾ οπου. [g] ∾—. Gb. σου αι αμαρτιαι.

doth this man thus speak blas-
phemies? who can forgive sins
but God only? [8] And immedi-
ately, when Jesus perceived in
his spirit, that they so reasoned
within themselves, he said unto
them, Why reason ye these
things in your hearts? [9] Whe-
ther is it easier to say to the
sick of the palsy, Thy sins be
forgiven thee: or to say, Arise,
and take up thy bed and walk?
[10] but that ye may know that
the Son of man hath power on
earth to forgive sins, (he saith
to the sick of the palsy,) [11] I say
unto thee, Arise, and take up
thy bed, and go thy way into
thine house. [12] And immedi-
ately he arose, took up the bed,
and went forth before them all,
insomuch that they were all
amazed, and glorified God, say-
ing, We never saw it on this
fashion.

[13] And he went forth again
by the sea side, and all the mul-
titude resorted unto him, and
he taught them. [14] And as he
passed by, he saw Levi the son
of Alphæus sitting [a] at the re-
ceipt of custom, and said unto
him, Follow me. And he arose,
and followed him. [15] And it
came to pass, that as Jesus sat
at meat in his house, many
publicans and sinners sat also
together with Jesus and his
disciples: for there were many,
and they followed him. [16] And
when the scribes and Pharisees
saw him eat with publicans and
sinners, they said unto his dis-
ciples, How is it that he eateth
and drinketh with publicans
and sinners? [17] When Jesus
heard it, he saith unto them,
They that are whole, have no
need of the physician, but they
that are sick: I came not to
call the righteous, but sinners
to repentance.

[18] And the disciples of John,
and of the Pharisees used to
fast; and they come, and say

βλασφημίας; τίς δύναται ἀφιέναι ἁμαρ-
τίας, εἰ μὴ εἷς, ὁ Θεός; [8] Καὶ εὐθέως
ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ,
ὅτι οὕτως [a] αὐτοὶ" διαλογίζονται ἐν ἑαυ-
τοῖς, εἶπεν αὐτοῖς· Τί ταῦτα διαλογί-
ζεσθε ἐν ταῖς καρδίαις ὑμῶν; [9] τί ἐστιν
εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ·
Ἀφέωνταί [b] σου" αἱ ἁμαρτίαι· ἢ εἰπεῖν·
[c] "Ἔγειρε, ἆρόν" σου τὸν κράββατον, καὶ
περιπάτει; [10] ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν
ἔχει ὁ υἱὸς τοῦ ἀνθρώπου [d] ἐπὶ τῆς γῆς ἀ-
φιέναι" ἁμαρτίας· (λέγει τῷ παραλυτικῷ).
[11] Σοὶ λέγω· [e] "Ἔγειρε, ἆρον" τὸν κράβ-
βατόν σου, καὶ ὕπαγε εἰς τὸν οἶκόν σου.
[12] Καὶ ἠγέρθη εὐθέως, καὶ ἄρας τὸν κράβ-
βατον, ἐξῆλθεν ἐναντίον πάντων· ὥστε
ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν Θεὸν,
λέγοντας· Ὅτι οὐδέποτε οὕτως εἴδομεν.
[13] Καὶ ἐξῆλθε πάλιν παρὰ τὴν θά-
λασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς
αὐτὸν, καὶ ἐδίδασκεν αὐτούς. [14] καὶ παρά-
γων εἶδε Λευΐν τὸν τοῦ Ἀλφαίου, καθή-
μενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ·
Ἀκολούθει μοι. Καὶ ἀναστὰς ἠκολούθησεν
αὐτῷ. [15] καὶ ἐγένετο ἐν τῷ κατακεῖσθαι
αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τε-
λῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ
Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν
γὰρ πολλοὶ, καὶ ἠκολούθησαν αὐτῷ.
[16] καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι,
ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελω-
νῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθη-
ταῖς αὐτοῦ· Τί ὅτι μετὰ τῶν τελωνῶν
καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει; [17] Καὶ
ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς· Οὐ
χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ,
ἀλλ' οἱ κακῶς ἔχοντες. οὐκ ἦλθον κα-
λέσαι δικαίους, ἀλλὰ ἁμαρτωλούς [f]".
[18] Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ
[g] οἱ Φαρισαῖοι" νηστεύοντες· καὶ ἔρχονται
καὶ λέγουσιν αὐτῷ· Διατί οἱ μαθηταὶ

[a] Rec. → [b] Rec. σοι [c] Rec. Εγειραι, και αρον. [d] Rec. αφιεναι επι της γης. [e] Rec. Εγειραι και αρον
[f] Rec. add εις μετανοιαν. [g] Rec. οι των Φαρισαιων. [a] *Or*, at the place where the custom was received.

Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύ-
ουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσι;
19 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύ-
νανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ
νυμφίος μετ' αὐτῶν ἐστι, νηστεύειν;
[a] ὅσον χρόνον μεθ' ἑαυτῶν ἔχουσι τὸν
νυμφίον, οὐ δύνανται νηστεύειν·" 20 ἐλεύ-
σονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐ-
τῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν
ἐν [b] ἐκείνῃ τῇ ἡμέρᾳ." 21 [c] "οὐδεὶς ἐπί-
βλημα ῥάκους ἀγνάφου ἐπιῤῥάπτει ἐπὶ
ἱματίῳ παλαιῷ· εἰ δὲ μή, αἴρει τὸ πλή-
ρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ
χεῖρον σχίσμα γίνεται. 22 καὶ οὐδεὶς
βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς·
εἰ δὲ μή, ῥήσσει ὁ οἶνος [d] ὁ νέος" τοὺς
ἀσκούς, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ
ἀπολοῦνται· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς
καινοὺς βλητέον.

23 Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν
ἐν τοῖς σάββασι διὰ τῶν σπορίμων, καὶ
ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν
τίλλοντες τοὺς στάχυας. 24 καὶ οἱ Φα-
ρισαῖοι ἔλεγον αὐτῷ· Ἴδε, τί ποιοῦσιν
[e] ἐν" τοῖς σάββασιν, ὃ οὐκ ἔξεστι; 25 Καὶ
[f] αὐτὸς" ἔλεγεν αὐτοῖς· Οὐδέποτε ἀνέ-
γνωτε, τί ἐποίησε Δαυὶδ, ὅτε χρείαν
ἔσχε καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ'
αὐτοῦ; 26 πῶς εἰσῆλθεν εἰς τὸν οἶκον
τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ [g] τοῦ" ἀρχιερέως,
καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν,
οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι,
καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὖσι; 27 Καὶ
ἔλεγεν αὐτοῖς· Τὸ σάββατον διὰ τὸν
ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ
τὸ σάββατον. 28 ὥστε κύριός ἐστιν ὁ
υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

3. Καὶ εἰσῆλθε πάλιν εἰς τὴν συνα-
γωγήν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμέ-
νην ἔχων τὴν χεῖρα· 2 καὶ παρετήρουν
αὐτὸν εἰ τοῖς σάββασι θεραπεύσει αὐτόν,

unto him, Why do the disciples
of John, and of the Pharisees
fast, but thy disciples fast not?
19 And Jesus said unto them,
Can the children of the bride-
chamber fast, while the bride-
groom is with them? as long
as they have the bridegroom
with them, they cannot fast.
20 But the days will come, when
the bridegroom shall be taken
away from them, and then shall
they fast in those days. 21 No
man also seweth a piece of
[a] new cloth on an old garment:
else the new piece that filled it
up, taketh away from the old,
and the rent is made worse.
22 And no man putteth new wine
into old bottles, else the new
wine doth burst the bottles, and
the wine is spilled, and the
bottles will be marred: but
new wine must be put into new
bottles.

23 And it came to pass, that
he went through the corn fields
on the sabbath day, and his
disciples began as they went,
to pluck the ears of corn. 24 And
the Pharisees said unto him,
Behold, why do they on the sab-
bath day that which is not law-
ful? 25 And he said unto them,
Have ye never read what Da-
vid did, when he had need, and
was an hungred, he, and they
that were with him? 26 How he
went into the house of God in
the days of Abiathar the high
priest, and did eat the shew-
bread, which is not lawful to
eat, but for the priests, and
gave also to them which were
with him? 27 And he said unto
them, The sabbath was made
for man, and not man for the
sabbath: 28 therefore the Son
of man is Lord also of the
sabbath.

3. And he entered again in-
to the synagogue, and there
was a man there which had a
withered hand: 2 and they
watched him, whether he would
heal him on the sabbath day,

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a → b Rec. εκειναις ταις ημεραις. c Rec. add και. d → e → f → g →

[a] Or, raw, or, unwrought.

that they might accuse him.
3 And he saith unto the man
which had the withered hand,
Stand forth. 4 And he saith un-
to them, Is it lawful to do good
on the sabbath days, or to do
evil? to save life, or to kill?
but they held their peace. 5 And
when he had looked round
about on them with anger, be-
ing grieved for the [α] hardness
of their hearts, he saith unto
the man, Stretch forth thine
hand. And he stretched it out:
and his hand was restored whole
as the other. 6 And the Phari-
sees went forth, and straight-
way took counsel with the He-
rodians against him, how they
might destroy him.

7 But Jesus withdrew himself
with his disciples to the sea:
and a great multitude from
Galilee followed him, and from
Judæa, 8 and from Jerusalem,
and from Idumæa, and from
beyond Jordan, and they about
Tyre and Sidon, a great mul-
titude, when they had heard
what great things he did, came
unto him. 9 And he spake to
his disciples that a small ship
should wait on him, because of
the multitude, lest they should
throng him. 10 For he had
healed many, insomuch that
they [β] pressed upon him, for to
touch him, as many as had
plagues. 11 And unclean spirits,
when they saw him, fell down
before him, and cried, saying,
Thou art the Son of God.
12 And he straitly charged them,
that they should not make him
known.

13 And he goeth up into a
mountain, and calleth unto him
whom he would: and they came
unto him. 14 And he ordained
twelve, that they should be with
him, and that he might send
them forth to preach: 15 and
to have power to heal sick-
nesses, and to cast out devils.
16 And Simon he surnamed

ἵνα κατηγορήσωσιν αὐτοῦ. 3 καὶ λέγει
τῷ ἀνθρώπῳ τῷ ἐξηραμμένην ἔχοντι τὴν
χεῖρα· [a]"Ἔγειρε" εἰς τὸ μέσον. 4 Καὶ
λέγει αὐτοῖς· Ἔξεστι τοῖς σάββασιν
ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν
σῶσαι, ἢ ἀποκτεῖναι; Οἱ δὲ ἐσιώπων.
5 καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς,
συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρ-
δίας αὐτῶν, λέγει τῷ ἀνθρώπῳ· Ἔκτεινον
τὴν χεῖρά σου. Καὶ ἐξέτεινε, καὶ [b]"ἀπε-
κατεστάθη" ἡ χεὶρ αὐτοῦ[c]". 6 καὶ ἐξελ-
θόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν
Ἡρωδιανῶν συμβούλιον ἐποίουν κατ'
αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσι.

7 Καὶ ὁ Ἰησοῦς [d]ἀνεχώρησε μετὰ τῶν
μαθητῶν αὐτοῦ" [e]πρὸς" τὴν θάλασσαν·
καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας
[f]ἠκολούθησαν" [g]αὐτῷ," καὶ ἀπὸ τῆς
Ἰουδαίας, 8 καὶ ἀπὸ Ἱεροσολύμων, καὶ
ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορ-
δάνου καὶ οἱ περὶ Τύρον καὶ Σιδῶνα,
πλῆθος πολὺ, ἀκούσαντες ὅσα ἐποίει,
ἦλθον πρὸς αὐτόν. 9 καὶ εἶπε τοῖς μα-
θηταῖς αὐτοῦ, ἵνα πλοιάριον προσκαρτερῇ
αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν
αὐτόν. 10 πολλοὺς γὰρ ἐθεράπευσεν,
ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἅψων-
ται, ὅσοι εἶχον μάστιγας· 11 καὶ τὰ
πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώ-
ρει, προσέπιπτεν αὐτῷ, καὶ ἔκραζε, λέ-
γοντα· Ὅτι σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ. 12 Καὶ
πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ [h]φανερὸν
αὐτὸν" ποιήσωσι.

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσ-
καλεῖται οὓς ἤθελεν αὐτός· καὶ ἀπῆλθον
πρὸς αὐτόν. 14 καὶ ἐποίησε δώδεκα, ἵνα
ὦσι μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐ-
τοὺς κηρύσσειν, 15 καὶ ἔχειν ἐξουσίαν
θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ
δαιμόνια· 16 [i]"καὶ ἐπέθηκε τῷ Σίμωνι

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a Rec. Ἔγειραι. b Rec. ∾ ἀποκατεστάθη. c Rec. add ὑγιὴς, ὡς ἡ ἄλλη. d Gb. μετὰ τῶν μαθ. αὐτ. ἀνεχώρησεν. e ∾ —. Gb. εἰς. f ∾ ἠκολούθησεν. g ⇄ αὐτῷ.— → ἠκολούθησαν αὐτῷ. h Rec. αὐτὸν φανερόν. i ∽ πρῶτον Σίμωνα. α Or, blindness. β Or, rushed.

ὄνομα Πέτρον· 17 καὶ Ἰάκωβον τὸν τοῦ
Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ
Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα
Βοανεργὲς, ὅ ἐστιν, υἱοὶ βροντῆς· 18 καὶ
Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολο-
μαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ
Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδ-
δαῖον, καὶ Σίμωνα τὸν Κανανίτην, 19 καὶ
Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν
αὐτόν.

Καὶ ἔρχονται εἰς οἶκον· 20 καὶ συνέρ-
χεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι
αὐτοὺς μήτε ἄρτον φαγεῖν. 21 καὶ ἀκού-
σαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι
αὐτόν· ἔλεγον γάρ· Ὅτι ἐξέστη. 22 Καὶ
οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων κα-
ταβάντες ἔλεγον· Ὅτι Βεελζεβοὺλ ἔχει·
καί· Ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων
ἐκβάλλει τὰ δαιμόνια. 23 Καὶ προσκα-
λεσάμενος αὐτοὺς, ἐν παραβολαῖς ἔλεγεν
αὐτοῖς· Πῶς δύναται Σατανᾶς Σατανᾶν
ἐκβάλλειν; 24 καὶ ἐὰν βασιλεία ἐφ'
ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ
βασιλεία ἐκείνη· 25 καὶ ἐὰν οἰκία ἐφ'
ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ
οἰκία ἐκείνη·

26 Καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν
καὶ μεμέρισται, οὐ δύναται σταθῆναι,
ἀλλὰ τέλος ἔχει. 27 [a] οὐδεὶς δύναται"
τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν
οἰκίαν αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον
τὸν ἰσχυρὸν δήσῃ, καὶ τότε τὴν οἰκίαν
αὐτοῦ διαρπάσει. 28 ἀμὴν λέγω ὑμῖν,
ὅτι πάντα ἀφεθήσεται [b] τὰ ἁμαρτήματα
τοῖς υἱοῖς τῶν ἀνθρώπων", καὶ [c] αἱ" βλασ-
φημίαι ὅσας ἂν βλασφημήσωσιν· 29 ὃς
δ' ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα τὸ
ἅγιον, οὐκ ἔχει ἄφεσιν [d] εἰς τὸν αἰῶνα,"
ἀλλ' ἔνοχός ἐστιν αἰωνίου [e] κρίσεως·"
30 Ὅτι ἔλεγον· Πνεῦμα ἀκάθαρτον ἔχει.
31 Ἔρχονται οὖν [f] ἡ μήτηρ αὐτοῦ καὶ

Peter. 17 And James *the son* of
Zebedee, and John the brother
of James (and he surnamed
them Boanerges, which is, The
sons of thunder.) 18 And
Andrew, and Philip, and Bar-
tholomew, and Matthew, and
Thomas, and James *the son* of
Alphæus, and Thaddæus, and
Simon the Canaanite, 19 and
Judas Iscariot, which also
betrayed him:

And they went[α] into an house.
20 And the multitude cometh
together again, so that they
could not so much as eat bread.
21 And when his [β] friends heard
of it, they went out to lay hold
on him, for they said, He is
beside himself. 22 And the
scribes which came down from
Jerusalem, said, He hath Beel-
zebub, and by the prince of the
devils, casteth he out devils.
23 And he called them unto
him, and said unto them in pa-
rables, How can Satan cast
out Satan? 24 and if a king-
dom be divided against itself,
that kingdom cannot stand.
25 And if a house be divided
against itself, that house cannot
stand.

26 And if Satan rise up against
himself, and be divided, he
cannot stand, but hath an end.
27 No man can enter into a
strong man's house, and spoil
his goods, except he will first
bind the strong man, and then
he will spoil his house. 28 Ve-
rily I say unto you, All sins
shall be forgiven unto the sons
of men, & blasphemies, where-
with soever they shall blas-
pheme: 29 but he that shall
blaspheme against the Holy
Ghost, hath never forgive-
ness, but is in danger of eter-
nal damnation. 30 Because
they said, He hath an unclean
spirit.
31 There came then his

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a Rec. ου δυναται ουδεις. b Gb. τ. υι. τ. ανθρ. τα αμαρ. c Rec. → d → e ∾ αμαρτηματος.
f Rec οι αδελφοι και η μητηρ αυτου. α Or, home. β Or, kinsmen.

brethren, and his mother, and standing without, sent unto him, calling him. 32 And the multitude sat about him and they said unto him, Behold, thy mother and thy brethren without seek for thee. 33 And he answered them, saying, Who is my mother, or my brethren? 34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren. 35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

οἱ ἀδελφοὶ αὐτοῦ,˝ καὶ ἔξω ἑστῶτες ἀπέστειλαν πρὸς αὐτὸν, [a] φωνοῦντες αὐτόν.˝ 32 καὶ ἐκάθητο ὄχλος περὶ αὐτόν· εἶπον δὲ αὐτῷ· Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου [b] καὶ αἱ ἀδελφαί σου˝ ἔξω ζητοῦσί σε. 33 Καὶ ἀπεκρίθη αὐτοῖς, λέγων· Τίς ἐστιν ἡ μήτηρ μου ἢ οἱ ἀδελφοί μου; 34 Καὶ περιβλεψάμενος [c] κύκλῳ τοὺς˝ [d] περὶ αὐτὸν˝ καθημένους, λέγει· Ἴδε, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. 35 ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή μου καὶ μήτηρ ἐστί.

4. And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea: and the whole multitude was by the sea on the land. 2 And he taught them many things by parables, and said unto them in his doctrine, 3 Hearken, Behold, there went out a sower to sow: 4 and it came to pass as he sowed, some fell by the way side, and the fowls of the air came, and devoured it up. 5 And some fell on stony ground, where it had not much earth: and immediately it sprang up, because it had no depth of earth. 6 But when the sun was up, it was scorched, and because it had no root, it withered away. 7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 And other fell on good ground, and did yield fruit that sprang up, and increased, and brought forth some thirty, and some sixty, and some an hundred. 9 And he said unto them, He that hath ears to hear, let him hear.

4. Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολὺς, ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν. 2 καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ· 3 Ἀκούετε· ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι· 4 καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ ἦλθε τὰ πετεινὰ [e]˝, καὶ κατέφαγεν αὐτό. 5 ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς· 6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. 7 καὶ ἄλλο ἔπεσεν εἰς [f] τὰς˝ ἀκάνθας· καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ συνέπνιξαν αὐτὸ, καὶ καρπὸν οὐκ ἔδωκε. 8 καὶ ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ [g] αὐξάνοντα˝, καὶ ἔφερεν [h] ἓν˝ τριάκοντα, καὶ [h] ἓν˝ ἑξήκοντα, καὶ [h] ἓν˝ ἑκατόν. 9 Καὶ ἔλεγεν [i]˝· Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

10 And when he was alone, they that were about him, with the twelve, asked of him the parable. 11 And he said unto

10 [a] Ὅτε δὲ ἐγένετο καταμόνας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολήν. 11 καὶ ἔλεγεν

a ⁃ b Rec. & Gb. om. — Gb. ⟂ c ∾ τους κυκλῳ. d → e Rec. add του ουρανου. f Gb om g ∾ αυξανομενον. h ∾ ἐν ter. i Rec. add αυτοις.

αὐτοῖς· Ὑμῖν δέδοται [a] γνῶναι" τὸ μυ-
στήριον τῆς βασιλείας τοῦ Θεοῦ· ἐκεί-
νοις δὲ τοῖς ἔξω, ἐν παραβολαῖς τὰ πάντα
γίνεται· 12 ἵνα βλέποντες βλέπωσι, καὶ
μὴ ἴδωσι· καὶ ἀκούοντες ἀκούωσι, καὶ
μὴ συνιῶσι· μήποτε ἐπιστρέψωσι, καὶ
ἀφεθῇ αὐτοῖς [b] τὰ ἁμαρτήματα." 13 Καὶ
λέγει αὐτοῖς· Οὐκ οἴδατε τὴν παραβολὴν
ταύτην; καὶ πῶς πάσας τὰς παραβολὰς
γνώσεσθε; 14 ὁ σπείρων τὸν λόγον
σπείρει. 15 οὗτοι δέ εἰσιν οἱ παρὰ τὴν
ὁδὸν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν
ἀκούσωσιν, εὐθέως ἔρχεται ὁ Σατανᾶς
καὶ αἴρει τὸν λόγον τὸν ἐσπαρμένον [c] ἐν
ταῖς καρδίαις αὐτῶν." 16 καὶ οὗτοί εἰσιν
ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι,
οἳ, ὅταν ἀκούσωσι τὸν λόγον, εὐθέως
μετὰ χαρᾶς λαμβάνουσιν αὐτὸν, 17 καὶ
οὐκ ἔχουσι ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσ-
καιροί εἰσιν· εἶτα γενομένης θλίψεως
ἢ διωγμοῦ διὰ τὸν λόγον, εὐθέως σκαν-
δαλίζονται. 18 καὶ [d] οὗτοί εἰσιν" οἱ εἰς
τὰς ἀκάνθας σπειρόμενοι, [e] οὗτοί εἰσιν"
οἱ τὸν λόγον [f] ἀκούοντες," 19 καὶ αἱ μέ-
ριμναι τοῦ αἰῶνος [g] τούτου," καὶ ἡ ἀπάτη
τοῦ πλούτου, καὶ αἱ περὶ τὰ λοιπὰ ἐπι-
θυμίαι εἰσπορευόμεναι συμπνίγουσι τὸν
λόγον, καὶ ἄκαρπος γίνεται. 20 καὶ οὗτοί
εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέν-
τες, οἵτινες ἀκούουσι τὸν λόγον καὶ
παραδέχονται, καὶ καρποφοροῦσιν, [h] ἓν"
τριάκοντα, καὶ [h] ἓν" ἑξήκοντα, καὶ [h] ἓν"
ἑκατόν.

21 Καὶ ἔλεγεν αὐτοῖς· Μήτι ὁ λύχνος
ἔρχεται, ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ
τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν
ἐπιτεθῇ; 22 οὐ γάρ ἐστί [i] τι" κρυπτὸν,
[k] ὃ ἐὰν μὴ" φανερωθῇ· οὐδὲ ἐγένετο
ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερὸν ἔλθῃ.
23 εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω.
24 Καὶ ἔλεγεν αὐτοῖς· Βλέπετε τί

them, Unto you it is given to
know the mystery of the king-
dom of God: but unto them
that are without, all these things
are done in parables: 12 that
seeing they may see, and not
perceive, and hearing they may
hear, and not understand, lest
at any time they should be con-
verted, and their sins should be
forgiven them. 13 And he said
unto them, Know ye not this
parable? and how then will you
know all parables? 14 The
sower soweth the word. 15 And
these are they by the way side,
where the word is sown, but
when they have heard, Satan
cometh immediately, & taketh
away the word that was sown
in their hearts. 16 And these
are they likewise which are
sown on stony ground, who when
they have heard the word, im-
mediately receive it with glad-
ness: 17 and have no root in
themselves, and so endure but
for a time: afterward when af-
fliction or persecution ariseth
for the word's sake, immedi-
ately they are offended. 18 And
these are they which are sown
among thorns: such as hear the
word, 19 and the cares of this
world, and the deceitfulness of
riches, and the lusts of other
things entering in, choke the
word, and it becometh unfruit-
ful. 20 And these are they
which are sown on good ground,
such as hear the word, and re-
ceive it, and bring forth fruit,
some thirtyfold, some sixty, and
some an hundred.

21 And he said unto them, Is
a candle brought to be put un-
der a bushel, or under a bed?
and not to be set on a candle-
stick? 22 For there is nothing
hid, which shall not be mani-
fested: neither was any thing
kept secret, but that it should
come abroad. 23 If any man
have ears to hear, let him hear.
24 And he said unto them, Take

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a ⇉ b ⇉ c ∾ εν αυτοις. d Gb. αλλοι εισιν. — ⇉ ουτοι εισιν e Elz. om. ⇉
f ∾ ακουσαντες g Gb. om. h ∾ ἐν ter. i → k ∾ εαν μη (s. ει μη ινα.)

heed what you hear: with what measure ye mete, it shall be measured to you: and unto you that hear, shall more be given. 25 For he that hath, to him shall be given: and he that hath not, from him shall be taken, even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground, 27 and should sleep, and rise night and day, and the seed should spring, and grow up, he knoweth not how. 28 For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear. 29 But when the fruit is [a] brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? 31 It is like a grain of mustard seed: which when it is sown in the earth, is less than all the seeds that be in the earth. 32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear it. 34 But without a parable spake he not unto them, and when they were alone, he expounded all things to his disciples.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. 36 And when they had sent away the multitude, they took him, even as he was in the ship, and there were also with him other little ships. 37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. 38 And he was in the hinder part of the

ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν, [a] καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν·" 25 ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

26 Καὶ ἔλεγεν· Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς, 27 καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ καὶ [b] μηκύνηται ὡς οὐκ οἶδεν αὐτός. 28 αὐτομάτη γὰρ" ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ. 29 ὅταν δὲ παραδῷ ὁ καρπὸς, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

30 Καὶ ἔλεγε· [c] Τίνι" ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ; ἢ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν; 31 ὡς [d] κόκκον" σινάπεως, ὃς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, [e] μικρότερος" πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς· 32 καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων [f] μείζων," καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.

33 Καὶ τοιαύταις παραβολαῖς [g] πολλαῖς" ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκούειν· 34 χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα.

35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης· Διέλθωμεν εἰς τὸ πέραν. 36 Καὶ ἀφέντες τὸν ὄχλον, παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ [h] πλοιάρια" ἦν μετ' αὐτοῦ. 37 καὶ γίνεται λαῖλαψ ἀνέμου μεγάλη· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε [i] αὐτὸ ἤδη γεμίζεσθαι." 38 καὶ ἦν αὐτὸς [k] ἐπὶ" τῇ πρύμνῃ ἐπὶ τὸ προσ-

[a] Gb. om. [b] ∾ μηκυνηται. 'Ως ουκ οιδεν αυτος, αυτοματη. [c] ∾ Πως. [d] Rec. κοκκῳ. [e] ∾ μικροτερον. ∾ μειζον. [g] → [h] Gb. πλοια. [i] ∾ ηδη γεμιζεσθαι το πλοιον. [k] ∾—, Gb. εν [a] Or, ripe.

κεφάλαιον καθεύδων· καὶ διεγείρουσιν
αὐτὸν, καὶ λέγουσιν αὐτῷ· Διδάσκαλε,
οὐ μέλει σοι ὅτι ἀπολλύμεθα; [39] Καὶ
διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε
τῇ θαλάσσῃ· Σιώπα, πεφίμωσο. Καὶ
ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη
μεγάλη. [40] καὶ εἶπεν αὐτοῖς· Τί δειλοί
ἐστε [a] οὕτω; πῶς οὐκ″ ἔχετε πίστιν;
[41] Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ
ἔλεγον πρὸς ἀλλήλους· Τίς ἄρα οὗτός
ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα
ὑπακούουσιν αὐτῷ;

5. Καὶ [b] ἦλθον″ εἰς τὸ πέραν τῆς
θαλάσσης, εἰς τὴν χώραν τῶν [c] Γαδαρη-
νῶν.″ [2] καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ
πλοίου, εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν
μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρ-
τῳ, [3] ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς
[d] μνήμασι·″ καὶ οὔτε ἁλύσεσιν οὐδεὶς
ἠδύνατο αὐτὸν δῆσαι, [4] διὰ τὸ αὐτὸν
πολλάκις πέδαις καὶ ἁλύσεσι δεδέσθαι,
καὶ διεσπᾶσθαι ὑπ᾽ αὐτοῦ τὰς ἁλύσεις,
καὶ τὰς πέδας συντετρίφθαι, καὶ οὐδεὶς
αὐτὸν ἴσχυε δαμάσαι· [5] καὶ διαπαντὸς
νυκτὸς καὶ ἡμέρας ἐν τοῖς [e] μνήμασι καὶ
ἐν τοῖς ὄρεσιν″ ἦν κράζων καὶ κατα-
κόπτων ἑαυτὸν λίθοις.

[6] Ἰδὼν δὲ τὸν Ἰησοῦν [f] ἀπὸ″ μακρόθεν,
ἔδραμε καὶ προσεκύνησεν αὐτῷ, [7] καὶ
κράξας φωνῇ μεγάλῃ [g] εἶπε·″ Τί ἐμοὶ
καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψί-
στου; ὁρκίζω σε τὸν Θεὸν, μή με βα-
σανίσῃς. [8] (Ἔλεγε γὰρ αὐτῷ· Ἔξελθε,
τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώ-
που.) [9] Καὶ ἐπηρώτα αὐτόν· Τί σοι
ὄνομα; Καὶ [h] λέγει αὐτῷ·″ Λεγεὼν
ὄνομά μοι, ὅτι πολλοί ἐσμεν. [10] Καὶ
παρεκάλει αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς
ἀποστείλῃ ἔξω τῆς χώρας.

[11] Ἦν δὲ ἐκεῖ [i] πρὸς τῷ ὄρει″ ἀγέλη
χοίρων [k] μεγάλη″ βοσκομένη· [12] καὶ

ship asleep on a pillow: and
they awake him, and say unto
him, Master, carest thou not,
that we perish? [39] And he
arose, and rebuked the wind,
and said unto the sea, Peace,
be still: and the wind ceased,
and there was a great calm.
[40] And he said unto them, Why
are ye so fearful? how is it that
you have no faith? [41] And they
feared exceedingly, and said one
to another, What manner of man
is this, that even the wind and
the sea obey him?

5. And they came over unto
the other side of the sea, into
the country of the Gadarenes.
[2] And when he was come out
of the ship, immediately there
met him out of the tombs, a
man with an unclean spirit.
[3] who had his dwelling among
the tombs, and no man could
bind him, no not with chains:
[4] because that he had been often
bound with fetters and chains,
and the chains had been plucked
asunder by him, and the fetters
broken in pieces: neither could
any man tame him. [5] And al-
ways night and day, he was in
the mountains, and in the tombs,
crying, and cutting himself with
stones.

[6] But when he saw Jesus afar
off, he came & worshipped him,
[7] and cried with a loud voice,
and said, What have I to do
with thee, Jesus, thou Son of
the most high God? I adjure
thee by God, that thou torment
me not. [8] (For he said unto
him, Come out of the man, thou
unclean spirit.) [9] And he asked
him, What is thy name? And
he answered, saying, My name
is Legion: for we are many.
[10] And he besought him much,
that he would not send them
away out of the country.

[11] Now there was there nigh
unto the mountains a great herd
of swine, feeding. [12] And all

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[a] ∾ ουπω.—∾ουτως ουπω. [b] ∾ ηλθεν. [c] ∾ Γερασηνων. [d] Rec. μνημειοις. [e] Rec. ορεσι και εν τοις μνημασιν. [f] → [g] ∾ λεγει. [h] Rec. ∾ αποκριθη λεγων. [i] Rec. προς τα ορη. → προς τω ορει. [k] →

the devils besought him, saying,
Send us into the swine, that we
may enter into them. 13 And
forthwith Jesus gave them leave.
And the unclean spirits went
out, and entered into the swine,
and the herd ran violently down
a steep place into the sea (they
were about two thousand) and
were choked in the sea. 14 And
they that fed the swine fled, and
told it in the city, and in the
country. And they went out to
see what it was that was done.
15 And they come to Jesus, and
see him that was possessed with
the devil, and had the legion,
sitting, and clothed, and in his
right mind: and they were
afraid.

16 And they that saw it, told
them how it befell to him that
was possessed with the devil,
and also concerning the swine.
17 And they began to pray him
to depart out of their coasts.
18 And when he was come into
the ship, he that had been pos-
sessed with the devil prayed
him that he might be with him.
19 Howbeit Jesus suffered him
not, but saith unto him, Go
home to thy friends, and tell
them how great things the Lord
hath done for thee, and hath had
compassion on thee. 20 And he
departed, and began to publish
in Decapolis, how great things
Jesus had done for him: and all
men did marvel.

21 And when Jesus was passed
over again by ship unto the
other side, much people gath-
ered unto him, and he was nigh
unto the sea. 22 And behold,
there cometh one of the rulers
of the synagogue, Jairus by
name, and when he saw him,
he fell at his feet, 23 and be-
sought him greatly, saying, My
little daughter lieth at the point
of death, *I pray thee* come and
lay thy hands on her, that she
may be healed, and she shall
live. 24 And Jesus went with

παρεκάλεσαν αὐτὸν[a]″ [b]οἱ δαίμονες,″ λέ-
γοντες· Πέμψον ἡμᾶς εἰς τοὺς χοίρους,
ἵνα εἰς αὐτοὺς εἰσέλθωμεν. 13 Καὶ ἐπέ-
τρεψεν αὐτοῖς εὐθέως [c]ὁ Ἰησοῦς.″ καὶ
ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα
εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὥρμησεν
ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θά-
λασσαν· [d]ἦσαν δὲ ″ ὡς δισχίλιοι· καὶ
ἐπνίγοντο ἐν τῇ θαλάσσῃ. 14 οἱ δὲ βό-
σκοντες [e]αὐτοὺς″ ἔφυγον, καὶ [f]ἀπήγγει-
λαν″ εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.
καὶ [g]ἐξῆλθον″ ἰδεῖν τί ἐστι τὸ γεγονός·
15 καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ
θεωροῦσι τὸν δαιμονιζόμενον καθήμενον
[h]καὶ″ ἱματισμένον καὶ σωφρονοῦντα,
[i]τὸν ἐσχηκότα τὸν λεγεῶνα·″ καὶ ἐφο-
βήθησαν.

16 Καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες,
πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ
τῶν χοίρων. 17 καὶ ἤρξαντο παρακαλεῖν
αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν.
18 καὶ [k]ἐμβάντος″ αὐτοῦ εἰς τὸ πλοῖον,
παρεκάλει αὐτὸν ὁ δαιμονισθεὶς, ἵνα ᾖ
μετ' αὐτοῦ. 19 [l]καὶ οὐκ″ ἀφῆκεν αὐτὸν,
ἀλλὰ λέγει αὐτῷ· Ὕπαγε εἰς τὸν οἶκόν
σου πρὸς τοὺς σοὺς, καὶ ἀνάγγειλον
αὐτοῖς ὅσα σοι ὁ Κύριος [m]πεποίηκε,″
καὶ ἠλέησέ σε. 20 Καὶ ἀπῆλθε καὶ
ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει, ὅσα
ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες
ἐθαύμαζον.

21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν
τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη
ὄχλος πολὺς ἐπ' αὐτόν· καὶ ἦν παρὰ τὴν
θάλασσαν. 22 καὶ [n]ἰδοὺ,″ ἔρχεται εἷς
τῶν ἀρχισυναγώγων, [o]ὀνόματι Ἰάειρος,″
καὶ ἰδὼν αὐτὸν, πίπτει πρὸς τοὺς πόδας
αὐτοῦ· 23 καὶ παρεκάλει αὐτὸν πολλὰ,
λέγων· Ὅτι τὸ θυγάτριόν μου ἐσχάτως
ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας,
[p]ὅπως″ σωθῇ καὶ ζήσεται. 24 Καὶ

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[a] Rec. add παντες. [b] ⇉ [c] → [d] ⇉ [e] Rec. τους χοιρους. [f] Rec. ανηγγειλαν. [g] ∾ ηλθον. [h] [i] ⇉ [k] ∾ εμβαινοντος. [l] Rec. ο δε Ἰησους ουκ. [m] Rec. εποιησε. [n] ⇉ [o] → [p] ∾ ινα

ἀπῆλθε μετ' αὐτοῦ· καὶ ἠκολούθει αὐτῷ
ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν.
25 Καὶ γυνή [a] τις" οὖσα ἐν ῥύσει αἵ-
ματος ἔτη δώδεκα, 26 καὶ πολλὰ παθοῦσα
ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα
[b] τὰ παρ' αὐτῆς" πάντα, καὶ μηδὲν ὠφε-
ληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον
ἐλθοῦσα, 27 ἀκούσασα περὶ τοῦ Ἰησοῦ,
ἐλθοῦσα ἐν τῷ ὄχλῳ ὄπισθεν, ἥψατο
τοῦ ἱματίου αὐτοῦ· 28 ἔλεγε γάρ· Ὅτι,
κἂν τῶν ἱματίων αὐτοῦ ἅψωμαι, σωθή-
σομαι. 29 Καὶ εὐθέως ἐξηράνθη ἡ πηγὴ
τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι
ὅτι ἴαται ἀπὸ τῆς μάστιγος. 30 καὶ εὐ-
θέως ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν
ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστρα-
φεὶς ἐν τῷ ὄχλῳ, ἔλεγε· Τίς μου ἥψατο
τῶν ἱματίων; 31 Καὶ ἔλεγον αὐτῷ οἱ
μαθηταὶ αὐτοῦ· Βλέπεις τὸν ὄχλον συν-
θλίβοντά σε, καὶ λέγεις· Τίς μου ἥψατο;
32 Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο
ποιήσασαν. 33 ἡ δὲ γυνὴ φοβηθεῖσα
καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν ἐπ' αὐτῇ,
ἦλθε καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν
αὐτῷ πᾶσαν τὴν ἀλήθειαν. 34 ὁ δὲ εἶπεν
αὐτῇ· Θύγατερ, ἡ πίστις σου σέσωκέ
σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς
ἀπὸ τῆς μάστιγός σου.

35 Ἔτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ
τοῦ ἀρχισυναγώγου, λέγοντες· Ὅτι ἡ
θυγάτηρ σου ἀπέθανε· τί ἔτι σκύλλεις
τὸν διδάσκαλον; 36 Ὁ δὲ Ἰησοῦς [c] εὐ-
θέως" ἀκούσας τὸν λόγον λαλούμενον
λέγει τῷ ἀρχισυναγώγῳ· Μὴ φοβοῦ,
μόνον πίστευε. 37 Καὶ οὐκ ἀφῆκεν οὐ-
δένα αὐτῷ συνακολουθῆσαι, εἰ μὴ Πέ-
τρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν
ἀδελφὸν [d] Ἰακώβου." 38 καὶ ἔρχεται εἰς
τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ
θόρυβον, [e] καὶ" κλαίοντας καὶ ἀλαλάζον-
τας πολλά. 39 καὶ εἰσελθὼν λέγει αὐτοῖς·

him, and much people followed
him, and thronged him.

25 And a certain woman which
had an issue of blood twelve
years, 26 and had suffered many
things of many physicians, and
had spent all that she had, and
was nothing bettered, but rather
grew worse, 27 when she had
heard of Jesus, came in the
press behind, and touched his
garment. 28 For she said, If I
may touch but his clothes, I
shall be whole. 29 And straight-
way the fountain of her blood
was dried up: and she felt in
her body that she was healed
of that plague. 30 And Jesus
immediately knowing in him-
self that virtue had gone out of
him, turned him about in the
press, and said, Who touched
my clothes? 31 And his disciples
said unto him, Thou seest the
multitude thronging thee, and
sayest thou, Who touched me?
32 And he looked round about
to see her that had done this
thing. 33 But the woman fearing
and trembling, knowing what
was done in her, came and fell
down before him, and told him
all the truth. 34 And he said un-
to her, Daughter, thy faith hath
made thee whole, go in peace,
and be whole of thy plague.

35 While he yet spake, there
came from the ruler of the syna-
gogue's *house*, certain which
said, Thy daughter is dead, why
troublest thou the Master any
further? 36 As soon as Jesus
heard the word that was spoken,
he saith unto the ruler of the
synagogue, Be not afraid, only
believe. 37 And he suffered no
man to follow him, save Peter,
and James, and John the bro-
ther of James. 38 And he cometh
to the house of the ruler of the
synagogue, and seeth the tu-
mult, and them that wept and
wailed greatly. 39 And when he
was come in, he saith unto them,

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a ⇄ b Rec. τα παρ' εαυτης. c → d ∾ αυτου. e Rec. →

Why make ye this ado, and weep? the damsel is not dead, but sleepeth. 40 And they laughed him to scorn: but when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. 41 And he took the damsel by the hand, and said unto her, Talitha cumi, which is, being interpreted, Damsel (I say unto thee) arise. 42 And straightway the damsel arose, and walked, for she was of the age of twelve years: and they were astonished with a great astonishment. 43 And he charged them straitly, that no man should know it: and commanded that something should be given her to eat.

6. And he went out from thence, and came into his own country, and his disciples follow him. 2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him, were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? 3 Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. 4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. 5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. 6 And he marvelled because of their unbelief.

And he went round about the villages, teaching. 7 And he calleth unto him the twelve, and began to send them forth, by two and two, and gave them power over unclean spirits, 8 and commanded them that they

Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. 40 Καὶ κατεγέλων αὐτοῦ. ὁ δὲ ἐκβαλὼν [a] πάντας,″ παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ᾽ αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον [b] ἀνακείμενον″, 41 καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου, λέγει αὐτῇ· Ταλιθὰ, κοῦμι· ὅ ἐστι μεθερμηνευόμενον· Τὸ κοράσιον, (σοὶ λέγω,) [c] ἔγειρε.″ 42 Καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἦν γὰρ ἐτῶν δώδεκα· καὶ ἐξέστησαν ἐκστάσει μεγάλῃ. 43 καὶ διεστείλατο αὐτοῖς πολλὰ, ἵνα μηδεὶς γνῷ τοῦτο· καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.

6. Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 2 καὶ γενομένου σαββάτου, ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν· καὶ [d]″ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες· Πόθεν τούτῳ ταῦτα; καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ, [e]″ καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται; 3 οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς Μαρίας, [f] ἀδελφὸς δὲ″ Ἰακώβου καὶ Ἰωσῆ καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. 4 ἔλεγε δὲ αὐτοῖς ὁ Ἰησοῦς· Ὅτι οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενέσι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. 5 Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ ὀλίγοις ἀῤῥώστοις ἐπιθεὶς τὰς χεῖρας, ἐθεράπευσε. 6 καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν.

Καὶ περιῆγε τὰς κώμας κύκλῳ διδάσκων. 7 καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων. 8 καὶ παρήγγειλεν

[a] Rec. απαντας. [b] Gb. om. [c] Rec. εγειραι. [d] ⊹ οι [e] Rec. add οτι. [f] ∾ και αδελφος.

αὐτοῖς, ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν, εἰ μὴ
ῥάβδον μόνον· μὴ πήραν, μὴ ἄρτον, μὴ
εἰς τὴν ζώνην χαλκόν· 9 ἀλλ' ὑποδεδε-
μένους σανδάλια· καὶ μὴ [a] ἐνδύσησθε″
δύο χιτῶνας. 10 καὶ ἔλεγεν αὐτοῖς· Ὅπου
ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως
ἂν ἐξέλθητε ἐκεῖθεν. 11 καὶ ὅσοι ἂν μὴ
δέξωνται ὑμᾶς, μηδὲ ἀκούσωσιν ὑμῶν,
ἐκπορευόμενοι ἐκεῖθεν, ἐκτινάξατε τὸν
χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς
μαρτύριον αὐτοῖς. [b] ἀμὴν λέγω ὑμῖν,
ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρ-
ῥοις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκεί-
νῃ.″ 12 Καὶ ἐξελθόντες ἐκήρυσσον ἵνα
μετανοήσωσι· 13 καὶ δαιμόνια πολλὰ
ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς
ἀῤῥώστους καὶ ἐθεράπευον.

14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης,
(φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ,)
καὶ [c] ἔλεγεν·″ Ὅτι Ἰωάννης ὁ βαπτίζων
ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνερ-
γοῦσιν αἱ δυνάμεις ἐν αὐτῷ. 15 Ἄλλοι
[d] δὲ″ ἔλεγον· Ὅτι Ἠλίας ἐστίν. Ἄλλοι
δὲ ἔλεγον· Ὅτι προφήτης ἐστὶν, [e]″ ὡς
εἷς τῶν προφητῶν. 16 Ἀκούσας δὲ ὁ Ἡρώ-
δης εἶπεν· [f] Ὅτι″ ὃν ἐγὼ ἀπεκεφάλισα
[g] Ἰωάννην,″ [h] οὗτος″ ἠγέρθη ἐκ νεκρῶν.

17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας
ἐκράτησε τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν
ἐν [i]″ φυλακῇ, διὰ Ἡρωδιάδα τὴν γυ-
ναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι
αὐτὴν ἐγάμησεν. 18 ἔλεγε γὰρ ὁ Ἰωάν-
νης τῷ Ἡρώδῃ· Ὅτι οὐκ ἔξεστί σοι
ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.
19 Ἡ δὲ Ἡρωδιὰς ἐνεῖχεν αὐτῷ, καὶ
ἤθελεν αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἠδύ-
νατο. 20 ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν
Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ
ἅγιον, καὶ συνετήρει αὐτόν· καὶ ἀκούσας
αὐτοῦ, πολλὰ ἐποίει, καὶ ἡδέως αὐτοῦ
ἤκουε.

should take nothing for their
journey, save a staff only: no
scrip, no bread, no money in
their purse: 9 but be shod with
sandals: and not put on two
coats. 10 And he said unto them,
In what place soever ye enter
into an house, there abide till ye
depart from that place. 11 And
whosoever shall not receive you,
nor hear you, when ye depart
thence, shake off the dust un-
der your feet, for a testimony
against them: verily I say un-
to you, It shall be more tolera-
ble for Sodom and Gomorrha
in the day of judgment, than for
that city. 12 And they went out,
and preached that men should
repent. 13 And they cast out
many devils, and anointed with
oil many, that were sick, and
healed them.

14 And king Herod heard *of
him* (for his name was spread
abroad:) and he said that John
the Baptist was risen from the
dead, and therefore mighty
works do shew forth themselves
in him. 15 Others said, That it is
Elias. And others said, That it
is a prophet, or as one of the
prophets. 16 But when Herod
heard *thereof*, he said, It is
John, whom I beheaded, he is
risen from the dead.

17 For Herod himself had sent
forth and laid hold upon John,
and bound him in prison for
Herodias' sake, his brother
Philip's wife, for he had mar-
ried her. 18 For John had said
unto Herod, It is not lawful for
thee to have thy brother's wife.
19 Therefore Herodias had [α] a
quarrel against him, and would
have killed him, but she could
not. 20 For Herod feared John,
knowing that he was a just man,
and an holy, and [β] observed him:
and when he heard him, he did
many things, and heard him
gladly.

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[a] Bz. & Elz. ενδυσασθαι. [b] Gb. om. [c] ∾ ελεγον. [d] Rec. & Gb. om. Gb. ⊕ [e] Rec. add η. [f] ⟶ [g] ⥅ [h] Rec. ουτος εστιν, αυτος. ∾ αυτος. [i] Rec. add τη. [α] *Or*, an inward grudge. [β] *Or*, kept him: *or*, saved him.

21 And when a convenient
day was come, that Herod on
his birthday made a supper to
his lords, high captains, and
chief estates of Galilee: 22 and
when the daughter of the said
Herodias came in, and danced,
and pleased Herod, and them
that sat with him, the king said
unto the damsel, Ask of me
whatsoever thou wilt, and I will
give it thee. 23 And he sware
unto her, Whatsoever thou shalt
ask of me, I will give it thee,
unto the half of my kingdom.

24 And she went forth, and
said unto her mother, What
shall I ask? And she said, The
head of John the Baptist. 25 And
she came in straightway with
haste, unto the king, and asked,
saying, I will that thou give me
by and by in a charger, the head
of John the Baptist. 26 And the
king was exceeding sorry, *yet*
for his oath's sake, and for their
sakes which sat with him, he
would not reject her. 27 And
immediately the king sent [a] an
executioner, and commanded
his head to be brought, and he
went, and beheaded him in the
prison, 28 and brought his head
in a charger, and gave it to the
damsel, and the damsel gave it
to her mother. 29 And when his
disciples heard *of it*, they came
and took up his corpse, and
laid it in a tomb.

30 And the apostles gathered
themselves together unto Jesus,
and told him all things, both
what they had done, and what
they had taught. 31 And he said
unto them, Come ye yourselves
apart into a desert place, and
rest a while. For there were
many coming and going, and
they hed no leisure so much as
to eat. 32 And they departed
into a desert place by ship
privately.

21 Καὶ γενομένης ἡμέρας εὐκαίρου, ὅτε
Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον
ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς
χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλι-
λαίας, 22 καὶ εἰσελθούσης τῆς θυγατρὸς
αὐτῆς τῆς Ἡρωδιάδος, καὶ ὀρχησαμένης,
καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς συν-
ανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορα-
σίῳ· Αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω
σοί· 23 Καὶ ὤμοσεν αὐτῇ, Ὅτι ὃ ἐάν
[a] με" αἰτήσῃς, δώσω σοί, ἕως ἡμίσους
τῆς βασιλείας μου.
24 Ἡ δὲ ἐξελθοῦσα εἶπε τῇ μητρὶ
αὐτῆς· Τί αἰτήσομαι; Ἡ δὲ εἶπε· Τὴν
κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 25 Καὶ
εἰσελθοῦσα [b] εὐθέως" μετὰ σπουδῆς πρὸς
τὸν βασιλέα, ᾐτήσατο, λέγουσα· Θέλω
ἵνα μοι δῷς ἐξαυτῆς ἐπὶ πίνακι τὴν κε-
φαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 26 Καὶ
περίλυπος γενόμενος ὁ βασιλεύς, διὰ
τοὺς ὅρκους καὶ τοὺς συνανακειμένους
οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι. 27 καὶ
εὐθέως ἀποστείλας ὁ βασιλεὺς σπεκου-
λάτωρα ἐπέταξεν ἐνεχθῆναι τὴν κεφα-
λὴν αὐτοῦ. 28 ὁ δὲ ἀπελθὼν ἀπεκεφά-
λισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκε
τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδω-
κεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον
ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. 29 καὶ
ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον,
καὶ ἦραν τὸ πτῶμα αὐτοῦ, καὶ ἔθηκαν
αὐτὸ ἐν μνημείῳ.
30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς
τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάν-
τα, [c] καὶ" ὅσα ἐποίησαν καὶ ὅσα ἐδί-
δαξαν. 31 καὶ εἶπεν αὐτοῖς· Δεῦτε ὑμεῖς
αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ
ἀναπαύεσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρ-
χόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ
οὐδὲ φαγεῖν ηὐκαίρουν. 32 καὶ ἀπῆλθον
εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν.

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a → b → c ⇄ [a] *Or, one of his guard.*

33 Καὶ εἶδον αὐτοὺς ὑπάγοντας [a]", καὶ
ἐπέγνωσαν [b] αὐτὸν" πολλοί· καὶ πεζῇ
ἀπὸ πασῶν τῶν πόλεων συνέδραμον
[c] ἐκεῖ" [d] καὶ προῆλθον αὐτούς, καὶ συν-
ῆλθον πρὸς αὐτόν." 34 καὶ ἐξελθὼν εἶδεν
[e] ὁ Ἰησοῦς" πολὺν ὄχλον, καὶ ἐσπλαγ-
χνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα
μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν
αὐτοὺς πολλά.

35 Καὶ ἤδη ὥρας πολλῆς γενομένης,
προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ
λέγουσιν· Ὅτι ἔρημός ἐστιν ὁ τόπος,
καὶ ἤδη ὥρα πολλή· 36 ἀπόλυσον αὐτούς,
ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς
καὶ κώμας, ἀγοράσωσιν [f] ἑαυτοῖς ἄρτους·
τί γὰρ φάγωσιν οὐκ ἔχουσιν." 37 Ὁ δὲ
ἀποκριθεὶς εἶπεν αὐτοῖς· Δότε αὐτοῖς
ὑμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ· Ἀπ-
ελθόντες ἀγοράσωμεν [g] δηναρίων διακο-
σίων" ἄρτους, καὶ δῶμεν αὐτοῖς φαγεῖν;
38 Ὁ δὲ λέγει αὐτοῖς· Πόσους ἄρτους
ἔχετε; ὑπάγετε [h] καὶ" ἴδετε. Καὶ γνόν-
τες λέγουσι· Πέντε, καὶ δύο ἰχθύας.
39 Καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας
συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρ-
τῳ. 40 καὶ ἀνέπεσον πρασιαὶ πρασιαί, ἀνὰ
ἑκατὸν καὶ ἀνὰ πεντήκοντα. 41 καὶ λα-
βὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο
ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐ-
λόγησε· καὶ κατέκλασε τοὺς ἄρτους, καὶ
ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παρα-
θῶσιν αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέ-
ρισε πᾶσι. 42 καὶ ἔφαγον πάντες, καὶ
ἐχορτάσθησαν· 43 καὶ ἦραν κλασμάτων
δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν
ἰχθύων. 44 καὶ ἦσαν οἱ φαγόντες τοὺς
ἄρτους [i]" πεντακισχίλιοι ἄνδρες.

45 Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς
αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προά-
γειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως
αὐτὸς ἀπολύσῃ τὸν ὄχλον. 46 καὶ

33 And the people saw them
departing, and many knew him,
and ran afoot thither out of all
cities, and outwent them, and
came together unto him. 34 And
Jesus when he came out, saw
much people, and was moved
with compassion toward them,
because they were as sheep not
having a shepherd: and he
began to teach them many
things.

35 And when the day was now
far spent, his disciples came
unto him, and said, This is a
desert place, and now the time
is far passed. 36 Send them away,
that they may go into the coun-
try round about, and into the
villages, and buy themselves
bread: for they have nothing to
eat. 37 He answered and said
unto them, Give ye them to
eat. And they say unto him,
Shall we go and buy two hun-
dred pennyworth of bread,
and give them to eat? 38 He
saith unto them, How many
loaves have ye? go, and see.
And when they knew, they say,
Five, and two fishes. 39 And he
commanded them to make all
sit down by companies upon
the green grass. 40 And they sat
down in ranks by hundreds, and
by fifties. 41 And when he had
taken the five loaves, and the
two fishes, he looked up to hea-
ven, and blessed, and brake the
loaves, and gave them to his
disciples to set before them;
and the two fishes divided he
among them all. 42 And they
did all eat, and were filled.
43 And they took up twelve
baskets full of the fragments,
and of the fishes. 44 And they
that did eat of the loaves, were
about five thousand men.

45 And straightway he con-
strained his disciples to get into
the ship, and to go to the other
side before [a] unto Bethsaida,
while he sent away the people.
46 And when he had sent them

[a] Rec. add οι οχλοι. [b] Gb. om. [c] ∾ και ηλθον εκει. [d] Gb. om. [e] Gb. om. [f] ∾ εαυτοις τι φαγωσιν. [g] Rec διακοσιων δηναριων. [h] ⇉ [i] Rec. add ωσει. [a] *Or*, over against Bethsaida.

away, he departed into a mountain to pray.

47 And when even was come,
the ship was in the midst of the
sea, and he alone on the land.
48 And he saw them toiling in
rowing (for the wind was contrary unto them:) and about
the fourth watch of the night,
he cometh unto them, walking
upon the sea, and would have
passed by them. 49 But when
they saw him walking upon the
sea, they supposed it had been
a spirit, and cried out. 50 (For
they all saw him, and were
troubled) and immediately he
talked with them, and saith
unto them, Be of good cheer, it
is I, be not afraid. 51 And he
went up unto them into the
ship, and the wind ceased: and
they were sore amazed in themselves beyond measure, and
wondered. 52 For they considered not *the miracle* of the
loaves, for their heart was hardened.

53 And when they had passed
over, they came into the land
of Gennesaret, and drew to the
shore. 54 And when they were
come out of the ship, straightway they knew him, 55 and ran
through that whole region round
about, and began to carry about
in beds, those that were sick,
where they heard he was. 56 And
whithersoever he entered, into
villages, or cities, or country,
they laid the sick in the streets,
and besought him that they
might touch if it were but the
border of his garment: and as
many as touched [α] him, were
made whole.

7. Then came together unto
him the Pharisees, and certain
of the scribes, which came from
Jerusalem. 2 And when they
saw some of his disciples eat
bread with [β] defiled (that is to
say, with unwashen) hands, they
found fault. 3 For the Pharisees and all the Jews, except
they wash their hands [γ] oft, eat

ἀποταξάμενος αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.

47 Καὶ ὀψίας γενομένης, ἦν τὸ πλοῖον
ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος
ἐπὶ τῆς γῆς. 48 καὶ εἶδεν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν· ἦν γὰρ ὁ
ἄνεμος ἐναντίος αὐτοῖς· καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς
αὐτοὺς, περιπατῶν ἐπὶ τῆς θαλάσσης·
καὶ ἤθελε παρελθεῖν αὐτούς. 49 οἱ δὲ
ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς
θαλάσσης, ἔδοξαν φάντασμα εἶναι, καὶ
ἀνέκραξαν· 50 πάντες γὰρ αὐτὸν εἶδον,
καὶ ἐταράχθησαν. καὶ εὐθέως ἐλάλησε
μετ' αὐτῶν, καὶ λέγει αὐτοῖς· Θαρσεῖτε·
ἐγώ εἰμι, μὴ φοβεῖσθε. 51 Καὶ ἀνέβη
πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν
ὁ ἄνεμος· καὶ [a] λίαν" [b] ἐκ περισσοῦ" ἐν
ἑαυτοῖς ἐξίσταντο, [c] καὶ ἐθαύμαζον."
52 οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν
γὰρ [d] αὐτῶν ἡ καρδία" πεπωρωμένη.

53 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν
γῆν Γενησαρὲτ, καὶ προσωρμίσθησαν.
54 καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου,
εὐθέως ἐπιγνόντες αὐτὸν, 55 περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς κραββάτοις τοὺς κακῶς
ἔχοντας περιφέρειν, ὅπου ἤκουον ὅτι
ἐκεῖ ἐστι. 56 καὶ ὅπου ἂν εἰσεπορεύετο
εἰς κώμας ἢ πόλεις ἢ ἀγροὺς, ἐν ταῖς
ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας, καὶ
παρεκάλουν αὐτὸν, ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται· καὶ
ὅσοι ἂν ἥπτοντο αὐτοῦ, ἐσώζοντο.

7. Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καί τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων· 2 καὶ ἰδόντες
τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ,
τοῦτ' ἔστιν ἀνίπτοις, ἐσθίοντας ἄρτους[e] "·
3 (οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας,

a → b → c ⇉ d Rec. & Gb. η καρ. αυτ. e Rec. add εμεμψαντο. α Or, it. β Or, common. γ Or, diligently.

οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν
τῶν πρεσβυτέρων· [4] καὶ ἀπὸ ἀγορᾶς,
ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι· καὶ
ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν,
βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ
χαλκίων καὶ κλινῶν) [5] [a]ἔπειτα″ ἐπε-
ρωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ
γραμματεῖς· Διατί οἱ μαθηταί σου οὐ
περιπατοῦσι κατὰ τὴν παράδοσιν τῶν
πρεσβυτέρων, ἀλλὰ [b]ἀνίπτοις″ χερσὶν
ἐσθίουσι τὸν ἄρτον; [6] Ὁ δὲ ἀποκριθεὶς
εἶπεν αὐτοῖς· Ὅτι καλῶς προεφήτευσεν
Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς
γέγραπται· Οὗτος ὁ λαὸς τοῖς χείλεσί
με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόῤῥω
ἀπέχει ἀπ᾽ ἐμοῦ. [7] μάτην δὲ σέβονταί
με, διδάσκοντες διδασκαλίας, ἐντάλματα
ἀνθρώπων. [8] Ἀφέντες γὰρ τὴν ἐντο-
λὴν τοῦ Θεοῦ, κρατεῖτε τὴν παράδοσιν
τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ
ποτηρίων, καὶ ἄλλα παρόμοια τοιαῦτα
πολλὰ ποιεῖτε.

[9] Καὶ ἔλεγεν αὐτοῖς· Καλῶς ἀθετεῖτε
τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν
ὑμῶν [c]τηρήσητε.″ [10] Μωσῆς γὰρ εἶπε·
Τίμα τὸν πατέρα σου καὶ τὴν μητέρα
σου· καί· Ὁ κακολογῶν πατέρα ἢ
μητέρα θανάτῳ τελευτάτω· [11] Ὑμεῖς
δὲ λέγετε· Ἐὰν εἴπῃ ἄνθρωπος τῷ
πατρὶ ἢ τῇ μητρί· Κορβᾶν, (ὅ ἐστι, δῶ-
ρον), ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς· [12] καὶ
οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ
πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ, [13] ἀκυ-
ροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παρα-
δόσει ὑμῶν ᾗ παρεδώκατε· καὶ παρόμοια
τοιαῦτα πολλὰ ποιεῖτε.

[14] Καὶ προσκαλεσάμενος [d]πάντα″ τὸν
ὄχλον, ἔλεγεν αὐτοῖς· Ἀκούετέ μου πάν-
τες, καὶ συνίετε. [15] οὐδέν ἐστιν ἔξωθεν
τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐ-
τὸν, ὃ δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ

not, holding the tradition of the
elders. [4] And when they come
from the market, except they
wash, they eat not. And many
other things there be, which
they have received to hold, *as*
the washing of cups and pots,
brasen vessels, and of [α] tables.
[5] Then the Pharisees and scribes
asked him, Why walk not thy
disciples according to the tradi-
tion of the elders, but eat bread
with unwashen hands? [6] He
answered and said unto them,
Well hath Esaias prophesied of
you hypocrites, as it is written,
This people honoureth me with
their lips, but their heart is far
from me. [7] Howbeit in vain
do they worship me, teaching
for doctrines, the command-
ments of men. [8] For laying
aside the commandment of God,
ye hold the tradition of men, as
the washing of pots, and cups:
and many other such like things
ye do.

[9] And he said unto them,
Full well ye [β] reject the com-
mandment of God, that ye may
keep your own tradition. [10] For
Moses said, Honour thy father
and thy mother: and whoso
curseth father or mother, let
him die the death. [11] But ye
say, If a man shall say to his
father or mother, It is Corban,
that is to say, a gift, by what-
soever thou mightest be profited
by me: *he shall be free.* [12] And
ye suffer him no more to do
ought for his father, or his mo-
ther: [13] making the word of
God of none effect through your
tradition, which ye have de-
livered: and many such like
things do ye.

[14] And when he had called
all the people unto him, he said
unto them, Hearken unto me
every one of you, and under-
stand. [15] There is nothing from
without a man that entering
into him, can defile him: but

[a] ∾ καὶ. [b] ∾ —, Gb. κοιναῖς. [c] ∾ στήσητε. [d] ∾ πάλιν. [α] *Or,* beds. [β] *Or,* frustrate.

the things which come out of
him, those are they that defile
the man. 16 If any man have
ears to hear, let him hear.

ἐκπορευόμενα ἀπ᾽ αὐτοῦ, ἐκεῖνά ἐστι τὰ
κοινοῦντα τὸν ἄνθρωπον. 16 εἴ τις ἔχει
ὦτα ἀκούειν, ἀκουέτω.

17 And when he was entered
into the house from the people,
his disciples asked him concern-
ing the parable. 18 And he
saith unto them, Are ye so with-
out understanding also? Do ye
not perceive, that whatsoever
thing from without entereth
into the man, it cannot defile
him, 19 because it entereth not
into his heart, but into the belly,
and goeth out into the draught,
purging all meats? 20 And he
said, That which cometh out of
the man, that defileth the man.
21 For from within, out of the
heart of men, proceed evil
thoughts, adulteries, fornica-
tions, murders, 22 thefts, cove-
tousness, wickedness, deceit,
lasciviousness, an evil eye, blas-
phemy, pride, foolishness: 23 all
these evil things come from
within, and defile the man.

17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ
ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐ-
τοῦ [a] περὶ τῆς παραβολῆς." 18 καὶ
λέγει αὐτοῖς· Οὕτω καὶ ὑμεῖς ἀσύνετοί
ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν
εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ
δύναται αὐτὸν κοινῶσαι; 19 ὅτι οὐκ εἰσ-
πορεύεται [b] αὐτοῦ εἰς τὴν" καρδίαν, ἀλλ᾽
εἰς τὴν κοιλίαν· καὶ εἰς τὸν ἀφεδρῶνα
ἐκπορεύεται, καθαρίζον πάντα τὰ βρώ-
ματα. 20 "Ἔλεγε δέ· "Ὅτι τὸ ἐκ τοῦ
ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ
τὸν ἄνθρωπον. 21 ἔσωθεν γὰρ ἐκ τῆς
καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ
οἱ κακοὶ ἐκπορεύονται· μοιχεῖαι, πορ-
νεῖαι, φόνοι, 22 κλοπαί, πλεονεξίαι,
πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς
πονηρὸς, βλασφημία, ὑπερηφανία, ἀ-
φροσύνη· 23 πάντα ταῦτα τὰ πονηρὰ
ἔσωθεν ἐκπορεύεται, καὶ κοινοῖ τὸν ἄν-
θρωπον.

24 And from thence he arose,
and went into the borders of
Tyre and Sidon, and entered
into an house, and would have
no man know it, but he could
not be hid. 25 For a certain
woman, whose young daughter
had an unclean spirit, heard of
him, and came and fell at his
feet. 26 (The woman was a
[a] Greek, a Syrophenician by
nation:) and she besought him
that he would cast forth the
devil out of her daughter.
27 But Jesus said unto her, Let
the children first be filled: for
it is not meet to take the chil-
dren's bread, and to cast it
unto the dogs. 28 And she an-
swered and said unto him, Yes
Lord, yet the dogs under the ta-
ble eat of the children's crumbs.

24 Καὶ ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς
τὰ μεθόρια Τύρου [c] καὶ Σιδῶνος." καὶ
εἰσελθὼν εἰς [d] " οἰκίαν, οὐδένα ἤθελε
γνῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν. 25 ἀκού-
σασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε τὸ
θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλ-
θοῦσα προσέπεσε πρὸς τοὺς πόδας αὐ-
τοῦ· 26 (ἦν δὲ ἡ γυνὴ Ἑλληνὶς [e] Συ-
ροφοινίκισσα" τῷ γένει·) καὶ ἠρώτα
αὐτὸν ἵνα τὸ δαιμόνιον [f] ἐκβάλῃ" [g] ἐκ" τῆς
θυγατρὸς αὐτῆς. 27 ὁ δὲ Ἰησοῦς εἶπεν
αὐτῇ· "Ἄφες πρῶτον χορτασθῆναι τὰ
τέκνα· οὐ γὰρ καλόν ἐστι λαβεῖν τὸν
ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυ-
ναρίοις. 28 Ἡ δὲ ἀπεκρίθη καὶ λέγει
αὐτῷ· Ναί, κύριε· καὶ γὰρ τὰ κυνάρια
ὑποκάτω τῆς τραπέζης ἐσθίει ἀπὸ τῶν

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[a] ∾ την παραβολην. [b] Bz. εις τ. καρ. αυτ. [c] → [d] Rec. & Gb. add την.—Gb.⇉
[e] Rec. Συροφοινισσα. Gb. Συραφοινικισσα [f] Rec. εκβαλλῃ [g] ⇉ [a] Or, Gentile.

ψιχίων τῶν παιδίων. 29 Καὶ εἶπεν αὐτῇ·
Διὰ τοῦτον τὸν λόγον, ὕπαγε· ἐξελήλυθε
τὸ δαιμόνιον ἐκ τῆς θυγατρός σου. 30 Καὶ
ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς, εὗρε τὸ
δαιμόνιον ἐξεληλυθὸς, καὶ τὴν θυγατέρα
βεβλημένην ἐπὶ τῆς κλίνης.

31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων
Τύρου [a] καὶ Σιδῶνος, ἦλθε″ [b] πρὸς″ τὴν
θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον
τῶν ὁρίων Δεκαπόλεως. 32 καὶ φέρουσιν
αὐτῷ κωφὸν [c] μογιλάλον,″ καὶ παρακα-
λοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα.
33 καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄ-
χλου κατ' ἰδίαν, ἔβαλε τοὺς δακτύλους
αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, καὶ πτύσας
ἥψατο τῆς γλώσσης αὐτοῦ, 34 καὶ ἀνα-
βλέψας εἰς τὸν οὐρανὸν, ἐστέναξε, καὶ
λέγει αὐτῷ· Ἐφφαθὰ· ὅ ἐστι, διανοί-
χθητι. 35 καὶ εὐθέως διηνοίχθησαν αὐτοῦ
αἱ ἀκοαί· καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσ-
σης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. 36 καὶ
διεστείλατο αὐτοῖς ἵνα μηδενὶ εἴπωσιν·
ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μᾶλ-
λον περισσότερον ἐκήρυσσον. 37 καὶ
ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες·
Καλῶς πάντα πεποίηκε· καὶ τοὺς κω-
φοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους
λαλεῖν.

8. Ἐν ἐκείναις ταῖς ἡμέραις, [d] παμ-
πόλλου″ ὄχλου ὄντος, καὶ μὴ ἐχόντων
τί φάγωσι, προσκαλεσάμενος [e]″ τοὺς
μαθητὰς [f] αὐτοῦ″ λέγει αὐτοῖς· 2 Σπλαγ-
χνίζομαι ἐπὶ τὸν ὄχλον· ὅτι ἤδη [g] ἡμέραι
τρεῖς″ προσμένουσί μοι, καὶ οὐκ ἔχουσι
τί φάγωσι· 3 καὶ ἐὰν ἀπολύσω αὐτοὺς
νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται
ἐν τῇ ὁδῷ· τινὲς γὰρ αὐτῶν μακρόθεν
[h] ἥκουσι.″ 4 Καὶ ἀπεκρίθησαν αὐτῷ οἱ
μαθηταὶ αὐτοῦ· Πόθεν τούτους δυνή-
σεταί τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρη-
μίας; 5 Καὶ ἐπηρώτα αὐτούς· Πόσους

29 And he said unto her, For
this saying, go thy way, the
devil is gone out of thy daugh-
ter. 30 And when she was come
to her house, she found the de-
vil gone out, and her daughter
laid upon the bed.

31 And again departing from
the coasts of Tyre and Sidon,
he came unto the sea of Gali-
lee, through the midst of the
coasts of Decapolis. 32 And
they bring unto him one that
was deaf, and had an impedi-
ment in his speech: and they
beseech him to put his hand
upon him. 33 And he took him
aside from the multitude, and
put his fingers into his ears, and
he spit, and touched his tongue,
34 and looking up to heaven,
he sighed, and saith unto him,
Ephphatha, that is, Be opened.
35 And straightway his ears were
opened, and the string of his
tongue was loosed, and he spake
plain. 36 And he charged them
that they should tell no man:
but the more he charged them,
so much the more a great deal
they published it, 37 and were
beyond measure astonished,
saying, He hath done all things
well: he maketh both the deaf
to hear, and the dumb to
speak.

8. In those days the multi-
tude being very great, and hav-
ing nothing to eat, Jesus called
his disciples unto him, and saith
unto them, 2 I have compassion
on the multitude, because they
have now been with me three
days, and have nothing to eat:
3 and if I send them away fast-
ing to their own houses, they
will faint by the way: for divers
of them came from far. 4 And
his disciples answered him,
From whence can a man satisfy
these men with bread here in
the wilderness? 5 And he asked
them, How many loaves have

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[a] ∾ ηλθε δια Σιδωνος. [b] Gb. εις. [c] ∾ και μογγιλαλον. [d] ∾ παλιν πολλου. [e] Rec. add ο Ιησους. [f] →. [g] Rec. ημεραι τρεις. [h] St. ηκασι.

ye? And they said, Seven.
6 And he commanded the peo-
ple to sit down on the ground:
and he took the seven loaves,
and gave thanks, and brake, and
gave to his disciples to set be-
fore them: and they did set
them before the people. 7 And
they had a few small fishes: and
he blessed, and commanded to
set them also before them. 8 So
they did eat, and were filled:
and they took up, of the broken
meat that was left, seven bas-
kets. 9 And they that had
eaten were about four thou-
sand, and he sent them away.

10 And straightway he enter-
ed into a ship with his disciples,
and came into the parts of Dal-
manutha. 11 And the Pharisees
came forth, and began to ques-
tion with him, seeking of him
a sign from heaven, tempting
him. 12 And he sighed deeply
in his spirit, and saith, Why
doth this generation seek after
a sign? verily I say unto you,
There shall no sign be given
unto this generation. 13 And
he left them, and entering into
the ship again, departed to the
other side.

14 Now the disciples had for-
gotten to take bread, neither
had they in the ship with them
more than one loaf. 15 And he
charged them, saying, Take
heed, beware of the leaven of
the Pharisees, and of the leaven
of Herod. 16 And they reason-
ed among themselves, saying,
It is, because we have no bread.
17 And when Jesus knew *it*, he
saith unto them, Why reason
ye, because ye have no bread?
perceive ye not yet, neither un-
derstand? have ye your heart
yet hardened? 18 Having eyes,
see ye not? and having ears
hear ye not? and do ye not re-
member? 19 When I brake the
five loaves among five thou-
sand, how many baskets full of
fragments took ye up? They
say unto him, Twelve. 20 And

ἔχετε ἄρτους; Οἱ δὲ εἶπον· Ἑπτά. 6 Καὶ
παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς
γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους,
εὐχαριστήσας ἔκλασε καὶ ἐδίδου τοῖς
μαθηταῖς αὐτοῦ, ἵνα παραθῶσι· καὶ πα-
ρέθηκαν τῷ ὄχλῳ. 7 καὶ εἶχον ἰχθύδια
ὀλίγα· καὶ εὐλογήσας εἶπε παραθεῖναι
[a] καὶ αὐτά.″ 8 ἔφαγον δέ, καὶ ἐχορ-
τάσθησαν· καὶ ἦραν περισσεύματα κλα-
σμάτων, ἑπτὰ σπυρίδας· 9 ἦσαν δὲ [b] οἱ
φαγόντες″ ὡς τετρακισχίλιοι· καὶ ἀπέ-
λυσεν αὐτούς.

10 Καὶ εὐθέως ἐμβὰς εἰς τὸ πλοῖον
μετὰ τῶν μαθητῶν αὐτοῦ, ἦλθεν εἰς τὰ
μέρη Δαλμανουθά. 11 καὶ ἐξῆλθον οἱ
Φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ,
ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ
οὐρανοῦ, πειράζοντες αὐτόν. 12 καὶ ἀνα-
στενάξας τῷ πνεύματι αὐτοῦ λέγει· Τί
ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ; ἀμὴν
λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ
σημεῖον. 13 Καὶ ἀφεὶς αὐτοὺς ἐμβὰς
πάλιν [c] εἰς τὸ πλοῖον,″ ἀπῆλθεν εἰς τὸ
πέραν.

14 Καὶ ἐπελάθοντο [d]″ λαβεῖν ἄρτους, καὶ
εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν
ἐν τῷ πλοίῳ. 15 καὶ διεστέλλετο αὐ-
τοῖς, λέγων· Ὁρᾶτε, βλέπετε ἀπὸ τῆς
ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης
Ἡρώδου. 16 Καὶ διελογίζοντο πρὸς ἀλ-
λήλους, λέγοντες· Ὅτι ἄρτους οὐκ ἔχο-
μεν. 17 Καὶ γνοὺς ὁ Ἰησοῦς λέγει αὐτοῖς·
Τί διαλογίζεσθε, ὅτι ἄρτους οὐκ ἔχετε;
οὔπω νοεῖτε, οὐδὲ συνίετε; [e] ἔτι″ πε-
πωρωμένην ἔχετε τὴν καρδίαν ὑμῶν;
18 ὀφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ
ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημο-
νεύετε; 19 ὅτε τοὺς πέντε ἄρτους ἔκλασα
εἰς τοὺς πεντακισχιλίους, πόσους κο-
φίνους πλήρεις κλασμάτων ἤρατε;
Λέγουσιν αὐτῷ· Δώδεκα. 20 Ὅτε δὲ

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a → b ⇉ c ⇉ d Bz. add οἱ μαθηταί, e →

τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πό-
σων σπυρίδων πληρώματα κλασμάτων
ἤρατε; Οἱ δὲ εἶπον· Ἑπτά. 21 Καὶ ἔλε-
γεν αὐτοῖς· Πῶς οὐ συνίετε;
22 Καὶ [a]ἔρχεται" εἰς [b]Βηθσαϊδάν·"
καὶ φέρουσιν αὐτῷ τυφλὸν, καὶ παρα-
καλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται. 23 καὶ
ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ,
ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης· καὶ
πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς
τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν εἴ τι
βλέπει. 24 καὶ ἀναβλέψας ἔλεγε· Βλέ-
πω τοὺς ἀνθρώπους, [c]ὡς δένδρα" πε-
ριπατοῦντας. 25 Εἶτα πάλιν ἐπέθηκε τὰς
χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, [d]καὶ
ἐποίησεν αὐτὸν ἀναβλέψαι·" καὶ ἀπο-
κατεστάθη, καὶ ἐνέβλεψε τηλαυγῶς
[e]ἅπαντα." 26 καὶ ἀπέστειλεν αὐτὸν εἰς
[f]" οἶκον αὐτοῦ, λέγων· Μηδὲ εἰς τὴν
κώμην εἰσέλθῃς, μηδὲ εἴπῃς τινὶ ἐν τῇ
κώμῃ.
27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ
αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς
Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς
μαθητὰς αὐτοῦ, λέγων αὐτοῖς· Τίνα με
λέγουσιν οἱ ἄνθρωποι εἶναι; 28 Οἱ δὲ
ἀπεκρίθησαν· Ἰωάννην τὸν βαπτιστήν·
καὶ ἄλλοι Ἠλίαν· ἄλλοι δὲ ἕνα τῶν
προφητῶν. 29 Καὶ αὐτὸς [g]λέγει αὐτοῖς·"
Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀπο-
κριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ· Σὺ εἶ
ὁ Χριστός. 30 Καὶ ἐπετίμησεν αὐτοῖς,
ἵνα μηδενὶ λέγωσι περὶ αὐτοῦ.
31 Καὶ ἤρξατο διδάσκειν αὐτοὺς, ὅτι
δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν,
καὶ ἀποδοκιμασθῆναι [h]ἀπὸ" τῶν πρε-
σβυτέρων [i]καὶ τῶν ἀρχιερέων καὶ τῶν
γραμματέων," καὶ ἀποκτανθῆναι, καὶ
μετὰ τρεῖς ἡμέρας ἀναστῆναι· 32 καὶ
παῤῥησίᾳ τὸν λόγον ἐλάλει. καὶ προσ-
λαβόμενος αὐτὸν ὁ Πέτρος, ἤρξατο

when the seven among four
thousand: how many baskets
full of fragments took ye up?
And they said, Seven. 21 And
he said unto them, How is it
that ye do not understand?
22 And he cometh to Beth-
saida, and they bring a blind
man unto him, and besought
him to touch him: 23 and he
took the blind man by the hand,
and led him out of the town,
and when he had spit on his
eyes, and put his hands upon
him, he asked him, if he saw
ought. 24 And he looked up,
and said, I see men as trees,
walking. 25 After that he put
his hands again upon his eyes,
and made him look up: and he
was restored, and saw every
man clearly. 26 And he sent
him away to his house, saying,
Neither go into the town, nor
tell it to any in the town.

27 And Jesus went out, and
his disciples, into the towns of
Cæsarea Philippi: and by the
way he asked his disciples, say-
ing unto them, Whom do men
say that I am? 28 And they
answered, John the Baptist:
but some say, Elias: and others,
one of the prophets. 29 And
he saith unto them, But whom
say ye that I am? And Peter
answereth and saith unto him,
Thou art the Christ. 30 And
he charged them that they
should tell no man of him.

31 And he began to teach
them, that the Son of man must
suffer many things, and be re-
jected of the elders, and of the
chief priests, and scribes, and
be killed, and after three days
rise again. 32 And he spake
that saying openly. And Peter
took him, and began to rebuke

a ∾ ερχονται b ∾ Βηθανιαν. c St. ∾ οτι ως δενδρα ορω. d → e ∾ —. Rec. & Gb. απαντας.
f Rec. add τον. g ∾ επηρωτα αυτους. h ∾ υπο. i Rec. ∾ και αρχιερεων και γραμματεων.

him. 33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 And when he had called the people unto him, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross and follow me.
35 For whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the gospel's, the same shall save it.
36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?
37 Or what shall a man give in exchange for his soul?
38 Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

9. And he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2 And after six days, Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.
3 And his raiment became shining, exceeding white as snow: so as no fuller on earth can white them.
4 And there appeared unto them Elias with Moses: and they were talking with Jesus.
5 And Peter answered, and said to Jesus, Master, it is good for us to be here, and let us make three

ἐπιτιμᾶν αὐτῷ.
33 ὁ δὲ ἐπιστραφεὶς, καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, ἐπετίμησε τῷ Πέτρῳ, λέγων· Ὕπαγε ὀπίσω μου, Σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.

34 Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ, εἶπεν αὐτοῖς· [a]"Οστις" θέλει ὀπίσω μου [b]ἀκολουθεῖν," ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι.
35 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ [c]τὴν ἑαυτοῦ ψυχὴν" ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, [d]" σώσει αὐτήν.
36 τί γὰρ ὠφελήσει [e]ἄνθρωπον," ἐὰν κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ;
37 ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;
38 ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.
9. Καὶ ἔλεγεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι εἰσί τινες τῶν ὧδε ἑστηκότων, οἵτινες οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

2 Καὶ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ [f]"Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν,
3 καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ λίαν [g]ὡς χιὼν," οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται [h]" λευκᾶναι.
4 καὶ ὤφθη αὐτοῖς Ἠλίας σὺν Μωσεῖ, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ.
5 καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ· Ῥαββὶ, καλόν ἐστιν ἡμᾶς ὧδε εἶναι·

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a ∾ Ει τις. b Rec. ελθειν. c → —, Rec. την ψυχην αυτου. d Rec. add αυτος. e ∾ ανθρωπος
f Rec. add τον. g ⇉ h ⇍ ουτω.

καὶ ποιήσωμεν σκηνὰς τρεῖς, σοὶ μίαν,
καὶ Μωσεῖ μίαν, καὶ Ἠλίᾳ μίαν. 6 Οὐ
γὰρ ᾔδει τί [a] λαλήσῃ·″ [b] ἦσαν γὰρ ἔκ-
φοβοι.″ 7 καὶ ἐγένετο νεφέλη ἐπισκιά-
ζουσα αὐτοῖς· καὶ ἦλθε φωνὴ ἐκ τῆς
νεφέλης [c] ″· Οὗτός ἐστιν ὁ υἱός μου ὁ
ἀγαπητός· αὐτοῦ ἀκούετε. 8 Καὶ ἐξάπινα
περιβλεψάμενοι, οὐκέτι οὐδένα εἶδον,
ἀλλὰ τὸν Ἰησοῦν μόνον μεθ᾽ ἑαυ-
τῶν.

9 Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ
ὄρους, διεστείλατο αὐτοῖς ἵνα μηδενὶ
διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς
τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. 10 καὶ
τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς, συ-
ζητοῦντες τί ἐστι [d] τὸ ἐκ νεκρῶν ἀναστῆ-
ναι.″ 11 καὶ ἐπηρώτων αὐτὸν, λέγοντες·
Ὅτι λέγουσιν οἱ γραμματεῖς, ὅτι Ἠλίαν
δεῖ ἐλθεῖν πρῶτον; 12 Ὁ δὲ [e] ἀποκριθεὶς,
εἶπεν″ αὐτοῖς· Ἠλίας μὲν ἐλθὼν πρῶτον,
ἀποκαθιστᾷ πάντα· καὶ πῶς γέγραπται
ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ
πάθῃ καὶ ἐξουδενωθῇ. 13 ἀλλὰ λέγω
ὑμῖν, ὅτι καὶ Ἠλίας ἐλήλυθε, καὶ ἐποίη-
σαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγρα-
πται ἐπ᾽ αὐτόν.

14 Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς, εἶ-
δεν ὄχλον πολὺν περὶ αὐτοὺς, καὶ γραμ-
ματεῖς συζητοῦντας αὐτοῖς. 15 καὶ εὐθέως
πᾶς ὁ ὄχλος [f] ἰδὼν αὐτὸν, ἐξεθαμβήθη,″
καὶ προστρέχοντες ἠσπάζοντο αὐτόν.
16 καὶ ἐπηρώτησε [g] τοὺς γραμματεῖς″·
Τί συζητεῖτε πρὸς αὐτούς; 17 Καὶ
ἀποκριθεὶς εἷς ἐκ τοῦ ὄχλου, εἶπε· Δι-
δάσκαλε, ἤνεγκα τὸν υἱόν μου πρός σε,
ἔχοντα πνεῦμα ἄλαλον. 18 καὶ ὅπου ἂν αὐ-
τὸν καταλάβῃ, ῥήσσει αὐτόν· καὶ ἀφρί-
ζει, καὶ τρίζει τοὺς ὀδόντας [h] αὐτοῦ,″ καὶ
ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου
ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν.

tabernacles; one for thee, and
one for Moses, and one for
Elias. 6 For he wist not what
to say, for they were sore a-
fraid. 7 And there was a cloud
that overshadowed them: and
a voice came out of the cloud,
saying, This is my beloved Son:
hear him. 8 And suddenly when
they had looked round about,
they saw no man any more,
save Jesus only with them-
selves.

9 And as they came down
from the mountain, he charged
them that they should tell no
man, what things they had seen,
till the Son of man were risen
from the dead. 10 And they
kept that saying with them-
selves, questioning one with
another, what the rising from
the dead should mean. 11 And
they asked him, saying, Why
say the scribes that Elias must
first come? 12 And he answer-
ed, and told them, Elias verily
cometh first, and restoreth all
things, and how it is written of
the Son of man, that he must
suffer many things, and be set
at nought. 13 But I say unto
you, that Elias is indeed come,
and they have done unto him
whatsoever they listed, as it is
written of him.

14 And when he came to his
disciples, he saw a great multi-
tude about them, and the scribes
questioning with them. 15 And
straightway all the people, when
they beheld him, were greatly
amazed, and running to him,
saluted him. 16 And he asked
the scribes, What question ye
[α] with them? 17 And one of the
multitude answered, and said,
Master, I have brought unto
thee my son, which hath a dumb
spirit: 18 and wheresoever he
taketh him, he [β] teareth him,
and he foameth, and gnasheth
with his teeth, and pineth away:
and I spake to thy disciples,
that they should cast him out,

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[a] ∾ λαλησει. [b] ∾ εκφοβοι γαρ εγενοντο. [c] Rec. add λεγουσα. [d] ∾ οταν εκ νεκρων αναστη.
[e] ∾ εφη. [f] ∾: ιδοντες αυτον, εξεθαμβηθησαν. [g] ∾ —. Gb. αυτους. [h] ⇉
[α] *Or*, among yourselves. [β] *Or*, dasheth him.

and they could not. 19 He an-
swereth him, and saith, O faith-
less generation, how long shall
I be with you, how long shall I
suffer you? Bring him unto me.
20 And they brought him unto
him: and when he saw him,
straightway the spirit tare him,
and he fell on the ground, and
wallowed, foaming.

21 And he asked his father,
How long is it ago since this
came unto him? And he said,
Of a child. 22 And oft times it
hath cast him into the fire, and
into the waters to destroy him:
but if thou canst do any thing,
have compassion on us, and
help us. 23 Jesus said unto him,
If thou canst believe, all things
are possible to him that believ-
eth. 24 And straightway the
father of the child cried out
and said with tears, Lord, I be-
lieve, help thou mine unbelief.
25 When Jesus saw that the
people came running together,
he rebuked the foul spirit, say-
ing unto him, Thou dumb and
deaf spirit, I charge thee come
out of him, and enter no more
into him. 26 And the *spirit* cried,
and rent him sore, and came
out of him, and he was as one
dead, insomuch that many said,
He is dead. 27 But Jesus took
him by the hand, and lifted him
up, and he arose.

28 And when he was come
into the house, his disciples
asked him privately, Why could
not we cast him out? 29 And
he said unto them, This kind
can come forth by nothing, but
by prayer, and fasting.

30 And they departed thence,
and passed through Galilee,
and he would not that any man
should know it. 31 For he taught
his disciples, and said unto
them, The Son of man is de-
livered into the hands of men,
and they shall kill him, and

19 Ὁ δὲ ἀποκριθεὶς [a] αὐτοῖς," λέγει· Ὦ
γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς
ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε
αὐτὸν πρός με. 20 Καὶ ἤνεγκαν αὐτὸν
πρὸς αὐτόν· καὶ ἰδὼν [b] αὐτὸν, εὐθέως τὸ
πνεῦμα" ἐσπάραξεν αὐτόν· καὶ πεσὼν
ἐπὶ τῆς γῆς, ἐκυλίετο ἀφρίζων.

21 Καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ·
Πόσος χρόνος ἐστὶν, ὡς τοῦτο γέγονεν
αὐτῷ; Ὁ δὲ εἶπε· Παιδιόθεν. 22 καὶ
πολλάκις αὐτὸν καὶ εἰς [c] τὸ" πῦρ ἔβαλε
καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ'
εἴ τι δύνασαι, βοήθησον ἡμῖν, σπλαγ-
χνισθεὶς ἐφ' ἡμᾶς. 23 Ὁ δὲ Ἰησοῦς
εἶπεν αὐτῷ· Τὸ, εἰ δύνασαι [d] πιστεῦσαι,"
πάντα δυνατὰ τῷ πιστεύοντι. 24 Καὶ
εὐθέως κράξας ὁ πατὴρ τοῦ παιδίου,
μετὰ δακρύων ἔλεγε· Πιστεύω[e]", βοήθει
μου τῇ ἀπιστίᾳ. 25 Ἰδὼν δὲ ὁ Ἰησοῦς
ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησε τῷ
πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ· Τὸ
πνεῦμα τὸ ἄλαλον καὶ κωφὸν, ἐγώ σοι
ἐπιτάσσω, ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι
εἰσέλθῃς εἰς αὐτόν. 26 Καὶ [f] κράξαν,"
καὶ πολλὰ [g] σπαράξαν αὐτὸν," ἐξῆλθε·
καὶ ἐγένετο ὡσεὶ νεκρὸς, ὥστε πολλοὺς
λέγειν ὅτι ἀπέθανεν. 27 ὁ δὲ Ἰησοῦς
κρατήσας αὐτὸν τῆς χειρὸς, ἤγειρεν αὐ-
τόν· καὶ ἀνέστη.

28 Καὶ εἰσελθόντα αὐτὸν εἰς οἶκον, οἱ
μαθηταὶ αὐτοῦ ἐπηρώτων αὐτὸν κατ'
ἰδίαν· Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβα-
λεῖν αὐτό; 29 Καὶ εἶπεν αὐτοῖς· Τοῦτο
τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν, εἰ
μὴ ἐν προσευχῇ καὶ νηστείᾳ.

30 Καὶ ἐκεῖθεν ἐξελθόντες παρεπο-
ρεύοντο διὰ τῆς Γαλιλαίας· καὶ οὐκ ἤθε-
λεν [h] ἵνα τὶς" γνῷ. 31 ἐδίδασκε γὰρ τοὺς
μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς· Ὅτι
ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς
χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν

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[a] ⇄.— Rec. αυτῳ. [b] ∾ αυτον το πνευμα, ευθυς. [c] Rec. & Gb. om. — Gb. ⊄ [d] → [e] Rec. add κυριε. [f] Gb. κραξας. [g] Gb. σπαραξας. [h] Elz. τις ινα.

αὐτόν· καὶ ἀποκτανθεὶς, [a]τῇ τρίτῃ ἡμέρᾳ"
ἀναστήσεται. 32 Οἱ δὲ ἠγνόουν τὸ
ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερω-
τῆσαι.
33 Καὶ ἦλθεν εἰς Καπερναούμ· καὶ ἐν
τῇ οἰκίᾳ γενόμενος, ἐπηρώτα αὐτούς· Τί
ἐν τῇ ὁδῷ [b]πρὸς ἑαυτοὺς" διελογίζεσθε;
34 Οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ
διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων.
35 καὶ καθίσας ἐφώνησε τοὺς δώδεκα,
καὶ λέγει αὐτοῖς· Εἴ τις θέλει πρῶτος
εἶναι, ἔσται πάντων ἔσχατος, καὶ πάντων
διάκονος. 36 Καὶ λαβὼν παιδίον, ἔστη-
σεν αὐτὸ ἐν μέσῳ αὐτῶν· καὶ ἐναγκαλι-
σάμενος αὐτὸ, εἶπεν αὐτοῖς· 37 [c]Ὃς ἐὰν
ἓν τῶν τοιούτων παιδίων δέξηται ἐπὶ
τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν
ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν
ἀποστείλαντά με.
38 Ἀπεκρίθη δὲ αὐτῷ [c]"Ἰωάννης, λέ-
γων· Διδάσκαλε, εἴδομέν τινα [d]" τῷ ὀνό-
ματί σου ἐκβάλλοντα δαιμόνια, [e]ὃς οὐκ
ἀκολουθεῖ ἡμῖν·" καὶ ἐκωλύσαμεν αὐτὸν,
[f]ὅτι οὐκ ἀκολουθεῖ ἡμῖν." 39 Ὁ δὲ Ἰη-
σοῦς εἶπε· Μὴ κωλύετε αὐτόν· οὐδεὶς
γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ
ὀνόματί μου, καὶ δυνήσεται ταχὺ κακο-
λογῆσαί με. 40 ὃς γὰρ οὐκ ἔστι [g]καθ'
ὑμῶν, ὑπὲρ ὑμῶν" ἐστιν. 41 ὃς γὰρ ἂν
ποτίσῃ ὑμᾶς ποτήριον ὕδατος [h]ἐν ὀνό-
ματι," ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω
ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.
42 Καὶ ὃς ἂν σκανδαλίσῃ ἕνα τῶν
μικρῶν τῶν πιστευόντων εἰς ἐμὲ, καλόν
ἐστιν αὐτῷ μᾶλλον, εἰ περίκειται [i]λίθος
μυλικὸς" περὶ τὸν τράχηλον αὐτοῦ, καὶ
βέβληται εἰς τὴν θάλασσαν. 43 καὶ ἐὰν
σκανδαλίζῃ σε ἡ χείρ σου, ἀπόκοψον
αὐτήν· καλόν σοι ἐστὶ κυλλὸν εἰς τὴν
ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας ἔχοντα
ἀπελθεῖν εἰς τὴν γέενναν, [k]εἰς τὸ πῦρ

after that he is killed, he shall
rise the third day. 32 But they
understood not that saying, and
were afraid to ask him.

33 And he came to Caper-
naum; and being in the house,
he asked them, What was it that
ye disputed among yourselves
by the way? 34 But they held
their peace: for by the way
they had disputed among them-
selves, who *should be* the great-
est. 35 And he sat down, and
called the twelve, and saith un-
to them, If any man desire to
be first, the same shall be last
of all, and servant of all. 36 And
he took a child, and set him in
the midst of them: and when
he had taken him in his arms,
he said unto them, 37 Whoso-
ever shall receive one of such
children in my name, receiveth
me: and whosoever shall re-
ceive me, receiveth not me,
but him that sent me.
38 And John answered him,
saying, Master, we saw one cast-
ing out devils in thy name, and
he followeth not us, and we for-
bad him, because he followeth
not us. 39 But Jesus said, For-
bid him not, for there is no
man, which shall do a miracle
in my name, that can lightly
speak evil of me. 40 For he
that is not against us, is on our
part. 41 For whosoever shall
give you a cup of water to
drink in my name, because ye
belong to Christ: verily I say
unto you, he shall not lose his
reward.

42 And whosoever shall offend
one of these little ones that
believe in me, it is better for
him, that a millstone were
hanged about his neck, and he
were cast into the sea. 43 And
if thy hand [a]offend thee, cut it
off: it is better for thee to enter
into life maimed, than having
two hands, to go into hell, into
the fire that never shall be

[a] ↷ μετα τρεις ημερας. [b] ⇄ [c] Rec. add ο. [d] Bz. & Elz. add εν. [e] Gb. om. [f] ⇄ [g] Bz. & Elz. καθ' ημων, υπερ ημων. [h] Rec. εν τῳ ονοματι μου. [i] ∾ μυλος ονικος. [k] → [a] *Or,* cause thee to offend.

quenched: 44 where their worm dieth not, and the fire is not quenched. 45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet, to be cast into hell, into the fire that never shall be quenched: 46 where their worm dieth not, and the fire is not quenched. 47 And if thine eye [a] offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell fire: 48 where their worm dieth not, and the fire is not quenched. 49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

τὸ ἄσβεστον,″ 44 [a] ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.″ 45 καὶ ἐὰν ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλόν ἐστί [b] σε″ εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν, [c] εἰς τὸ πῦρ τὸ ἄσβεστον,″ 46 [a] ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.″ 47 καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλόν σοι ἐστὶ μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν [d] τοῦ πυρὸς,″ 48 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. 49 πᾶς γὰρ πυρὶ ἁλισθήσεται, καὶ πᾶσα θυσία ἁλὶ ἁλισθήσεται.

50 Salt is good: but if the salt have lost his saltness, wherewith will you season it? Have salt in yourselves, and have peace one with another.

50 Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

10. And he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again, and as he was wont, he taught them again.

10. Κἀκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας, διὰ τοῦ πέραν τοῦ Ἰορδάνου· καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν· καὶ ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτούς.

2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. 3 And he answered, and said unto them, What did Moses command you? 4 And they said, Moses suffered to write a bill of divorcement, and to put her away. 5 And Jesus answered, and said unto them, For the hardness of your heart, he wrote you this precept. 6 But from the beginning of the creation, God made them male, and female. 7 For this cause shall a man leave his father and mother, and cleave to his wife, 8 and they twain shall be one flesh: so then they

2 Καὶ προσελθόντες [e]″ Φαρισαῖοι ἐπηρώτησαν αὐτόν· Εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι; πειράζοντες αὐτόν. 3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Τί ὑμῖν ἐνετείλατο Μωσῆς; 4 Οἱ δὲ εἶπον· Μωσῆς ἐπέτρεψε βιβλίον ἀποστασίου γράψαι, καὶ ἀπολῦσαι. 5 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην· 6 ἀπὸ δὲ ἀρχῆς κτίσεως, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ Θεός. 7 Ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα· καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, 8 καὶ ἔσονται οἱ δύο εἰς σάρκα

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[a] 44 et 46 → οπου ad σβεννυται. [b] Rec. & Gb. σοι. [c] ⇄ [d] → [e] Rec. add οι.

[a] Or, cause thee to offend.

μίαν. "Ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ
μία σάρξ. 9 ὃ οὖν ὁ Θεὸς συνέζευξεν,
ἄνθρωπος μὴ χωριζέτω.
10 Καὶ [a] ἐν τῇ οἰκίᾳ" πάλιν οἱ μαθηταὶ
αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν.
11 καὶ λέγει αὐτοῖς· "Ὃς ἐὰν ἀπολύσῃ
τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην,
μοιχᾶται ἐπ' αὐτήν· 12 καὶ ἐὰν γυνὴ
ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ γαμηθῇ
ἄλλῳ, μοιχᾶται.
13 Καὶ προσέφερον αὐτῷ παιδία, ἵνα
ἅψηται αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων
τοῖς προσφέρουσιν. 14 ἰδὼν δὲ ὁ Ἰησοῦς
ἠγανάκτησε, καὶ εἶπεν αὐτοῖς· "Ἄφετε τὰ
παιδία ἔρχεσθαι πρός με, [b]" μὴ κωλύετε
αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βα-
σιλεία τοῦ Θεοῦ· 15 ἀμὴν λέγω ὑμῖν,
ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ
Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς
αὐτήν. 16 Καὶ ἐναγκαλισάμενος αὐτά,
τιθεὶς τὰς χεῖρας ἐπ' αὐτά, [c] εὐλόγει"
αὐτά.
17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν,
προσδραμὼν εἷς καὶ γονυπετήσας αὐτὸν
ἐπηρώτα αὐτόν· Διδάσκαλε ἀγαθὲ, τί
ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;
18 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τί με λέ-
γεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς,
ὁ Θεός. 19 τὰς ἐντολὰς οἶδας· Μὴ
μοιχεύσῃς· [d] μὴ φονεύσῃς·" μὴ κλέψῃς·
μὴ ψευδομαρτυρήσῃς· μὴ ἀποστερή-
σῃς· τίμα τὸν πατέρα σου καὶ τὴν μη-
τέρα. 20 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ·
Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην
ἐκ νεότητός μου. 21 Ὁ δὲ Ἰησοῦς ἐμ-
βλέψας αὐτῷ ἠγάπησεν αὐτὸν, καὶ εἶπεν
αὐτῷ· "Ἕν σοι ὑστερεῖ· ὕπαγε, ὅσα ἔχεις
πώλησον, καὶ δὸς [e] τοῖς" πτωχοῖς, καὶ
ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο,
ἀκολούθει μοι, [f] ἄρας τὸν σταυρόν."
22 Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ

are no more twain, but one
flesh. 9 What therefore God
hath joined together, let not
man put asunder.
10 And in the house his dis-
ciples asked him again of the
same matter. 11 And he saith
unto them, Whosoever shall
put away his wife, and marry
another, committeth adultery
against her. 12 And if a woman
shall put away her husband,
and be married to another, she
committeth adultery.
13 And they brought young
children to him, that he should
touch them, and his disciples
rebuked those that brought
them. 14 But when Jesus saw
it, he was much displeased, and
said unto them, Suffer the little
children to come unto me, and
forbid them not: for of such is
the kingdom of God. 15 Verily
I say unto you, Whosoever shall
not receive the kingdom of God
as a little child, he shall not
enter therein. 16 And he took
them up in his arms, put his
hands upon them, and blessed
them.
17 And when he was gone
forth into the way, there came
one running, and kneeled to
him, and asked him, Good
Master, what shall I do that I
may inherit eternal life? 18 And
Jesus said unto him, Why call-
est thou me good? there is no
man good, but one, *that is* God.
19 Thou knowest the command-
ments, Do not commit adultery,
Do not kill, Do not steal, Do
not bear false witness, Defraud
not, Honour thy father, and
mother. 20 And he answered,
and said unto him, Master, all
these have I observed from my
youth. 21 Then Jesus behold-
ing him, loved him, and said
unto him, One thing thou lack-
est; go thy way, sell whatso-
ever thou hast, and give to the
poor, and thou shalt have trea-
sure in heaven, and come, take
up the cross and follow me.
22 And he was sad at that

[a] ∾ εἰς τὴν οἰκίαν. [b] Rec. add καὶ. [c] Rec. & Gb. ηὐλόγει. [d] → [e] ⇉ [f] ⇉

saying, and went away grieved:
for he had great possessions.

23 And Jesus looked round
about, and saith unto his dis-
ciples, How hardly shall they
that have riches enter into the
kingdom of God? 24 And the
disciples were astonished at his
words. But Jesus answereth
again, and saith unto them,
Children, how hard is it for
them that trust in riches, to
enter into the kingdom of God?
25 It is easier for a camel to go
through the eye of a needle,
than for a rich man to enter
into the kingdom of God. 26 And
they were astonished out of
measure, saying among them-
selves, Who then can be saved?
27 And Jesus looking upon
them, saith, With men it is
impossible, but not with God:
for with God all things are
possible.

28 Then Peter began to say
unto him, Lo, we have left all,
and have followed thee. 29 And
Jesus answered, and said, Ve-
rily I say unto you, There is no
man that hath left house, or
brethren, or sisters, or father,
or mother, or wife, or children,
or lands, for my sake, and the
gospel's, 30 but he shall re-
ceive an hundredfold now in
this time, houses, and brethren,
and sisters, and mothers, and
children, and lands, with per-
secutions; and in the world to
come eternal life: 31 but many
that are first, shall be last: and
the last, first.

32 And they were in the way
going up to Jerusalem: and
Jesus went before them, and
they were amazed, and as they
followed, they were afraid: and
he took again the twelve, and
began to tell them what things
should happen unto him,

ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτή-
ματα πολλά.

23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς
λέγει τοῖς μαθηταῖς αὐτοῦ· Πῶς δυσκό-
λως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βα-
σιλείαν τοῦ Θεοῦ εἰσελεύσονται. 24 Οἱ
δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις
αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς
λέγει αὐτοῖς· Τέκνα, πῶς δύσκολόν ἐστι
τοὺς πεποιθότας ἐπὶ [a] τοῖς" χρήμασιν
εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.
25 εὐκοπώτερόν ἐστι κάμηλον διὰ [b] τῆς"
τρυμαλιᾶς [b] τῆς" ῥαφίδος [c] διελθεῖν," ἢ
πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ
εἰσελθεῖν. 26 Οἱ δὲ περισσῶς ἐξεπλήσ-
σοντο, λέγοντες πρὸς ἑαυτούς· Καὶ τίς
δύναται σωθῆναι; 27 Ἐμβλέψας δὲ αὐ-
τοῖς ὁ Ἰησοῦς λέγει· Παρὰ ἀνθρώποις
ἀδύνατον, ἀλλ' οὐ παρὰ [d] τῷ" Θεῷ·
[e] πάντα γὰρ δυνατά ἐστι παρὰ τῷ Θεῷ".

28 [f] "Ἤρξατο ὁ Πέτρος λέγειν αὐτῷ·
Ἰδού, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκο-
λουθήσαμέν σοι. 29 [g] Καὶ ἀποκριθεὶς" ὁ
Ἰησοῦς εἶπεν· Ἀμὴν λέγω ὑμῖν, οὐδείς
ἐστιν, ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφούς, ἢ
ἀδελφάς, ἢ πατέρα, ἢ μητέρα, [h] ἢ γυ-
ναῖκα," ἢ τέκνα, ἢ ἀγρούς, ἕνεκεν ἐμοῦ
[i] καὶ ἕνεκεν τοῦ εὐαγγελίου," 30 ἐὰν μὴ
λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ
καιρῷ τούτῳ, οἰκίας καὶ ἀδελφοὺς καὶ
ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ
ἀγρούς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι
τῷ ἐρχομένῳ ζωὴν αἰώνιον. 31 πολλοὶ
δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ [k] οἱ"
ἔσχατοι πρῶτοι.

32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες
εἰς Ἱεροσόλυμα· καὶ ἦν προάγων αὐτοὺς
ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, καὶ ἀκολου-
θοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πά-
λιν τοὺς δώδεκα, ἤρξατο αὐτοῖς λέγειν
τὰ μέλλοντα αὐτῷ συμβαίνειν· 33 Ὅτι,

a ⇄ b → της bis. c St. ∾ εισελθειν. d → e → f Rec. add Και. g Rec. Αποκρ. δε. Gb. Αποκρ. h → i Rec. και του ευαγγελιου. k Gb. om.

ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ
ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς
ἀρχιερεῦσι καὶ [a] τοῖς" γραμματεῦσι, καὶ
κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ παρα-
δώσουσιν αὐτὸν τοῖς ἔθνεσι, 34 καὶ ἐμ-
παίξουσιν αὐτῷ, καὶ μαστιγώσουσιν
αὐτὸν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ ἀπο-
κτενοῦσιν αὐτόν· καὶ [b] τῇ τρίτῃ ἡμέρᾳ·
ἀναστήσεται.

35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος
καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου, λέγον-
τες· Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰ-
τήσωμεν, ποιήσῃς ἡμῖν. 36 Ὁ δὲ εἶπεν
αὐτοῖς· Τί θέλετε [c] ποιῆσαί με" ὑμῖν;
37 Οἱ δὲ εἶπον αὐτῷ· Δὸς ἡμῖν, ἵνα εἷς
ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου
καθίσωμεν ἐν τῇ δόξῃ σου. 38 Ὁ δὲ
Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ οἴδατε τί αἰ-
τεῖσθε· δύνασθε πιεῖν τὸ ποτήριον ὃ
ἐγὼ πίνω, [d] καὶ" τὸ βάπτισμα ὃ ἐγὼ
βαπτίζομαι, βαπτισθῆναι; 39 Οἱ δὲ εἶπον
αὐτῷ· Δυνάμεθα. Ὁ δὲ Ἰησοῦς εἶπεν
αὐτοῖς· Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω,
πίεσθε· καὶ τὸ βάπτισμα ὃ ἐγὼ βα-
πτίζομαι, βαπτισθήσεσθε· 40 τὸ δὲ καθί-
σαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων [e] ",
οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοί-
μασται.

41 Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο
ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.
42 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐ-
τοὺς λέγει αὐτοῖς· Οἴδατε ὅτι οἱ δο-
κοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύ-
ουσιν αὐτῶν· καὶ οἱ μεγάλοι αὐτῶν
κατεξουσιάζουσιν αὐτῶν. 43 οὐχ οὕτω
δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ
γενέσθαι μέγας ἐν ὑμῖν, ἔσται [f] ὑμῶν
διάκονος", 44 καὶ ὃς [g] ἂν" θέλῃ ὑμῶν γε-
νέσθαι πρῶτος, ἔσται πάντων δοῦλος·
45 καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ
ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι,

33 saying, Behold, we go up to
Jerusalem, and the Son of man
shall be delivered unto the chief
priests, and unto the scribes:
and they shall condemn him
to death, and shall deliver him
to the Gentiles. 34 And they
shall mock him, and shall
scourge him, and shall spit
upon him, and shall kill him,
and the third day he shall rise
again.

35 And James, and John the
sons of Zebedee come unto him,
saying, Master, we would that
thou shouldest do for us what-
soever we shall desire. 36 And
he said unto them, What would
ye that I should do for you?
37 They said unto him, Grant
unto us that we may sit, one on
thy right hand, and the other
on thy left hand, in thy glory.
38 But Jesus said unto them,
Ye know not what ye ask: can
ye drink of the cup that I drink
of? and be baptized with the
baptism that I am baptized
with? 39 And they said unto
him, We can. And Jesus said
unto them, Ye shall indeed
drink of the cup that I drink
of: and with the baptism that I
am baptized withal, shall ye be
baptized: 40 but to sit on my
right hand and on my left hand,
is not mine to give, but it shall
be given to them for whom it
is prepared.

41 And when the ten heard
it, they began to be much dis-
pleased with James and John.
42 But Jesus called them to
him, and saith unto them, Ye
know that they which [*] are ac-
counted to rule over the Gen-
tiles, exercise lordship over
them: and their great ones ex-
ercise authority upon them.
43 But so shall it not be among
you: but whosoever will be
great among you, shall be your
minister: 44 and whosoever
of you will be the chiefest,
shall be servant of all. 45 For
even the Son of man came not
to be ministered unto, but to

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[a] ⇉ [b] ∾ μετα τρεις ημερας. [c] ∾ ποιησω. [d] ∾ η. [e] Rec. add μου. [f] Rec. διακονος υμων.
[g] Gb εαν. [*] Or, think good.

minister, and to give his life a
ransom for many.

46 And they came to Jericho:
and as he went out of Jericho
with his disciples, and a great
number of people; blind Bar-
timæus, the son of Timæus, sat
by the highway side, begging.
47 And when he heard that it
was Jesus of Nazareth, he be-
gan to cry out, and say, Jesus
thou son of David, have mercy
on me. 48 And many charged
him, that he should hold his
peace: but he cried the more a
great deal, Thou son of David,
have mercy on me. 49 And
Jesus stood still, and command-
ed him to be called: and they
call the blind man, saying unto
him, Be of good comfort, rise,
he calleth thee. 50 And he
casting away his garment, rose,
and came to Jesus. 51 And
Jesus answered, and said unto
him, What wilt thou that I
should do unto thee? The
blind man said unto him, Lord,
that I might receive my sight.
52 And Jesus said unto him,
Go thy way, thy faith hath
* made thee whole: and imme-
diately he received his sight,
and followed Jesus in the way.

11. And when they came
nigh to Jerusalem, unto Beth-
phage, and Bethany, at ỷ mount
of Olives, he sendeth forth two
of his disciples, 2 and saith unto
them, Go your way into the vil-
lage over against you, & as soon
as ye be entered into it, ye shall
find a colt tied, whereon never
man sat, loose him, and bring
him. 3 And if any man say
unto you, Why do ye this? say
ye, that the Lord hath need of
him: and straightway he will
send him hither. 4 And they
went their way, and found the
colt tied by the door without,
in a place where two ways met:
and they loose him. 5 And
certain of them that stood there,
said unto them, What do ye
loosing the colt? 6 And they
said unto them even as Jesus

καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ
πολλῶν.

46 Καὶ ἔρχονται εἰς Ἱεριχώ· καὶ ἐκ-
πορευομένου [a] αὐτοῦ ἀπὸ Ἱεριχὼ," καὶ
τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ,
[b] υἱὸς" Τιμαίου Βαρτίμαιος ὁ τυφλὸς
ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν.
47 καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός
ἐστιν, ἤρξατο κράζειν καὶ λέγειν· Ὁ υἱὸς
Δαυΐδ, Ἰησοῦ, ἐλέησόν με. 48 Καὶ ἐπε-
τίμων αὐτῷ πολλοί, ἵνα σιωπήσῃ· ὁ δὲ
πολλῷ μᾶλλον ἔκραζεν· Υἱὲ Δαυΐδ, ἐλέ-
ησόν με. 49 Καὶ στὰς ὁ Ἰησοῦς εἶπεν
αὐτὸν φωνηθῆναι· καὶ φωνοῦσι τὸν τυ-
φλὸν, λέγοντες αὐτῷ· Θάρσει· [c] ἔγειραι,"
φωνεῖ σε. 50 Ὁ δὲ ἀποβαλὼν τὸ ἱμά-
τιον αὐτοῦ ἀναστὰς ἦλθε πρὸς τὸν Ἰη-
σοῦν· 51 καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ
Ἰησοῦς· Τί θέλεις ποιήσω σοι; Ὁ δὲ
τυφλὸς εἶπεν αὐτῷ· [d] Ῥαββουνί," ἵνα
ἀναβλέψω. 52 Ὁ δὲ Ἰησοῦς εἶπεν αὐ-
τῷ· Ὕπαγε· ἡ πίστις σου σέσωκέ σε.
Καὶ εὐθέως ἀνέβλεψε, καὶ ἠκολούθει
[e] τῷ Ἰησοῦ" ἐν τῇ ὁδῷ.

11. Καὶ ὅτε ἐγγίζουσιν εἰς [f] Ἱερου-
σαλὴμ, εἰς Βηθφαγὴ καὶ" Βηθανίαν πρὸς
τὸ ὄρος τῶν ἐλαιῶν, ἀποστέλλει δύο τῶν
μαθητῶν αὐτοῦ, 2 καὶ λέγει αὐτοῖς· Ὑπά-
γετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν·
καὶ εὐθέως εἰσπορευόμενοι εἰς αὐτὴν
εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς
ἀνθρώπων κεκάθικε· [g] λύσαντες αὐτὸν
ἀγάγετε." 3 καὶ ἐάν τις ὑμῖν εἴπῃ· Τί
ποιεῖτε τοῦτο; εἴπατε· Ὅτι ὁ Κύριος
αὐτοῦ χρείαν ἔχει· καὶ εὐθέως αὐτὸν
[h] ἀποστέλλει" ὧδε. 4 Ἀπῆλθον δὲ, καὶ
εὗρον [i]" πῶλον δεδεμένον πρὸς τὴν θύραν
ἔξω ἐπὶ τοῦ ἀμφόδου, καὶ λύουσιν
αὐτόν. 5 καί τινες τῶν ἐκεῖ ἑστηκότων
ἔλεγον αὐτοῖς· Τί ποιεῖτε λύοντες τὸν
πῶλον; 6 Οἱ δὲ εἶπον αὐτοῖς καθὼς

[a] ∾ αυτου εκειθεν. [b] ∾ ο υιος. [c] Gb. εγειρε. [d] Rec. Ῥαββονι. [e] Gb. αυτῳ. [f] ∾ Ἱερουσαλημ και εις. [g] ∾ λυσατε αυτον και φερετε. [h] Rec. αποστελει. [i] Rec. add τον. * Or, saved thee.

[a] ἐνετείλατο" ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐ-
τούς. 7 καὶ [b] ἤγαγον" τὸν πῶλον πρὸς
τὸν Ἰησοῦν, καὶ [c] ἐπέβαλον" αὐτῷ τὰ
ἱμάτια αὐτῶν, καὶ ἐκάθισεν [d] ἐπ' αὐτῷ."
8 Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρω-
σαν εἰς τὴν ὁδόν· ἄλλοι δὲ στοιβάδας
ἔκοπτον ἐκ τῶν δένδρων, καὶ ἐστρώννυον
εἰς τὴν ὁδόν. 9 καὶ οἱ προάγοντες καὶ
οἱ ἀκολουθοῦντες ἔκραζον, [e] λέγοντες·"
Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν
ὀνόματι Κυρίου. 10 εὐλογημένη ἡ ἐρχο-
μένη βασιλεία[f]" τοῦ πατρὸς ἡμῶν Δαυίδ·
ὡσαννὰ ἐν τοῖς ὑψίστοις.
11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα [g] ὁ
Ἰησοῦς, καὶ" εἰς τὸ ἱερόν· καὶ περιβλεψά-
μενος πάντα, ὀψίας ἤδη οὔσης τῆς ὥρας,
ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.
12 Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν
ἀπὸ Βηθανίας, ἐπείνασε· 13 καὶ ἰδὼν
συκῆν [h] ἀπὸ" μακρόθεν, ἔχουσαν φύλλα,
ἦλθεν εἰ ἄρα εὑρήσει τι ἐν αὐτῇ· καὶ
ἐλθὼν ἐπ' αὐτήν, οὐδὲν εὗρεν εἰ μὴ
φύλλα· οὐ γὰρ ἦν καιρὸς σύκων. 14 καὶ
ἀποκριθεὶς [i] "εἶπεν αὐτῇ· Μηκέτι ἐκ σοῦ
εἰς τὸν αἰῶνα [k] μηδεὶς" καρπὸν φάγοι.
Καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.
15 Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ
εἰσελθὼν [l] ὁ Ἰησοῦς" εἰς τὸ ἱερὸν ἤρ-
ξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ
ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς τρα-
πέζας τῶν κολλυβιστῶν, καὶ τὰς καθέ-
δρας τῶν πωλούντων τὰς περιστερὰς
κατέστρεψε· 16 καὶ οὐκ ἤφιεν ἵνα τὶς
διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. 17 καὶ
ἐδίδασκε, λέγων αὐτοῖς· Οὐ γέγραπται·
Ὅτι ὁ οἶκός μου οἶκος προσευχῆς
κληθήσεται πᾶσι τοῖς ἔθνεσιν; ὑμεῖς
δὲ ἐποιήσατε αὐτὸν σπήλαιον λῃστῶν.
18 Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ
ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν [m] ἀπο-
λέσουσιν·" ἐφοβοῦντο γὰρ αὐτόν, ὅτι

had commanded: and they let
them go. 7 And they brought
the colt to Jesus, and cast their
garments on him, and he sat
upon him.
8 And many spread their gar-
ments in the way: and others
cut down branches of the trees,
and strawed them in the way.
9 And they that went before,
and they that followed, cried,
saying, Hosanna, blessed is he
that cometh in the name of the
Lord. 10 Blessed be the king-
dom of our father David, that
cometh in the name of the Lord,
Hosanna in the highest.
11 And Jesus entered into Je-
rusalem, and into the temple,
and when he had looked round
about upon all things, and now
the eventide was come, he
went out unto Bethany with the
twelve.
12 And on the morrow when
they were come from Bethany,
he was hungry. 13 And seeing
a fig tree afar off, having leaves,
he came, if haply he might find
any thing thereon, and when he
came to it, he found nothing
but leaves: for the time of figs
was not *yet*. 14 And Jesus an-
swered, and said unto it, No
man eat fruit of thee hereafter
for ever. And his disciples
heard *it*.
15 And they come to Jerusa-
lem, and Jesus went into the
temple, and began to cast out
them that sold and bought in
the temple, and overthrew the
tables of the money changers,
and the seats of them that sold
doves, 16 and would not suffer
that any man should carry
any vessel through the temple.
17 And he taught, saying unto
them, Is it not written, My
house shall be called of all na-
tions the house of prayer? but
ye have made it a den of thieves.
18 And the scribes and chief
priests heard *it*, and sought how
they might destroy him: for
they feared him, because all

a ∾ ειπεν. b ∾ φερουσι. c Gb επιβαλλουσιν. d ∾ επ' αυτον. e → f Rec. add εν ονοματι Κυριου.
g ⇄ h ∾ —. Rec. & Gb. om. i Rec. add ο Ιησους. k Elz. ουδεις. l Gb. om. m ∾ απολεσωσιν.

the people was astonished at
his doctrine. 19 And when even
was come, he went out of the
city.
20 And in the morning, as
they passed by, they saw the
fig tree dried up from the roots.
21 And Peter calling to remembrance
saith unto him, Master,
behold, the fig tree which thou
cursedst, is withered away.
22 And Jesus answering, saith
unto them, [a] Have faith in God.
23 For verily I say unto you,
that whosoever shall say unto
this mountain, Be thou removed,
and be thou cast into the
sea, and shall not doubt in his
heart, but shall believe that
those things which he saith,
shall come to pass: he shall have
whatsoever he saith. 24 Therefore
I say unto you, What things
soever ye desire when ye pray,
believe that ye receive *them*,
and ye shall have *them*. 25 And
when ye stand, praying, forgive,
if ye have ought against any:
that your Father also which is
in heaven, may forgive you your
trespasses. 26 But if you do not
forgive, neither will your Father
which is in heaven, forgive
your trespasses.
27 And they come again to
Jerusalem, and as he was walking
in the temple, there come
to him the chief priests, and the
scribes, and the elders, 28 and
say unto him, By what authority
doest thou these things?
and who gave thee this authority
to do these things? 29 And
Jesus answered, and said unto
them, I will also ask of you one
[β] question, and answer me, and
I will tell you by what authority
I do these things. 30 The
baptism of John, was it from
heaven, or of men? answer
me. 31 And they reasoned with
themselves, saying, If we shall
say, From heaven, he will say,
Why then did ye not believe
him? 32 But if we shall say,
Of men, they feared the people:
for all men counted John,

πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ
αὐτοῦ. 19 καὶ ὅτε ὀψὲ ἐγένετο, ἐξεπορεύετο
ἔξω τῆς πόλεως.
20 Καὶ πρωῒ παραπορευόμενοι, εἶδον
τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν. 21 καὶ
ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ·
Ῥαββί, ἴδε, ἡ συκῆ ἣν κατηράσω
ἐξήρανται. 22 Καὶ ἀποκριθεὶς [a] ὁ Ἰησοῦς"
λέγει αὐτοῖς· Ἔχετε πίστιν Θεοῦ.
23 ἀμὴν γὰρ λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ
τῷ ὄρει τούτῳ· Ἄρθητι, καὶ βλήθητι εἰς
τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ
καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ἃ
λέγει γίνεται, ἔσται αὐτῷ [b] ὃ ἐὰν εἴπῃ."
24 διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα [c] ἂν"
προσευχόμενοι αἰτεῖσθε, πιστεύετε ὅτι
[d] λαμβάνετε," καὶ ἔσται ὑμῖν. 25 καὶ
ὅταν στήκητε προσευχόμενοι, ἀφίετε εἴ
τι ἔχετε κατά τινος· ἵνα καὶ ὁ πατὴρ
ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ
παραπτώματα ὑμῶν. 26 εἰ δὲ ὑμεῖς οὐκ
ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς
ἀφήσει τὰ παραπτώματα ὑμῶν.
27 Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα·
καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ,
ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ
γραμματεῖς καὶ οἱ πρεσβύτεροι, 28 καὶ
λέγουσιν αὐτῷ· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα
ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν ταύτην
ἔδωκεν, ἵνα ταῦτα ποιῇς; 29 Ὁ δὲ
Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς· Ἐπερωτήσω
ὑμᾶς κἀγὼ ἕνα λόγον, καὶ
ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ
ἐξουσίᾳ ταῦτα ποιῶ. 30 Τὸ βάπτισμα
Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων;
ἀποκρίθητέ μοι. 31 Καὶ [e] ἐλογίζοντο"
πρὸς ἑαυτούς, λέγοντες· Ἐὰν εἴπωμεν·
Ἐξ οὐρανοῦ, ἐρεῖ· Διατί οὖν οὐκ ἐπιστεύσατε
αὐτῷ; 32 Ἀλλ' [f]" εἴπωμεν·
Ἐξ ἀνθρώπων, ἐφοβοῦντο τὸν λαόν·
ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι

[a] Rec. ∾ Ιησους. [b] ⇉ [c] ⇉ [d] ∾ ελαβετε. [e] ∾ διελογιζοντο. [f] ∾ —. Rec. & Gb. add εαν.
[a] *Or*, have the faith of God. [β] *Or*, thing.

ὄντως προφήτης ἦν. 33 καὶ ἀποκρι-
θέντες λέγουσι τῷ Ἰησοῦ· Οὐκ οἴδαμεν.
Καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς·
Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ
ταῦτα ποιῶ.

12. Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς
λέγειν· Ἀμπελῶνα ἐφύτευσεν ἄνθρω-
πος, καὶ περιέθηκε φραγμὸν, καὶ ὤρυξεν
ὑπολήνιον, καὶ ᾠκοδόμησε πύργον, καὶ
ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε.
2 καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῷ
καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λά-
βῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος· 3 οἱ
δὲ λαβόντες αὐτὸν ἔδειραν, καὶ ἀπέστει-
λαν κενόν. 4 καὶ πάλιν ἀπέστειλε πρὸς
αὐτοὺς ἄλλον δοῦλον· κἀκεῖνον [a] λιθο-
βολήσαντες″ ἐκεφαλαίωσαν, καὶ ἀπέ-
στειλαν ἠτιμωμένον. 5 καὶ [b] πάλιν″
ἄλλον ἀπέστειλε· κἀκεῖνον ἀπέκτειναν·
καὶ πολλοὺς ἄλλους, τοὺς μὲν δέροντες,
τοὺς δὲ [c] ἀποκτείνοντες.″ 6 ἔτι οὖν ἕνα
υἱὸν ἔχων ἀγαπητὸν [d] αὐτοῦ,″ ἀπέστειλε
καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον, λέγων·
Ὅτι ἐντραπήσονται τὸν υἱόν μου. 7 Ἐ-
κεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτούς·
Ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε,
ἀποκτείνωμεν αὐτὸν, καὶ ἡμῶν ἔσται ἡ
κληρονομία. 8 Καὶ λαβόντες αὐτὸν
ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ ἀμ-
πελῶνος. 9 τί οὖν ποιήσει ὁ κύριος τοῦ
ἀμπελῶνος; Ἐλεύσεται καὶ ἀπολέσει
τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα
ἄλλοις. 10 Οὐδὲ τὴν γραφὴν ταύτην
ἀνέγνωτε· Λίθον, ὃν ἀπεδοκίμασαν οἱ
οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφα-
λὴν γωνίας. 11 παρὰ Κυρίου ἐγένετο αὕτη,
καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;
12 Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ
ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ
ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε·
καὶ ἀφέντες αὐτὸν ἀπῆλθον.

that he was a prophet indeed.
33 And they answered and said
unto Jesus, We cannot tell.
And Jesus answering, saith unto
them, Neither do I tell you
by what authority I do these
things.

12. And he began to speak
unto them by parables. A cer-
tain man planted a vineyard,
and set an hedge about it, and
digged *a place for* the winefat,
and built a tower, and let it out
to husbandmen, and went into
a far country. 2 And at the
season, he sent to the husband-
men a servant, that he might
receive from the husbandmen
of the fruit of the vineyard.
3 And they caught him, and beat
him, and sent him away empty.
4 And again, he sent unto them
another servant; and at him
they cast stones, and wounded
him in the head, and sent him
away shamefully handled. 5 And
again, he sent another, and him
they killed: and many others,
beating some, and killing some.
6 Having yet therefore one son
his wellbeloved, he sent him
also last unto them, saying,
They will reverence my son.
7 But those husbandmen said
amongst themselves, This is the
heir, come, let us kill him, and
the inheritance shall be our's.
8 And they took him, and killed
him, and cast him out of the
vineyard. 9 What shall there-
fore the lord of the vineyard
do? he will come and destroy
the husbandmen, and will give
the vineyard unto others. 10 And
have ye not read this scripture?
The stone which the builders
rejected, is become the head of
the corner: 11 this was the Lord's
doing, and it is marvellous in
our eyes.

12 And they sought to lay
hold on him, but feared the
people, for they knew that he
had spoken the parable against
them: and they left him, and
went their way.

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[a] ⇄ [b] Gb. om. [c] Gb. αποκτεννοντες. [d] →

13 And they send unto him
certain of the Pharisees, and of
the Herodians, to catch him
in his words. 14 And when
they were come, they say un-
to him, Master, we know that
thou art true, and carest for
no man: for thou regardest
not the person of men, but
teachest the way of God in
truth. Is it lawful to give tri-
bute to Cæsar, or not? 15 shall
we give, or shall we not
give? But he knowing their
hypocrisy, said unto them, Why
tempt ye me? bring me a pen-
ny that I may see it. 16 And
they brought it: and he saith
unto them, Whose is this image
and superscription? And they
said unto him, Cæsar's. 17 And
Jesus answering, said unto
them, Render to Cæsar ẏ things
that are Cæsar's: and to God
the things that are God's. And
they marvelled at him.

18 Then come unto him the
Sadducees, which say there is
no resurrection, and they asked
him, saying, 19 Master, Moses
wrote unto us, If a man's bro-
ther die, and leave his wife
behind him, and leave no chil-
dren, that his brother should
take his wife, and raise up
seed unto his brother. 20 Now
there were seven brethren:
and the first took a wife, and
dying left no seed. 21 And
the second took her, and died,
neither left he any seed, and
the third likewise. 22 And
the seven had her, and left
no seed: last of all the woman
died also. 23 In the resur-
rection therefore, when they
shall rise, whose wife shall she
be of them? for the seven had
her to wife. 24 And Jesus an-
swering, said unto them, Do ye
not therefore err, because ye
know not the scriptures, neither
the power of God? 25 for when
they shall rise from the dead,
they neither marry, nor are

13 Καὶ ἀποστέλλουσι πρὸς αὐτόν τι-
νας τῶν Φαρισαίων καὶ τῶν Ἡρωδιανῶν,
ἵνα αὐτὸν ἀγρεύσωσι λόγῳ. 14 οἱ δὲ
ἐλθόντες λέγουσιν αὐτῷ· Διδάσκαλε,
οἴδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι
περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσ-
ωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν
ὁδὸν τοῦ Θεοῦ διδάσκεις. ἔξεστι κῆνσον
Καίσαρι δοῦναι ἢ οὔ; 15 δῶμεν, ἢ μὴ
δῶμεν; Ὁ δὲ ᵃ εἰδὼς ″ αὐτῶν τὴν
ὑπόκρισιν εἶπεν αὐτοῖς· Τί με πειράζετε;
φέρετέ μοι δηνάριον, ἵνα ἴδω. 16 Οἱ δὲ
ἤνεγκαν. Καὶ λέγει αὐτοῖς· Τίνος ἡ
εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; Οἱ δὲ εἶπον
αὐτῷ· Καίσαρος. 17 Καὶ ἀποκριθεὶς ὁ
Ἰησοῦς εἶπεν αὐτοῖς· Ἀπόδοτε τὰ Καί-
σαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ
Θεῷ. Καὶ ἐθαύμασαν ἐπ' αὐτῷ.

18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς
αὐτὸν, οἵτινες λέγουσιν ἀνάστασιν μὴ
εἶναι· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες·
19 Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν,
Ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ, καὶ
καταλίπῃ γυναῖκα, καὶ τέκνα μὴ ἀφῇ,
ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα
αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ
ἀδελφῷ αὐτοῦ. 20 Ἑπτὰ ᵇ ″ ἀδελφοὶ
ἦσαν, καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ
ἀποθνήσκων οὐκ ἀφῆκε σπέρμα· 21 καὶ
ὁ δεύτερος ἔλαβεν αὐτὴν, καὶ ἀπέθανε,
καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα· καὶ ὁ
τρίτος ὡσαύτως· 22 καὶ ἔλαβον αὐτὴν
οἱ ἑπτὰ, καὶ οὐκ ἀφῆκαν σπέρμα. ᶜ ἐσ-
χάτη πάντων ἀπέθανε καὶ ἡ γυνή.″
23 ἐν τῇ ᵈ οὖν ″ ἀναστάσει, ᵉ ὅταν ἀνα-
στῶσι,″ τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ
ἑπτὰ ἔσχον αὐτὴν γυναῖκα. 24 Καὶ ἀπο-
κριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ διὰ
τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς,
μηδὲ τὴν δύναμιν τοῦ Θεοῦ; 25 ὅταν
γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν,

ᵃ ∾ ιδων. ᵇ Br. & Elz. add ουν. ᶜ ∾ εσχατον παντων και η γυνη απεθανεν. ᵈ → ᵉ ⇉

οὔτε γαμίσκονται, ἀλλ' εἰσὶν ὡς ἄγγε-
λοι [a]" ἐν τοῖς οὐρανοῖς. 26 περὶ δὲ τῶν
νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν
τῇ βίβλῳ Μωσέως, ἐπὶ [b] τοῦ βάτου," ὡς
εἶπεν αὐτῷ ὁ Θεὸς, λέγων· Ἐγὼ ὁ
Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ
Θεὸς Ἰακώβ; 27 Οὐκ ἔστιν ὁ Θεὸς
νεκρῶν, ἀλλὰ [c] " ζώντων· ὑμεῖς οὖν πολὺ
πλανᾶσθε.

28 Καὶ προσελθὼν εἷς τῶν γραμμα-
τέων, ἀκούσας αὐτῶν συζητούντων,
εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπη-
ρώτησεν αὐτόν· Ποία ἐστὶ πρώτη [d] πάν-
των" ἐντολή; 29 Ὁ δὲ Ἰησοῦς ἀπεκρίθη
αὐτῷ· "Ὅτι [e] πρώτη πάντων τῶν ἐντολῶν"·
"Ἄκουε, Ἰσραὴλ, Κύριος ὁ Θεὸς ἡμῶν
Κύριος εἷς ἐστι. 30 καὶ ἀγαπήσεις Κύριον
τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου,
καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης
τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος
σου. Αὕτη πρώτη ἐντολή. 31 καὶ δευ-
τέρα [f] ὁμοία, αὕτη·" Ἀγαπήσεις τὸν
πλησίον σου ὡς σεαυτόν. Μείζων τού-
των ἄλλη ἐντολὴ οὐκ ἔστι. 32 Καὶ εἶπεν
αὐτῷ ὁ γραμματεύς· Καλῶς, διδάσκαλε,
ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστι [g] ", καὶ
οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ· 33 καὶ τὸ
ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ
ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς
ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ
ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν, πλεῖόν
ἐστι πάντων τῶν ὁλοκαυτωμάτων καὶ
[h] " θυσιῶν. 34 Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν,
ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ· Οὐ
μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ.
Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπε-
ρωτῆσαι.

35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε,
διδάσκων ἐν τῷ ἱερῷ· Πῶς λέγουσιν οἱ
γραμματεῖς, ὅτι ὁ Χριστὸς υἱός ἐστι

given in marriage: but are as
the angels which are in heaven.
26 And as touching the dead,
that they rise: have ye not read
in the book of Moses, how in
the bush God spake unto him,
saying, I am the God of Abra-
ham, and the God of Isaac,
and the God of Jacob? 27 He
is not the God of the dead, but
the God of the living: ye there-
fore do greatly err.

28 And one of the scribes
came, and having heard them
reasoning together, and perceiv-
ing that he had answered them
well, asked him which is the first
commandment of all. 29 And
Jesus answered him, The first
of all the commandments *is*,
Hear, O Israel, the Lord our
God is one Lord: 30 and thou
shalt love the Lord thy God
with all thy heart, and with all
thy soul, and with all thy mind,
and with all thy strength: this
is ỷ first commandment. 31 And
the second is like, *namely* this,
Thou shalt love thy neighbour
as thyself: there is none other
commandment greater than
these. 32 And the scribe said
unto him, Well Master, thou
hast said the truth: for there
is one God, and there is none
other but he. 33 And to love
him with all the heart, and with
all the understanding, and with
all the soul, and with all the
strength, and to love his neigh-
bour as himself, is more than
all whole burnt offerings and
sacrifices. 34 And when Jesus
saw that he answered discreetly,
he said unto him, Thou art not
far from the kingdom of God.
And no man after that durst
ask him any question.

35 And Jesus answered, and
said, while he taught in the
temple, How say the scribes
that Christ is the son of David?

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a Rec. add οἱ. b Rec. της βατου. c Rec. add Θεος. d Rec. πασων. e Rec. πρωτη πασων των εντολων. Gb. πρωτη παντων εντολη. ∾ πρωτη εστιν. ∾ παντων πρωτη. f ∾ ομοια αυτη. g Rec. add Θεος. h Rec. add των.

[36] for David himself said by
the Holy Ghost, The Lord said
to my Lord, Sit thou on my
right hand, till I make thine
enemies thy footstool. [37] David
therefore himself calleth him
Lord, and whence is he then
his son?

And ŷ common people heard
him gladly. [38] And he said unto
to them in his doctrine, Beware
of the scribes, which love to go
in long clothing, and *love* salutations
tations in the marketplaces,
[39] and the chief seats in the
synagogues, and the uppermost
rooms at feasts: [40] which devour
vour widows' houses, and for a
pretence make long prayers:
these shall receive greater damnation.
nation.

[41] And Jesus sat over against
the treasury, and beheld how
the people cast money into the
treasury: and many that were
rich, cast in much. [42] And there
came a certain poor widow, and
she threw in two mites, which
make a farthing. [43] And he
called unto him his disciples,
and saith unto them, Verily I
say unto you, that this poor
widow hath cast more in, than
all they which have cast into
the treasury. [44] For all they did
cast in of their abundance: but
she of her want, did cast in all
that she had, *even* all her
living.

13. And as he went out of
the temple, one of his disciples
saith unto him, Master, see
what manner of stones, and
what buildings *are here*. [2] And
Jesus answering, said unto him,
Seest thou these great buildings?
ings? there shall not be left
one stone upon another, that
shall not be thrown down.

[3] And as he sat upon the
mount of Olives, over against
the temple, Peter, and James,
and John, and Andrew asked
him privately, [4] Tell us, when

Δαυῒδ; [36] αὐτὸς γὰρ Δαυῒδ εἶπεν ἐν
[a] Πνεύματι ʺ ἁγίῳ· [b] Λέγει ʺ ὁ Κύριος
τῷ κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, ἕως
ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν
ποδῶν σου. [37] Αὐτὸς [c] οὖν ʺ Δαυῒδ λέγει
αὐτὸν κύριον· καὶ πόθεν υἱὸς αὐτοῦ ἐστι;

Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ
ἡδέως. [38] καὶ ἔλεγεν αὐτοῖς ἐν τῇ
διδαχῇ αὐτοῦ· Βλέπετε ἀπὸ τῶν γραμ-
ματέων, τῶν θελόντων ἐν στολαῖς πε-
ριπατεῖν, καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς,
[39] καὶ πρωτοκαθεδρίας ἐν ταῖς συναγω-
γαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις·
[40] οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν,
καὶ προφάσει μακρὰ προσευχόμενοι·
οὗτοι λήψονται περισσότερον κρίμα.

[41] Καὶ καθίσας ὁ Ἰησοῦς κατέναντι
τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος
βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. καὶ
πολλοὶ πλούσιοι ἔβαλλον πολλά· [42] καὶ
ἐλθοῦσα μία χήρα [d] πτωχὴ ʺ ἔβαλε
λεπτὰ δύο, ὅ ἐστι κοδράντης. [43] καὶ
προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ,
[e] λέγει ʺ αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ἡ
χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων
βέβληκε τῶν βαλόντων εἰς τὸ γαζοφυ-
λάκιον. [44] πάντες γὰρ ἐκ τοῦ περισ-
σεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς
ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβα-
λεν, ὅλον τὸν βίον αὐτῆς.

13. Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ
ἱεροῦ, λέγει αὐτῷ εἷς τῶν μαθητῶν αὐ-
τοῦ· Διδάσκαλε, ἴδε, ποταποὶ λίθοι καὶ
ποταπαὶ οἰκοδομαί. [2] Καὶ ὁ Ἰησοῦς
ἀποκριθεὶς εἶπεν αὐτῷ· Βλέπεις ταύτας
τὰς μεγάλας οἰκοδομάς; οὐ μὴ [f] ἀφεθῇ ʺ
λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ καταλυθῇ.

[3] Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος
τῶν ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπη-
ρώτων αὐτὸν κατ' ἰδίαν Πέτρος καὶ
Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας·

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[a] Rec. τῳ Πνευματι τῳ. [b] Rec. ∾ Ειπεν. [c] → [d] → [e] ∾ —. Gb. ειπεν. [f] ∾ αφεθῃ ωδε.

[4] Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί
τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα
συντελεῖσθαι; [5] Ὁ δὲ Ἰησοῦς ἀπο-
κριθεὶς αὐτοῖς ἤρξατο λέγειν· Βλέπετε
μή τις ὑμᾶς πλανήσῃ. [6] πολλοὶ γὰρ
ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγον-
τες· Ὅτι ἐγώ εἰμι· καὶ πολλοὺς πλα-
νήσουσιν. [7] ὅταν δὲ ἀκούσητε πολέμους
καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ
γὰρ γενέσθαι· ἀλλ' οὔπω τὸ τέλος.
[8] ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ
βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται
σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ
[a] καὶ ταραχαί.' [9] [b] ἀρχὴ' ὠδίνων ταῦτα.
βλέπετε δὲ ὑμεῖς ἑαυτούς· παραδώσουσι
γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συνα-
γωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ
βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ, εἰς
μαρτύριον αὐτοῖς· [10] καὶ εἰς πάντα τὰ ἔθνη
δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον.
[11] Ὅταν δὲ [c] ἄγωσιν' ὑμᾶς παραδι-
δόντες, μὴ προμεριμνᾶτε τί λαλήσητε,
[d] μηδὲ μελετᾶτε·' ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν
ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γάρ
ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα
τὸ ἅγιον. [12] παραδώσει δὲ ἀδελφὸς
ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον·
καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς,
καὶ θανατώσουσιν αὐτούς· [13] καὶ ἔσεσθε
μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά
μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος
σωθήσεται.
[14] Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς
ἐρημώσεως, [e] τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ
προφήτου,' [f] ἑστὼς' ὅπου οὐ δεῖ· (ὁ ἀνα-
γινώσκων νοείτω·) τότε οἱ ἐν τῇ Ἰου-
δαίᾳ φευγέτωσαν εἰς τὰ ὄρη· [15] ὁ δὲ
ἐπὶ τοῦ δώματος μὴ καταβάτω εἰς τὴν
οἰκίαν, μηδὲ εἰσελθέτω ἆραί τι ἐκ τῆς
οἰκίας αὐτοῦ· [16] καὶ ὁ εἰς τὸν ἀγρὸν
ὢν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω, ἆραι

shall these things be? and what
shall be the sign when all these
things shall be fulfilled? [5] And
Jesus answering them, began
to say, Take heed lest any man
deceive you. [6] For many shall
come in my name, saying, I am
Christ: and shall deceive many.
[7] And when ye shall hear of
wars, and rumours of wars, be
ye not troubled: for such *things*
must needs be, but the end
shall not *be* yet. [8] For nation
shall rise against nation, and
kingdom against kingdom: and
there shall be earthquakes in
divers places, and there shall
be famines, and troubles: these
are the beginnings of sorrows.
[9] But take heed to yourselves:
for they shall deliver you up to
councils, and in the synagogues
ye shall be beaten, and ye shall
be brought before rulers and
kings for my sake, for a testi-
mony against them. [10] And
the gospel must first be pub-
lished among all nations.
[11] But when they shall lead
you, and deliver you up, take
no thought beforehand what ye
shall speak, neither do ye pre-
meditate: but whatsoever shall
be given you in that hour, that
speak ye: for it is not ye that
speak, but the Holy Ghost.
[12] Now the brother shall betray
the brother to death, and the
father the son: and children
shall rise up against their pa-
rents, and shall cause them to
be put to death. [13] And ye
shall be hated of all men for
my name's sake: but he that
shall endure unto the end, the
same shall be saved.
[14] But when ye shall see the
abomination of desolation spo-
ken of by Daniel the prophet,
standing where it ought not (let
him that readeth understand)
then let them that be in Judæa,
flee to the mountains: [15] and let
him that is on the housetop,
not go down into the house, nei-
ther enter therein, to take any
thing out of his house. [16] And

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[a] → [b] ∾ —. Rec. & Gb. αρχαι. [c] Rec. αγαγωσιν. [d] ⇉ [e] Gb. om. [f] St. εστος.

let him that is in the field, not
turn back again for to take up
his garment. [17] But woe to them
that are with child, and to them
that give suck in those days.
[18] And pray ye that your flight
be not in the winter. [19] For in
those days shall be affliction,
such as was not from the beginning
of the creation which
God created, unto this time,
neither shall be. [20] And except
that the Lord had shortened
those days, no flesh should be
saved: but for the elect's sake
whom he hath chosen, he hath
shortened the days. [21] And then,
if any man shall say to you, Lo,
here is Christ, or lo, he is
there: believe him not. [22] For
false Christs and false prophets
shall rise, and shall shew signs
and wonders, to seduce, if it
were possible, even the elect.
[23] But take ye heed: behold, I
have foretold you all things.

[24] But in those days, after
that tribulation, the sun shall
be darkened, and the moon shall
not give her light. [25] And the
stars of heaven shall fall, and
the powers that *are* in heaven
shall be shaken. [26] And then
shall they see the Son of man
coming in the clouds, with great
power and glory. [27] And then
shall he send his angels, and
shall gather together his elect
from the four winds, from the
uttermost part of the earth, to
the uttermost part of heaven.

[28] Now learn a parable of the
fig tree. When her branch is
yet tender, and putteth forth
leaves, ye know that summer is
near: [29] so ye in like manner,
when ye shall see these things
come to pass, know that it is
nigh, even at ẏ doors. [30] Verily
I say unto you, that this generation
shall not pass, till all
these things be done. [31] Heaven
and earth shall pass away:
but my words shall not pass

τὸ ἱμάτιον αὐτοῦ. [17] οὐαὶ δὲ ταῖς ἐν
γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις
ἐν ἐκείναις ταῖς ἡμέραις. [18] προσεύχεσθε
δὲ ἵνα μὴ γένηται [a] ἡ φυγὴ ὑμῶν" χειμῶνος.
[19] ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι
θλίψις, οἵα οὐ γέγονε τοιαύτη ἀπ' ἀρχῆς
κτίσεως ἧς ἔκτισεν ὁ Θεὸς, ἕως τοῦ νῦν,
καὶ οὐ μὴ γένηται. [20] καὶ εἰ μὴ Κύριος
ἐκολόβωσε τὰς ἡμέρας, οὐκ ἂν ἐσώθη
πᾶσα σάρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς
οὓς ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας.
[21] καὶ τότε ἐάν τις ὑμῖν εἴπῃ· Ἰδοὺ, ὧδε
ὁ Χριστός· [b] ἤ·" Ἰδοὺ ἐκεῖ, μὴ [c] πιστεύετε."
[22] ἐγερθήσονται γὰρ ψευδόχριστοι
καὶ ψευδοπροφῆται, καὶ
δώσουσι σημεῖα καὶ τέρατα, πρὸς τὸ
ἀποπλανᾶν, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς.
[23] ὑμεῖς δὲ βλέπετε· ἰδοὺ, προείρηκα
ὑμῖν πάντα.

[24] Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ
τὴν θλίψιν ἐκείνην, ὁ ἥλιος σκοτισθήσεται,
καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος
αὐτῆς, [25] καὶ οἱ ἀστέρες τοῦ οὐρανοῦ
ἔσονται ἐκπίπτοντες, καὶ αἱ δυνάμεις αἱ
ἐν τοῖς οὐρανοῖς σαλευθήσονται. [26] καὶ
τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου
ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως
πολλῆς καὶ δόξης. [27] καὶ τότε ἀποστελεῖ
τοὺς ἀγγέλους [d] αὐτοῦ," καὶ ἐπισυνάξει
τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων
ἀνέμων, ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.

[28] Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν·
ὅταν αὐτῆς ἤδη ὁ κλάδος
ἁπαλὸς γένηται, καὶ ἐκφύῃ τὰ φύλλα,
γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν·
[29] οὕτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδητε
γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν
ἐπὶ θύραις. [30] Ἀμὴν λέγω ὑμῖν, ὅτι
οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ
πάντα ταῦτα γένηται. [31] ὁ οὐρανὸς καὶ
ἡ γῆ [e] παρελεύσεται·" οἱ δὲ λόγοι μου

a ⇉ b → c Rec. πιστευσητε. d → e Rec. παρελευσονται.

οὐ μὴ παρέλθωσι. 32 περὶ δὲ τῆς ἡμέρας ἐκείνης [a] ἢ" τῆς ὥρας, οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ.

33 Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν. 34 ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ, καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἑκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ. 35 γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ὀψὲ, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωΐ· 36 μὴ ἐλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας. 37 ἃ δὲ ὑμῖν λέγω, πᾶσι λέγω· Γρηγορεῖτε.

14. Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν· 2 ἔλεγον δέ· Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ.

3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸ ἀλάβαστρον, κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς. 4 ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς, καὶ λέγοντες· Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν; 5 ἠδύνατο γὰρ τοῦτο [b] τὸ μύρον" πραθῆναι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς. Καὶ ἐνεβριμῶντο αὐτῇ.

6 Ὁ δὲ Ἰησοῦς εἶπεν· Ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον εἰργάσατο [c] ἐν ἐμοί." 7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε, δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε. 8 ὃ [d] ἔσχεν" αὕτη, ἐποίησε· προέλαβε μυρίσαι μου τὸ σῶμα

away. 32 But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is. 34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch: 35 watch ye therefore (for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning.) 36 Lest coming suddenly, he find you sleeping. 37 And what I say unto you, I say unto all, Watch.

14. After two days was *the feast of* the passover, and of unleavened bread: and the chief priests, and the scribes sought how they might take him by craft, and put him to death. 2 But they said, Not on the feast day, lest there be an uproar of the people.

3 And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster box of ointment of [α] spikenard very precious, and she brake the box, and poured it on his head. 4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? 5 For it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her.

6 And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me. 7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. 8 She hath done what she could: she is come

[a] Rec. καί. [b] Rec. →. [c] Rec. εις εμε. [d] St & Klz. ειχεν. [α] *Or*, pure nard, *or*, liquid nard.

aforehand to anoint my body to
the burying. 9 Verily I say unto
you, Wheresoever this gospel
shall be preached throughout
the whole world, this also that
she hath done, shall be spoken
of for a memorial of her.
10 And Judas Iscariot, one
of the twelve, went unto the
chief priests, to betray him unto
them. 11 And when they heard
it, they were glad, and promised to give him money. And
he sought how he might conveniently betray him.
12 And the first day of unleavened bread, when they [*] killed
the passover, his disciples said
unto him, Where wilt thou that
we go, and prepare, that thou
mayest eat the passover?
13 And he sendeth forth two of
his disciples, and saith unto
them, Go ye into the city, and
there shall meet you a man
bearing a pitcher of water:
follow him. 14 And whereso-
ever he shall go in, say ye to
the goodman of the house, The
master saith, Where is the
guestchamber, where I shall
eat the passover with my disci-
ples? 15 And he will shew you
a large upper room furnished,
and prepared: there make
ready for us. 16 And his dis-
ciples went forth, and came
into the city, and found as he
had said unto them: and they
made ready the passover.

17 And in the evening he
cometh with the twelve. 18 And
as they sat, and did eat, Jesus
said, Verily I say unto you,
one of you which eateth with
me, shall betray me. 19 And
they began to be sorrowful, and
to say unto him, one by one, Is
it I? and another *said*, Is it I?
20 And he answered, and said
unto them, *It is* one of the
twelve, that dippeth with me
in the dish. 21 The Son of
man indeed goeth, as it is writ-
ten of him: but woe to that
man by whom the Son of man

εἰς τὸν ἐνταφιασμόν. 9 *ἀμὴν λέγω ὑμῖν,*
ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο
εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη,
λαληθήσεται εἰς μνημόσυνον αὐτῆς.
10 *Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἷς*
τῶν δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιε-
ρεῖς, ἵνα παραδῷ αὐτὸν αὐτοῖς. 11 *οἱ*
δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγεί-
λαντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐζήτει
πῶς εὐκαίρως αὐτὸν παραδῷ.
12 *Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων,*
ὅτε τὸ πάσχα ἔθυον, λέγουσιν αὐτῷ οἱ
μαθηταὶ αὐτοῦ· Ποῦ θέλεις ἀπελθόντες
ἑτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα;
13 *Καὶ ἀποστέλλει δυο τῶν μαθητῶν*
αὐτοῦ, καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς
τὴν πόλιν· καὶ ἀπαντήσει ὑμῖν ἄνθρωπος
κεράμιον ὕδατος βαστάζων· ἀκολουθή-
σατε αὐτῷ, 14 *καὶ ὅπου ἐὰν εἰσέλθῃ,*
εἴπατε τῷ οἰκοδεσπότῃ· Ὅτι ὁ διδάσκα-
λος λέγει· Ποῦ ἐστι τὸ κατάλυμα, ὅπου
τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;
15 *Καὶ αὐτὸς ὑμῖν δείξει* [a] *ἀνάγαιον"*
μέγα ἐστρωμένον [b] *ἕτοιμον·" ἐκεῖ ἑτοι-*
μάσατε ἡμῖν. 16 *Καὶ ἐξῆλθον οἱ μαθη-*
ταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ
εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν
τὸ πάσχα.
17 *Καὶ ὀψίας γενομένης ἔρχεται μετὰ*
τῶν δώδεκα· 18 *καὶ ἀνακειμένων αὐτῶν*
καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς· Ἀμὴν
λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει
με, ὁ ἐσθίων μετ' ἐμοῦ. 19 *Οἱ δὲ ἤρ-*
ξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἷς
καθ' εἷς· Μήτι ἐγώ; [c] *καὶ ἄλλος· Μήτι*
ἐγώ;" 20 *Ὁ δὲ* [d] *ἀποκριθεὶς" εἶπεν αὐτοῖς·*
Εἷς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ'
ἐμοῦ εἰς τὸ τρυβλίον. 21 *ὁ μὲν υἱὸς*
τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται
περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ,
δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται·

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[a] Rec. ἀνώγεον. [b] → [c] → [d] → [*] *Or, sacrificed.*

καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄν-
θρωπος ἐκεῖνος.
22 Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ
Ἰησοῦς ἄρτον εὐλογήσας ἔκλασε, καὶ
ἔδωκεν αὐτοῖς, καὶ εἶπε· Λάβετε, [a]" τοῦτό
ἐστι τὸ σῶμά μου. 23 Καὶ λαβὼν [b] τὸ"
ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς·
καὶ ἔπιον ἐξ αὐτοῦ πάντες· 24 καὶ εἶπεν
αὐτοῖς· Τοῦτό ἐστι τὸ αἷμά μου, [c] τὸ"
τῆς [d] καινῆς" διαθήκης, τὸ περὶ πολλῶν
ἐκχυνόμενον. 25 ἀμὴν λέγω ὑμῖν, ὅτι
οὐκέτι οὐ μὴ [e] πίω" ἐκ τοῦ [f] γεννήματος"
τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης,
ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ
τοῦ Θεοῦ.

is betrayed: good were it for
that man, if he had never been
born.
22 And as they did eat, Jesus
took bread, and blessed, and
brake *it*, and gave to them, and
said, Take, eat: this is my
body. 23 And he took the cup,
and when he had given thanks,
he gave it to them: and they
all drank of it. 24 And he said
unto them, This is my blood of
the new testament, which is
shed for many. 25 Verily I say
unto you, I will drink no more
of the fruit of the vine, until
that day that I drink it new in
the kingdom of God.

26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ
ὄρος τῶν ἐλαιῶν. 27 καὶ λέγει αὐτοῖς
ὁ Ἰησοῦς· Ὅτι πάντες σκανδαλισθή-
σεσθε [g] ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ·" ὅτι
γέγραπται· Πατάξω τὸν ποιμένα, καὶ
διασκορπισθήσεται τὰ πρόβατα. 28 Ἀλ-
λὰ μετὰ τὸ ἐγερθῆναί με, προάξω ὑμᾶς
εἰς τὴν Γαλιλαίαν. 29 Ὁ δὲ Πέτρος
ἔφη αὐτῷ· Καὶ εἰ πάντες σκανδαλισθή-
σονται, ἀλλ' οὐκ ἐγώ. 30 Καὶ λέγει
αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, [h] ὅτι
σὺ σήμερον" ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ
δὶς ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ
με. 31 Ὁ δὲ [i] ἐκ περισσοῦ" ἔλεγε
[k] μᾶλλον·" Ἐάν με δέῃ συναποθανεῖν
σοι, οὐ μή σε ἀπαρνήσομαι. Ὡσαύτως
δὲ καὶ πάντες ἔλεγον.

26 And when they had sung
an [a]hymn, they went out into
the mount of Olives. 27 And
Jesus saith unto them, All ye
shall be offended because of
me this night: for it is written,
I will smite the shepherd, and
the sheep shall be scattered.
28 But after that I am risen, I
will go before you into Galilee.
29 But Peter said unto him, Al-
though all shall be offended,
yet *will* not I. 30 And Jesus
saith unto him, Verily I say
unto thee, That this day, even
in this night before the cock
crow twice, thou shalt deny me
thrice. 31 But he spake the
more vehemently, If I should
die with thee, I will not deny
thee in any wise. Likewise
also said they all.

32 Καὶ ἔρχονται εἰς χωρίον, οὗ τὸ
ὄνομα Γεθσημανῆ· καὶ λέγει τοῖς μαθη-
ταῖς αὐτοῦ· Καθίσατε ὧδε, ἕως προσεύ-
ξωμαι. 33 Καὶ παραλαμβάνει τὸν Πέτρον
καὶ [l]" Ἰάκωβον καὶ Ἰωάννην μεθ' ἑαυ-
τοῦ· καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδη-
μονεῖν. 34 καὶ λέγει αὐτοῖς· Περίλυπός
ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε
ὧδε καὶ γρηγορεῖτε. 35 Καὶ [m] προελθὼν"

32 And they came to a place
which was named Gethsemane,
and he saith to his disciples, Sit
ye here, while I shall pray.
33 And he taketh with him Pe-
ter, and James, and John, and
began to be sore amazed, and
to be very heavy, 34 and saith
unto them, My soul is exceed-
ing sorrowful unto death: tarry
ye here, and watch. 35 And he

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a Rec. add φαγετε. b → c → d ⇉ e ∾ προσθω πιειν. f ∾ γενηματος. g ⇉ h Rec. οτι σημερον.
i ∾ εκπερισσως. k ⇉ l Rec. add τον m ∾ προσελθων a Or, psalm.

went forward a little, and fell
on the ground, and prayed, that
if it were possible, the hour
might pass from him. 36 And
he said, Abba, father, all things
are possible unto thee, take
away this cup from me: never-
theless, not that I will, but what
thou wilt. 37 And he cometh,
and findeth them sleeping, and
saith unto Peter, Simon, sleep-
est thou? couldest not thou
watch one hour? 38 Watch ye
and pray, lest ye enter into
temptation: the spirit truly is
ready, but the flesh is weak.

μικρὸν, ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσ-
ηύχετο, ἵνα, εἰ δυνατόν ἐστι, παρέλθῃ
ἀπ' αὐτοῦ ἡ ὥρα· 36 καὶ ἔλεγεν· Ἀββᾶ,
ὁ πατὴρ, πάντα δυνατά σοι· παρένεγκε
τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ
τί ἐγὼ θέλω, ἀλλὰ τί σύ. 37 Καὶ
ἔρχεται καὶ εὑρίσκει αὐτοὺς καθεύ-
δοντας, καὶ λέγει τῷ Πέτρῳ· Σίμων,
καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρη-
γορῆσαι; 38 γρηγορεῖτε καὶ προσεύ-
χεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.
τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ
ἀσθενής.

39 And again he went away,
and prayed, and spake the same
words. 40 And when he re-
turned, he found them asleep
again, (for their eyes were hea-
vy) neither wist they what to
answer him. 41 And he cometh
the third time, and saith unto
them, Sleep on now, and take
your rest: it is enough, the hour
is come, behold, the Son of man
is betrayed into the hands of
sinners. 42 Rise up, let us go,
lo, he that betrayeth me, is at
hand.

39 Καὶ πάλιν ἀπελθὼν προσηύξατο,
τὸν αὐτὸν λόγον εἰπών. 40 καὶ ὑπο-
στρέψας εὗρεν αὐτοὺς [a] πάλιν" καθεύ-
δοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν
[b] βεβαρημένοι," καὶ οὐκ ᾔδεισαν τί αὐ-
τῷ ἀποκριθῶσι. 41 καὶ ἔρχεται τὸ τρίτον
καὶ λέγει αὐτοῖς· Καθεύδετε [c] τὸ" λοιπὸν
καὶ ἀναπαύεσθε. ἀπέχει· ἦλθεν ἡ ὥρα·
ἰδοὺ, παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου
εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. 42 ἐγεί-
ρεσθε, ἄγωμεν· ἰδοὺ, ὁ παραδιδούς με
ἤγγικε.

43 And immediately, while he
yet spake, cometh Judas, one
of the twelve, and with him a
great multitude with swords, &
staves, from the chief priests,
and the scribes, and the elders.
44 And he that betrayed him,
had given them a token, saying,
Whomsoever I shall kiss, that
same is he; take him, and lead
him away safely. 45 And as
soon as he was come, he goeth
straightway to him, and saith,
Master, master, and kissed him.
46 And they laid their hands on
him, and took him.

43 Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος,
παραγίνεται Ἰούδας, εἷς [d] ὢν" τῶν δώ-
δεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ
μαχαιρῶν καὶ ξύλων, παρὰ τῶν ἀρχιε-
ρέων καὶ τῶν γραμματέων καὶ τῶν
πρεσβυτέρων. 44 δεδώκει δὲ ὁ παρα-
διδοὺς αὐτὸν σύσσημον αὐτοῖς, λέγων·
Ὃν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε
αὐτὸν, καὶ ἀπαγάγετε ἀσφαλῶς. 45 Καὶ
ἐλθὼν, εὐθέως προσελθὼν αὐτῷ λέγει·
Ῥαββὶ, [e] ῥαββί·" καὶ κατεφίλησεν αὐ-
τόν. 46 οἱ δὲ ἐπέβαλον ἐπ' αὐτὸν τὰς
χεῖρας αὐτῶν, καὶ ἐκράτησαν αὐτόν.

47 And one of them that stood
by, drew a sword, and smote a
servant of the high priest, and

47 Εἷς δέ τις τῶν παρεστηκότων
σπασάμενος τὴν μάχαιραν ἔπαισε τὸν
δοῦλον τοῦ ἀρχιερέως, καὶ ἀφεῖλεν

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a ⇉   b ∾ καταβαρυνομενοι.   c ⇉   d ⇉   e →

αὐτοῦ τὸ [a] ὠτίον.″ 48 καὶ ἀποκριθεὶς ὁ
Ἰησοῦς εἶπεν αὐτοῖς· Ὡς ἐπὶ λῃστὴν
ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων
συλλαβεῖν με; 49 καθ' ἡμέραν ἤμην
πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ
οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρω-
θῶσιν αἱ γραφαί. 50 Καὶ ἀφέντες αὐτὸν
πάντες ἔφυγον. 51 καὶ εἷς τις νεανίσκος
[b] ἠκολούθησεν″ αὐτῷ, περιβεβλημένος
σινδόνα ἐπὶ γυμνοῦ· καὶ κρατοῦσιν αὐ-
τὸν [c] οἱ νεανίσκοι·″ 52 ὁ δὲ καταλιπὼν
τὴν σινδόνα γυμνὸς ἔφυγεν [d] ἀπ' αὐ-
τῶν.″

53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν
ἀρχιερέα· καὶ συνέρχονται αὐτῷ πάντες
οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ
γραμματεῖς. 54 καὶ ὁ Πέτρος ἀπὸ μα-
κρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς
τὴν αὐλὴν τοῦ ἀρχιερέως· καὶ ἦν συγ-
καθήμενος μετὰ τῶν ὑπηρετῶν, καὶ
θερμαινόμενος πρὸς [e] τὸ″ φῶς. 55 οἱ δὲ
ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν
κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θα-
νατῶσαι αὐτόν· καὶ οὐχ εὕρισκον.

56 Πολλοὶ γὰρ ἐψευδομαρτύρουν κατ'
αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.
57 καί τινες ἀναστάντες ἐψευδομαρτύ-
ρουν κατ' αὐτοῦ, λέγοντες· 58 Ὅτι
ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος· Ὅτι
ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν
χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλ-
λον ἀχειροποίητον οἰκοδομήσω. 59 Καὶ
οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.
60 Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς [f] ″ μέσον
ἐπηρώτησε τὸν Ἰησοῦν, λέγων· Οὐκ
ἀποκρίνῃ οὐδέν; τί οὗτοί σου καταμαρ-
τυροῦσιν; 61 Ὁ δὲ ἐσιώπα, καὶ οὐδὲν
ἀπεκρίνατο.

Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν,
καὶ λέγει αὐτῷ· Σὺ εἶ ὁ Χριστός, ὁ υἱὸς
τοῦ εὐλογητοῦ; 62 Ὁ δὲ Ἰησοῦς εἶπεν·

cut off his ear. 48 And Jesus
answered, and said unto them,
Are ye come out as against a
thief, with swords, and with
staves to take me? 49 I was
daily with you in the temple,
teaching, and ye took me not;
but the scriptures must be ful-
filled. 50 And they all forsook
him, and fled. 51 And there
followed him a certain young
man, having a linen cloth cast
about his naked body, and the
young men laid hold on him.
52 And he left the linen cloth,
and fled from them naked.

53 And they led Jesus away
to the high priest, and with him
were assembled all the chief
priests, and the elders, and the
scribes. 54 And Peter followed
him afar off, even into the palace
of the high priest: and he sat
with the servants, and warmed
himself at the fire. 55 And the
chief priests, and all the council
sought for witness against Je-
sus, to put him to death, and
found none.

56 For many bare false wit-
ness against him, but their wit-
ness agreed not together. 57 And
there arose certain, and bare
false witness against him, saying,
58 We heard him say, I will de-
stroy this temple that is made
with hands, and within three
days I will build another made
without hands. 59 But neither
so did their witness agree to-
gether. 60 And the high priest
stood up in the midst, and asked
Jesus, saying, Answerest thou
nothing? what is it which these
witness against thee? 61 But he
held his peace, and answered
nothing.

Again, the high priest asked
him, and said unto him, Art
thou the Christ, the son of the
Blessed? 62 And Jesus said, I

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[a] ∾ ωταριον. [b] ∾ —. Rec. & Gb. ηκολουθει. ∾ συνηκολουθει. [c] ⇄ [d] → [e] Elz. om. [f] Rec. add το.

am: and ye shall see the Son
of man sitting on the right hand
of power, and coming in the
clouds of heaven. 63 Then the
high priest rent his clothes, and
saith, What need we any fur-
ther witnesses? 64 Ye have
heard the blasphemy: what
think ye? And they all con-
demned him to be guilty of
death.

Ἐγώ εἰμι. καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀν-
θρώπου [a] ἐκ δεξιῶν καθήμενον" τῆς δυνά-
μεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν
τοῦ οὐρανοῦ. 63 Ὁ δὲ ἀρχιερεὺς διαρ-
ρήξας τοὺς χιτῶνας αὐτοῦ λέγει· Τί
ἔτι χρείαν ἔχομεν μαρτύρων; 64 ἠκού-
σατε τῆς βλασφημίας· τί ὑμῖν φαίνεται;
Οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι
ἔνοχον θανάτου.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

65 Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτὸν, καὶ λέγειν αὐτῷ· Προφήτευσον· καὶ οἱ ὑπηρέται ῥαπί-σμασιν αὐτὸν [b] ἔβαλλον."

66 And as Peter was beneath
in the palace, there cometh one
of the maids of the high priest.
67 And when she saw Peter
warming himself, she looked
upon him, and said, And thou
also wast with Jesus of Naza-
reth. 68 But he denied, saying,
I know not, neither understand
I what thou sayest. And he
went out into the porch, and the
cock crew. 69 And a maid saw
him again, and began to say to
them that stood by, This is one
of them. 70 And he denied it
again. And a little after, they
that stood by said again to
Peter, Surely thou art one of
them: for thou art a Galilæan,
and thy speech agreeth thereto.
71 But he began to curse and to
swear, *saying*, I know not this
man of whom ye speak. 72 And
the second time the cock crew:
and Peter called to mind the
word that Jesus said unto him,
Before the cock crow twice,
thou shalt deny me thrice. And
when he thought thereon, [α] he
wept.

66 Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ
κάτω, ἔρχεται μία τῶν παιδισκῶν τοῦ
ἀρχιερέως, 67 καὶ ἰδοῦσα τὸν Πέτρον
θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει·
Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα.
68 Ὁ δὲ ἠρνήσατο, λέγων· Οὐκ οἶδα,
οὐδὲ ἐπίσταμαι τί σὺ λέγεις. Καὶ ἐξῆλ-
θεν ἔξω εἰς τὸ προαύλιον· καὶ ἀλέκτωρ
ἐφώνησε. 69 καὶ ἡ παιδίσκη ἰδοῦσα αὐ-
τὸν πάλιν ἤρξατο λέγειν τοῖς παρεστη-
κόσιν· Ὅτι οὗτος ἐξ αὐτῶν ἐστιν. 70 Ὁ
δὲ πάλιν ἠρνεῖτο. καὶ μετὰ μικρὸν πάλιν
οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ· Ἀλη-
θῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ,
[c] καὶ ἡ λαλιά σου ὁμοιάζει." 71 Ὁ δὲ
ἤρξατο ἀναθεματίζειν καὶ [d] ὀμνύειν·"
Ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον, ὃν
λέγετε. 72 Καὶ [e] εὐθέως" ἐκ δευτέρου
ἀλέκτωρ ἐφώνησε. καὶ ἀνεμνήσθη ὁ
Πέτρος [f] τὸ ῥῆμα, ὃ" εἶπεν αὐτῷ ὁ Ἰη-
σοῦς· Ὅτι πρὶν ἀλέκτορα φωνῆσαι
δὶς, ἀπαρνήσῃ με τρίς. Καὶ ἐπιβαλὼν
ἔκλαιε.

15. And straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and

15. Καὶ εὐθέως ἐπὶ τὸ πρωῒ συμβού-λιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ συνέδριον, δήσαντες τὸν Ἰησοῦν

[a] Rec. καθ. εκ δεξ. [b] ∾ ελαβον. [c] ⇉ [d] ∾ —. Gb. ομνυναι. [e] Rec. & Gb. om. Gb. ↆ [f] ∾ —. Rec. & Gb. του ῥηματος ου [α] Or, he wept abundantly, or, he began to weep.

ἀπήνεγκαν καὶ παρέδωκαν τῷ Πιλάτῳ.
2 καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος· Σὺ
εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ
ἀποκριθεὶς εἶπεν αὐτῷ· Σὺ λέγεις. 3 Καὶ
κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά·
4 ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν,
λέγων· Οὐκ ἀποκρίνῃ οὐδέν; ἴδε, πόσα
σου καταμαρτυροῦσιν· 5 Ὁ δὲ Ἰησοῦς
οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν
τὸν Πιλάτον.

6 Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα
δέσμιον, ὅνπερ ᾐτοῦντο. 7 ἦν δὲ ὁ λε-
γόμενος Βαραββᾶς μετὰ τῶν συστα-
σιαστῶν δεδεμένος, οἵτινες ἐν τῇ στάσει
φόνον πεποιήκεισαν. 8 καὶ ἀναβοήσας
ὁ ὄχλος ἤρξατο αἰτεῖσθαι, καθὼς ἀεὶ
ἐποίει αὐτοῖς. 9 ὁ δὲ Πιλάτος ἀπεκρίθη
αὐτοῖς, λέγων· Θέλετε ἀπολύσω ὑμῖν
τὸν βασιλέα τῶν Ἰουδαίων; 10 Ἐγίνω-
σκε γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν
αὐτὸν οἱ ἀρχιερεῖς. 11 οἱ δὲ ἀρχιερεῖς
ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν
Βαραββᾶν ἀπολύσῃ αὐτοῖς. 12 ὁ δὲ Πι-
λάτος ἀποκριθεὶς πάλιν εἶπεν αὐτοῖς·
Τί οὖν θέλετε ποιήσω ὃν λέγετε βασιλέα
τῶν Ἰουδαίων; 13 Οἱ δὲ πάλιν ἔκραξαν·
Σταύρωσον αὐτόν. 14 Ὁ δὲ Πιλάτος
ἔλεγεν αὐτοῖς· Τί γὰρ κακὸν ἐποίησεν;
Οἱ δὲ [a]περισσῶς″ ἔκραξαν· Σταύρωσον
αὐτόν. 15 Ὁ δὲ Πιλάτος βουλόμενος τῷ
ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσεν αὐτοῖς
τὸν Βαραββᾶν· καὶ παρέδωκε τὸν Ἰη-
σοῦν, φραγελλώσας, ἵνα σταυρωθῇ.

16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν
ἔσω τῆς αὐλῆς, ὅ ἐστι πραιτώριον, καὶ
συγκαλοῦσιν ὅλην τὴν σπεῖραν, 17 καὶ
ἐνδύουσιν αὐτὸν πορφύραν, καὶ περιτι-
θέασιν αὐτῷ πλέξαντες ἀκάνθινον στέ-
φανον, 18 καὶ ἤρξαντο ἀσπάζεσθαι αὐ-
τόν· Χαῖρε, [b]ὁ βασιλεὺς″ τῶν Ἰουδαίων·
19 Καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν

carried him away, and deliver-
ed him to Pilate. 2 And Pilate
asked him, Art thou the King
of the Jews? And he answer-
ing, said unto him, Thou sayest
it. 3 And the chief priests ac-
cused him of many things: but
he answered nothing. 4 And
Pilate asked him again, saying,
Answerest thou nothing? be-
hold how many things they
witness against thee. 5 But
Jesus yet answered nothing, so
that Pilate marvelled.

6 Now at that feast he re-
leased unto them one prisoner,
whomsoever they desired. 7 And
there was one named Barabbas,
which lay bound with them that
had made insurrection with
him, who had committed mur-
der in the insurrection. 8 And
the multitude crying aloud,
began to desire *him to do* as he
had ever done unto them. 9 But
Pilate answered them, saying,
Will ye that I release unto you
the King of the Jews? 10 (for
he knew that the chief priests
had delivered him for envy.)
11 But the chief priests moved
the people, that he should rather
release Barabbas unto them.
12 And Pilate answered, and
said again unto them, What
will ye then that I shall do un-
to him whom ye call the King
of the Jews? 13 And they cried
out again, Crucify him. 14 Then
Pilate said unto them, Why,
what evil hath he done? And
they cried out the more ex-
ceedingly, Crucify him. 15 And
so Pilate, willing to content
the people, released Barabbas
unto them, and delivered Jesus,
when he had scourged him, to
be crucified.

16 And the soldiers led him
away into the hall, called Præ-
torium, and they call together
the whole band. 17 And they
clothed him with purple, and
platted a crown of thorns, and
put it about his *head*, 18 and
began to salute him, Hail King
of the Jews. 19 And they smote

[a] Rec. περισσοτέρως.   [b] Rec. βασιλεῦ.

him on the head with a reed,
and did spit upon him, and
bowing their knees, worshipped
him. 20 And when they had
mocked him, they took off the
purple from him, and put his
own clothes on him,

and led him out to crucify
him. 21 And they compel one
Simon a Cyrenian, who passed
by, coming out of the country,
the father of Alexander and
Rufus, to bear his cross. 22 And
they bring him unto the place
Golgotha, which is, being interpreted,
the place of a skull.
23 And they gave him to drink,
wine mingled with myrrh: but
he received it not. 24 And when
they had crucified him, they
parted his garments, casting
lots upon them, what every man
should take.

25 And it was the third hour,
and they crucified him. 26 And
the superscription of his accusation
was written over, THE
KING OF THE JEWS.
27 And with him they crucify
two thieves, the one on his right
hand, and the other on his left.
28 And the scripture was fulfilled,
which saith, And he was
numbered with the transgressors.
29 And they that passed
by, railed on him, wagging their
heads, and saying, Ah thou
that destroyest the temple,
and buildest it in three days,
30 save thyself, and come down
from the cross. 31 Likewise
also the chief priests mocking,
said among themselves with the
scribes, He saved others, himself
he cannot save. 32 Let
Christ the King of Israel descend
now from the cross, that
we may see and believe: and
they that were crucified with
him, reviled him.

33 And when the sixth hour
was come, there was darkness
over the whole land, until the
ninth hour. 34 And at the ninth
hour, Jesus cried with a loud

καλάμῳ, καὶ ἐνέπτυον αὐτῷ, καὶ τιθέντες
τὰ γόνατα προσεκύνουν αὐτῷ. 20 καὶ ὅτε
ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν
πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια
ᵃ τὰ ἴδια.″

Καὶ ἐξάγουσιν αὐτὸν, ἵνα σταυρώ-
σωσιν αὐτόν. 21 καὶ ἀγγαρεύουσι παρά-
γοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον
ἀπ᾽ ἀγροῦ, (τὸν πατέρα Ἀλεξάνδρου καὶ
Ῥούφου,) ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.
22 καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τό-
πον, ὅ ἐστι μεθερμηνευόμενον, Κρανίου
τόπος. 23 καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρ-
νισμένον οἶνον, ὁ δὲ οὐκ ἔλαβε. 24 καὶ
σταυρώσαντες αὐτὸν, ᵇ διαμερίζονται″
τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ᾽
αὐτὰ, τίς τί ἄρῃ.

25 Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν
αὐτόν. 26 καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας
αὐτοῦ ἐπιγεγραμμένη· Ὁ βασιλεὺς τῶν
Ἰουδαίων. 27 Καὶ σὺν αὐτῷ σταυροῦσι
δύο λῃστὰς, ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ
εὐωνύμων αὐτοῦ. 28 ᶜ καὶ ἐπληρώθη ἡ
γραφὴ ἡ λέγουσα· Καὶ μετὰ ἀνόμων
ἐλογίσθη.″ 29 Καὶ οἱ παραπορευόμενοι
ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κε-
φαλὰς αὐτῶν, καὶ λέγοντες· Οὐὰ, ὁ κα-
ταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις
οἰκοδομῶν, 30 σῶσον σεαυτὸν, καὶ κατά-
βα ἀπὸ τοῦ σταυροῦ. 31 Ὁμοίως ᵈ″ καὶ
οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους
μετὰ τῶν γραμματέων ἔλεγον· Ἄλλους
ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. 32 ὁ
Χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ κατα-
βάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν
καὶ πιστεύσωμεν. Καὶ οἱ συνεσταυρω-
μένοι αὐτῷ ὠνείδιζον αὐτόν.

33 Γενομένης δὲ ὥρας ἕκτης, σκότος
ἐγένετο ἐφ᾽ ὅλην τὴν γῆν, ἕως ὥρας ἐν-
νάτης· 34 καὶ τῇ ὥρᾳ τῇ ἐννάτῃ ἐβόησεν
ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων· Ἐλωῒ,

ᵃ → ᵇ Rec. διεμέριζον ᶜ ⇉ ᵈ Rec. add δὲ.

'Ελωΐ, λαμμᾶ σαβαχθανί; ὅ ἐστι μεθερ-
μηνευόμενον· Ὁ Θεός μου, ὁ Θεός μου,
εἰς τί με ἐγκατέλιπες; 35 καί τινες τῶν
παρεστηκότων ἀκούσαντες ἔλεγον· Ἰδού,
Ἠλίαν φωνεῖ. 36 Δραμὼν δὲ εἷς, καὶ
γεμίσας σπόγγον ὄξους, περιθείς τε
καλάμῳ, ἐπότιζεν αὐτὸν, λέγων· Ἄφετε,
ἴδωμεν εἰ ἔρχεται Ἠλίας καθελεῖν αὐ-
τόν.
37 Ὁ δὲ Ἰησοῦς ἀφεὶς φωνὴν μεγά-
λην ἐξέπνευσε. 38 καὶ τὸ καταπέτασμα
τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἄνωθεν
ἕως κάτω. 39 ἰδὼν δὲ ὁ κεντυρίων ὁ
παρεστηκὼς ἐξ ἐναντίας αὐτοῦ, ὅτι οὕτω
κράξας ἐξέπνευσεν, εἶπεν· Ἀληθῶς ὁ
ἄνθρωπος οὗτος υἱὸς ἦν Θεοῦ.
40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρό-
θεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία ἡ
Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου
τοῦ μικροῦ καὶ [a] Ἰωσῆ" μήτηρ, καὶ Σα-
λώμη, 41 αἳ καὶ, ὅτε ἦν ἐν τῇ Γαλιλαίᾳ,
ἠκολούθουν αὐτῷ, καὶ διηκόνουν αὐτῷ,
καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ
εἰς Ἱεροσόλυμα.
42 Καὶ ἤδη ὀψίας γενομένης, (ἐπεὶ
ἦν παρασκευὴ, ὅ ἐστι προσάββατον,)
43 [b] ἦλθεν" Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας,
εὐσχήμων βουλευτὴς, ὃς καὶ αὐτὸς ἦν
προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ·
τολμήσας εἰσῆλθε πρὸς Πιλάτον, καὶ
ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. 44 ὁ δὲ
Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκε· καὶ
προσκαλεσάμενος τὸν κεντυρίωνα, ἐπη-
ρώτησεν αὐτὸν εἰ πάλαι ἀπέθανε· 45 καὶ
γνοὺς ἀπὸ τοῦ κεντυρίωνος, ἐδωρήσατο
τὸ σῶμα τῷ Ἰωσήφ. 46 καὶ ἀγοράσας
σινδόνα, καὶ καθελὼν αὐτὸν, ἐνείλησε
τῇ σινδόνι, καὶ κατέθηκεν αὐτὸν ἐν μνη-
μείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας·
καὶ προσεκύλισε λίθον ἐπὶ τὴν θύ-
ραν τοῦ μνημείου. 47 ἡ δὲ Μαρία ἡ

voice, saying, Eloi, Eloi, lama
sabachthani? which is, being
interpreted, My God, my God,
why hast thou forsaken me?
35 And some of them that stood
by, when they heard it, said,
Behold, he calleth Elias. 36 And
one ran, and filled a spunge full
of vinegar, and put it on a reed,
and gave him to drink, saying,
Let alone, let us see whether
Elias will come to take him
down.
37 And Jesus cried with a
loud voice, and gave up the
ghost. 38 And the veil of the
temple was rent in twain, from
the top to the bottom. 39 And
when the centurion which stood
over against him, saw that he
so cried out, and gave up the
ghost, he said, Truly this man
was the son of God.
40 There were also women
looking on afar off, among whom
was Mary Magdalene, & Mary
the mother of James the less,
and of Joses, and Salome:
41 who also when he was in
Galilee, followed him, and
ministered unto him, and many
other women which came up
with him unto Jerusalem.

42 And now when the even
was come, (because it was the
preparation, that is, the day
before the sabbath) 43 Joseph
of Arimathæa, an honourable
counsellor, which also waited
for the kingdom of God, came,
and went in boldly unto Pilate,
and craved the body of Jesus.
44 And Pilate marvelled if he
were already dead, and calling
unto him the centurion, he ask-
ed him whether he had been
any while dead. 45 And when
he knew it of the centurion, he
gave the body to Joesph.
46 And he bought fine linen,
and took him down, and wrap-
ped him in the linen, and laid
him in a sepulchre, which was
hewn out of a rock, and roll-
ed a stone unto the door of
the sepulchre. 47 And Mary

[a] ∾ Ἰωσητος [b] ∾ ἐλθων.

Magdalene, & Mary ÿ mother of
Joses beheld where he was laid.

16. And when the sabbath
was past, Mary Magdalene, and
Mary the mother of James, and
Salome, had bought sweet
spices, that they might come
and anoint him. 2 And very
early in the morning, the first
day of the week they came un-
to the sepulchre, at the rising of
the sun: 3 and they said among
themselves, Who shall roll us
away the stone from the door of
the sepulchre? 4 (and when
they looked, they saw that the
stone was rolled away) for it
was very great.

5 And entering into the sepul-
chre, they saw a young man
sitting on the right side, clothed
in a long white garment, and
they were affrighted. 6 And he
saith unto them, Be not af-
frighted; ye seek Jesus of Na-
zareth, which was crucified: he
is risen, he is not here: behold
the place where they laid him.
7 But go your way, tell his dis-
ciples, and Peter, that he goeth
before you into Galilee, there
shall ye see him, as he said un-
to you. 8 And they went out
quickly, and fled from the se-
pulchre, for they trembled, and
were amazed, neither said they
any thing to any man, for they
were afraid.

9 Now when *Jesus* was risen
early, the first day of the week,
he appeared first to Mary Mag-
dalene, out of whom he had cast
seven devils. 10 And she went
and told them that had been
with him, as they mourned and
wept. 11 And they, when they
had heard that he was alive,
and had been seen of her, be-
lieved not.

12 After that, he appeared in
another form unto two of them,
as they walked, and went into
the country. 13 And they went
and told it unto the residue,
neither believed they them.

14 Afterward he appeared un-
to the eleven, as they sat [a] at

Μαγδαληνὴ καὶ Μαρία Ἰωσῆ ἐθεώρουν
ποῦ [a] τίθεται.″

16. Καὶ διαγενομένου τοῦ σαββάτου,
Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ [b] τοῦ′
Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώ-
ματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.
2 καὶ λίαν πρωῒ τῆς μιᾶς σαββάτων ἔρ-
χονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος
τοῦ ἡλίου. 3 καὶ ἔλεγον πρὸς ἑαυτάς·
Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς
θύρας τοῦ μνημείου; 4 Καὶ ἀναβλέψασαι
θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος·
ἦν γὰρ μέγας σφόδρα.

5 Καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον,
εἶδον νεανίσκον καθήμενον ἐν τοῖς δε-
ξιοῖς, περιβεβλημένον στολὴν λευκήν·
καὶ ἐξεθαμβήθησαν. 6 ὁ δὲ λέγει αὐταῖς·
Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν
Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη,
οὐκ ἔστιν ὧδε· ἴδε, ὁ τόπος ὅπου ἔθηκαν
αὐτόν. 7 ἀλλ' ὑπάγετε, εἴπατε τοῖς μα-
θηταῖς αὐτοῦ καὶ τῷ Πέτρῳ, ὅτι προά-
γει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν
ὄψεσθε, καθὼς εἶπεν ὑμῖν. 8 Καὶ ἐξελ-
θοῦσαι [c]″ ἔφυγον ἀπὸ τοῦ μνημείου·
εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις· καὶ
οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ.

9 [d] Ἀναστὰς δὲ πρωῒ πρώτῃ σαββά-
του ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδα-
ληνῇ, ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.
10 ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ'
αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαίουσι.
11 κἀκεῖνοι ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη
ὑπ' αὐτῆς ἠπίστησαν.

12 Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν
περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορ-
φῇ πορευομένοις εἰς ἀγρόν. 13 κἀκεῖνοι
ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς·
οὐδὲ ἐκείνοις ἐπίστευσαν.

14 Ὕστερον [e]″ ἀνακειμένοις αὐτοῖς τοῖς
ἕνδεκα ἐφανερώθη, καὶ ὠνείδισε τὴν

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[a] ∾ τιθεεται. [b] → [c] Rec. add ταχυ. [d] ⇉ Αναστας usque ad finem libri. [e] Bz. add δε.

[a] *Or*, together.

ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι
τοῖς θεασαμένοις αὐτὸν ἐγηγερμένον οὐκ
ἐπίστευσαν.
15 Καὶ εἶπεν αὐτοῖς· Πορευθέντες εἰς
τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγ-
γέλιον πάσῃ τῇ κτίσει. 16 ὁ πιστεύσας
καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπι-
στήσας κατακριθήσεται. 17 σημεῖα δὲ
τοῖς πιστεύσασι ταῦτα παρακολουθήσει·
ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι·
γλώσσαις λαλήσουσι καιναῖς· 18 ὄφεις
ἀροῦσι· κἂν θανάσιμόν τι πίωσιν, οὐ μὴ
αὐτοὺς [a] βλάψῃ·' ἐπὶ ἀῤῥώστους χεῖρας
ἐπιθήσουσι, καὶ καλῶς ἕξουσιν.
19 Ὁ μὲν οὖν Κύριος, μετὰ τὸ λαλῆσαι
αὐτοῖς ἀνελήφθη εἰς τὸν οὐρανὸν, καὶ
ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ· 20 ἐκεῖνοι
δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ
Κυρίου συνεργοῦντος, καὶ τὸν λόγον
βεβαιοῦντος διὰ τῶν ἐπακολουθούντων
σημείων. [b]'

meat, and upbraided them with
their unbelief, and hardness of
heart, because they believed
not them, which had seen him
after he was risen. 15 And he
said unto them, Go ye into all
the world, and preach the gospel
to every creature. 16 He that
believeth and is baptized, shall
be saved; but he that believeth
not, shall be damned. 17 And
these signs shall follow them
that believe, In my name shall
they cast out devils, they shall
speak with new tongues, 18 they
shall take up serpents, and if
they drink any deadly thing, it
shall not hurt them, they shall
lay hands on the sick, and they
shall recover.
19 So then after the Lord had
spoken unto them, he was re-
ceived up into heaven, and sat
on the right hand of God.
20 And they went forth, and
preached every where, the Lord
working with them, and con-
firming the word with signs
following. Amen.

ΕΥΑΓΓΕΛΙΟΝ
ΚΑΤΑ ΛΟΥΚΑΝ.

ΕΠΕΙΔΗΠΕΡ πολλοὶ ἐπεχείρησαν
ἀνατάξασθαι διήγησιν περὶ τῶν
πεπληροφορημένων ἐν ἡμῖν πραγμάτων,
2 καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς
αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ
λόγου, 3 ἔδοξε κἀμοὶ, παρηκολουθηκότι
ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοι
γράψαι, κράτιστε Θεόφιλε, 4 ἵνα ἐπι-
γνῷς περὶ ὧν κατηχήθης λόγων τὴν
ἀσφάλειαν.
5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου
τοῦ βασιλέως τῆς Ἰουδαίας ἱερεύς
τις ὀνόματι Ζαχαρίας, ἐξ ἐφημερίας

FORASMUCH as many have
taken in hand to set forth
in order a declaration of those
things which are most surely be-
lieved among us, 2 even as they
delivered them unto us, which
from ÿ beginning were eyewit-
nesses, & ministers of ÿ word: 3 it
seemed good to me also, having
had perfect understanding of all
things from ÿ very first, to write
unto thee in order, most excel-
lent Theophilus, 4 that thou
mightest know the certainty of
those things wherein thou hast
been instructed.
5 There was in ÿ days of Herod
ÿ king of Judæa, a certain priest,

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[a] Rec. βλαψει. [b] St. add αμην.

named Zacharias, of ỹ course of
Abia, and his wife was of the
daughters of Aaron,& her name
was Elisabeth. 6 And they
were both righteous before God,
walking in all the command-
ments and ordinances of the
Lord. blameless. 7 And they
had no child, because that
Elisabeth was barren, and they
both were now well stricken in
years.

8 And it came to pass, that
while he executed the priest's
office before God in the order
of his course, 9 according to
the custom of the priest's office,
his lot was to burn incense when
he went into the temple of the
Lord. 10 And the whole mul-
titude of the people were pray-
ing without, at the time of
incense. 11 And there appeared
unto him an angel of the Lord,
standing on the right side of
the altar of incense.

12 And when Zacharias saw
him, he was troubled, and fear
fell upon him. 13 But the an-
gel said unto him, Fear not,
Zacharias, for thy prayer is
heard, and thy wife Elisabeth
shall bear thee a son, and thou
shalt call his name John. 14 And
thou shalt have joy and glad-
ness, and many shall rejoice at
his birth: 15 for he shall be
great in the sight of the Lord,
and shall drink neither wine,
nor strong drink, and he shall
be filled with the Holy Ghost,
even from his mother's womb.
16 And many of the children of
Israel shall he turn to the Lord
their God. 17 And he shall go
before him in the spirit and
power of Elias, to turn the
hearts of the fathers to the
children, and the disobedient
* to the wisdom of the just, to
make ready a people prepared
for the Lord.

18 And Zacharias said unto
the angel, Whereby shall I
know this? for I am an old
man, and my wife well stricken

Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων
Ἀαρὼν, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ.
6 ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον
τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς
ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίου
ἄμεμπτοι. 7 καὶ οὐκ ἦν αὐτοῖς τέκνον,
καθότι ἡ Ἐλισάβετ ἦν στεῖρα, καὶ ἀμ-
φότεροι προβεβηκότες ἐν ταῖς ἡμέραις
αὐτῶν ἦσαν.

8 Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν
ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ [a] ἔναντι"
τοῦ Θεοῦ, 9 κατὰ τὸ ἔθος τῆς ἱερατείας,
ἔλαχε τοῦ θυμιάσαι εἰσελθὼν εἰς τὸν
ναὸν τοῦ Κυρίου· 10 καὶ πᾶν τὸ πλῆθος
[b] ἦν τοῦ λαοῦ" προσευχόμενον ἔξω τῇ ὥρᾳ
τοῦ θυμιάματος. 11 ὤφθη δὲ αὐτῷ ἄγ-
γελος Κυρίου, ἑστὼς ἐκ δεξιῶν τοῦ θυ-
σιαστηρίου τοῦ θυμιάματος.

12 Καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ
φόβος ἐπέπεσεν ἐπ' αὐτόν. 13 εἶπε δὲ
πρὸς αὐτὸν ὁ ἄγγελος· Μὴ φοβοῦ,
Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου,
καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει
υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ
Ἰωάννην. 14 καὶ ἔσται χαρά σοι καὶ
ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ [c] γε-
νέσει" αὐτοῦ χαρήσονται. 15 ἔσται γὰρ
μέγας ἐνώπιον [d] τοῦ" Κυρίου· καὶ οἶνον
καὶ σίκερα οὐ μὴ πίῃ, καὶ Πνεύματος
ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς
αὐτοῦ. 16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ
ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν·
17 καὶ αὐτὸς προελεύσεται ἐνώπιον αὐ-
τοῦ ἐν πνεύματι καὶ δυνάμει Ἠλίου,
ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα,
καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοι-
μάσαι Κυρίῳ λαὸν κατεσκευασμένον.

18 Καὶ εἶπε Ζαχαρίας πρὸς τὸν ἄγ-
γελον· Κατὰ τί γνώσομαι τοῦτο; ἐγὼ
γάρ εἰμι πρεσβύτης, καὶ ἡ γυνή μου
προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.

[a] ∾ ἐναντίον. [b] Rec. τοῦ λαοῦ ἦν. [c] Rec. γεννήσει. [d] Gb. om. * Or, by.

[19] Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ·
Ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώ-
πιον τοῦ Θεοῦ· καὶ ἀπεστάλην λαλῆσαι
πρός σε, καὶ εὐαγγελίσασθαί σοι ταῦτα.
[20] καὶ ἰδοὺ, ἔσῃ σιωπῶν καὶ μὴ δυνά-
μενος λαλῆσαι, ἄχρι ἧς ἡμέρας γένηται
ταῦτα· ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λό-
γοις μου, οἵτινες [a] πληρωθήσονται" εἰς
τὸν καιρὸν αὐτῶν. [21] Καὶ ἦν ὁ λαὸς
προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον
ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. [22] ἐξελ-
θὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ
ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ
ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ
διέμενε κωφός.

[23] Καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ
ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν
εἰς τὸν οἶκον αὐτοῦ. [24] μετὰ δὲ ταύτας
τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ
αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας
πέντε, λέγουσα· [25] Ὅτι οὕτω μοι πε-
ποίηκεν ὁ Κύριος ἐν ἡμέραις, αἷς ἐπεῖδεν
ἀφελεῖν τὸ ὄνειδός μου ἐν ἀνθρώποις.

[26] Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη
ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς
πόλιν τῆς Γαλιλαίας, ᾗ ὄνομα Ναζαρὲτ,
[27] πρὸς παρθένον μεμνηστευμένην ἀνδρὶ,
ᾧ ὄνομα Ἰωσὴφ, ἐξ οἴκου Δαυΐδ· καὶ τὸ
ὄνομα τῆς παρθένου Μαριάμ.

[28] Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐ-
τὴν εἶπε· Χαῖρε, κεχαριτωμένη· ὁ Κύριος
μετὰ σοῦ, [b] εὐλογημένη σὺ ἐν γυναιξίν."
[29] [c] Ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ
λόγῳ αὐτοῦ," καὶ διελογίζετο ποταπὸς
εἴη ὁ ἀσπασμὸς οὗτος. [30] καὶ εἶπεν ὁ
ἄγγελος αὐτῇ· Μὴ φοβοῦ, Μαριάμ·
εὗρες γὰρ χάριν παρὰ τῷ Θεῷ. [31] καὶ
ἰδοὺ, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱὸν,
καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.
[32] οὗτος ἔσται μέγας, καὶ υἱὸς ὑψίστου
κληθήσεται· καὶ δώσει αὐτῷ Κύριος ὁ

in years. [19] And the angel an-
swering, said unto him, I am
Gabriel that stand in the pre-
sence of God, and am sent to
speak unto thee, and to shew
thee these glad tidings. [20] And
behold, thou shalt be dumb, and
not able to speak, until the day
that these things shall be per-
formed, because thou believest
not my words, which shall be
fulfilled in their season. [21] And
the people waited for Zacharias,
and marvelled that he tarried
so long in the temple. [22] And
when he came out, he could
not speak unto them: and they
perceived that he had seen a
vision in the temple: for he
beckoned unto them, and re-
mained speechless.

[23] And it came to pass, that
as soon as the days of his mi-
nistration were accomplished,
he departed to his own house.
[24] And after those days his wife
Elisabeth conceived, and hid
herself five months, saying,
[25] Thus hath ỹ Lord dealt with
me in the days wherein he
looked on me, to take away my
reproach among men.

[26] And in the sixth month,
the angel Gabriel was sent from
God, unto a city of Galilee,
named Nazareth, [27] to a virgin
espoused to a man whose name
was Joseph, of the house of Da-
vid, and the virgin's name was
Mary.

[28] And the angel came in un-
to her, and said, Hail *thou that
art* [a] highly favoured, the Lord
is with thee: blessed art thou
among women. [29] And when
she saw him, she was troubled
at his saying, and cast in her
mind what manner of saluta-
tion this should be. [30] And the
angel said unto her, Fear not,
Mary, for thou hast found fa-
vour with God. [31] And be-
hold, thou shalt conceive in thy
womb, and bring forth a son,
and shalt call his name Jesus.
[32] He shall be great, and shall
be called the son of the Highest,

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a ∾ πλησθησονται. b → c Gb. Ἡ δε επι τῳ λογῳ διεταραχθη. ∾ Ἡ δε διεταραχθη. ∾ Ἡ δ-
ιδουσα διεταραχθη. [a] *Or*, graciously accepted, *or*, much graced.

and the Lord God shall give
unto him the throne of his father David. [33] And he shall
reign over the house of Jacob
for ever, and of his kingdom
there shall be no end.
[34] Then said Mary unto the
angel, How shall this be, seeing
I know not a man? [35] And the
angel answered and said unto
her, The Holy Ghost shall come
upon thee, and the power of the
Highest shall overshadow thee.
Therefore also that holy thing
which shall be born of thee,
shall be called the son of God.
[36] And behold, thy cousin Elisabeth, she hath also conceived a
son in her old age, and this is
the sixth month with her, who
was called barren. [37] For with
God nothing shall be impossible. [38] And Mary said, Behold
the handmaid of the Lord, be it
unto me according to thy word:
and the angel departed from
her.
[39] And Mary arose in those
days, and went into the hill
country with haste, into a city
of Juda. [40] and entered into the
house of Zacharias, and saluted
Elisabeth. [41] And it came to
pass that when Elisabeth heard
the salutation of Mary, the babe
leaped in her womb, and Elisabeth was filled with the Holy
Ghost. [42] And she spake out
with a loud voice, and said,
Blessed art thou among women,
and blessed is the fruit of thy
womb. [43] And whence is this to
me, that the mother of my Lord
should come to me? [44] For lo,
as soon as the voice of thy
salutation sounded in mine
ears, the babe leaped in my
womb for joy. [45] And blessed
is she [a] that believed, for there
shall be a performance of those
things, which were told her
from the Lord.

[46] And Mary said, My soul
doth magnify the Lord. [47] And
my spirit hath rejoiced in God

Θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ, [33] καὶ βασιλεύσει ἐπὶ τὸν οἶκον
Ἰακὼβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.
[34] Εἶπε δὲ Μαριὰμ πρὸς τὸν ἄγγελον·
Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; [35] Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν
αὐτῇ· Πνεῦμα ἅγιον ἐπελεύσεται ἐπί
σε, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι·
διὸ καὶ τὸ γεννώμενον [a] ʺ ἅγιον κληθήσεται υἱὸς Θεοῦ. [36] καὶ ἰδού, Ἐλισάβετ
ἡ συγγενής σου, καὶ αὐτὴ συνειληφυῖα
υἱὸν ἐν [b] γήρει ʺ αὐτῆς· καὶ οὗτος μὴν
ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ·
[37] ὅτι οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν
ῥῆμα. [38] Εἶπε δὲ Μαριάμ· Ἰδού, ἡ
δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά
σου. Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.
[39] Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὀρεινὴν
μετὰ σπουδῆς, εἰς πόλιν Ἰούδα, [40] καὶ
εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ
ἠσπάσατο τὴν Ἐλισάβετ. [41] καὶ ἐγένετο ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν
ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ
βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη
Πνεύματος ἁγίου ἡ Ἐλισάβετ, καὶ ἀνεφώνησε φωνῇ μεγάλῃ, [42] καὶ εἶπεν·
Εὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. [43] καὶ
πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ
Κυρίου μου πρός με; [44] ἰδοὺ γάρ, ὡς
ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς
τὰ ὦτά μου, ἐσκίρτησε [c] τὸ βρέφος ἐν
ἀγαλλιάσει ʺ ἐν τῇ κοιλίᾳ μου. [45] καὶ
μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ
Κυρίου.
[46] Καὶ εἶπε Μαριάμ· Μεγαλύνει ἡ
ψυχή μου τὸν Κύριον, [47] καὶ ἠγαλλίασε
τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτῆρί

[a] Bz. εκ σου. Gb. ‡ [b] Rec. γηρᾳ [c] Rec. εν αγαλλ. το βρεφ. [a] *Or, which believed, that there.*

μου· [48] ὅτι ἐπέβλεψεν ἐπὶ τὴν τα-
πείνωσιν τῆς δούλης αὐτοῦ. ἰδοὺ γὰρ,
ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ
γενεαί· [49] ὅτι ἐποίησέ μοι μεγαλεῖα ὁ
δυνατὸς, καὶ ἅγιον τὸ ὄνομα αὐτοῦ·
[50] καὶ τὸ ἔλεος αὐτοῦ [a] εἰς γενεὰς γε-
νεῶν" τοῖς φοβουμένοις αὐτόν.
[51] Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ·
διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρ-
δίας αὐτῶν. [52] καθεῖλε δυνάστας ἀπὸ
θρόνων, καὶ ὕψωσε ταπεινούς. [53] πει-
νῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλου-
τοῦντας ἐξαπέστειλε κενούς. [54] ἀντελά-
βετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι
ἐλέους, [55] (καθὼς ἐλάλησε πρὸς τοὺς
πατέρας ἡμῶν,) τῷ Ἀβραὰμ καὶ τῷ
σπέρματι αὐτοῦ [b] ἕως αἰῶνος."
[56] "Ἔμεινε δὲ Μαριὰμ σὺν αὐτῇ ὡσεὶ
μῆνας τρεῖς· καὶ ὑπέστρεψεν εἰς τὸν
οἶκον αὐτῆς.
[57] Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος
τοῦ τεκεῖν αὐτήν· καὶ ἐγέννησεν υἱόν.
[58] καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγ-
γενεῖς αὐτῆς, ὅτι ἐμεγάλυνε Κύριος τὸ
ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον
αὐτῇ.
[59] Καὶ ἐγένετο [c] ἐν τῇ ὀγδόῃ ἡμέρᾳ,"
ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκά-
λουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς
αὐτοῦ Ζαχαρίαν. [60] καὶ ἀποκριθεῖσα ἡ
μήτηρ αὐτοῦ εἶπεν· Οὐχὶ, ἀλλὰ κλη-
θήσεται Ἰωάννης. [61] Καὶ εἶπον πρὸς
αὐτήν· "Ὅτι οὐδείς ἐστιν [d] ἐν τῇ συγ-
γενείᾳ" σου, ὃς καλεῖται τῷ ὀνόματι
τούτῳ. [62] Ἐνένευον δὲ τῷ πατρὶ αὐτοῦ,
τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν. [63] καὶ
αἰτήσας πινακίδιον ἔγραψε, λέγων·
Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. Καὶ
ἐθαύμασαν πάντες.
[64] Ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ πα-
ραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ

my Saviour. [48] For he hath re-
garded the low estate of his
handmaiden: for behold, from
henceforth all generations shall
call me blessed. [49] For he that
is mighty hath done to me great
things, and holy is his name.
[50] And his mercy is on them
that fear him, from generation
to generation.
[51] He hath shewed strength
with his arm, he hath scattered
the proud, in the imagination
of their hearts. [52] He hath put
down the mighty from their
seats, and exalted them of low
degree. [53] He hath filled the
hungry with good things, and
the rich he hath sent empty
away. [54] He hath holpen his
servant Israel, in remembrance
of his mercy, [55] as he spake to
our fathers, to Abraham, and
to his seed for ever.
[56] And Mary abode with her
about three months, and re-
turned to her own house.
[57] Now Elisabeth's full time
came, that she should be de-
livered, and she brought forth
a son. [58] And her neighbours
and her cousins heard how the
Lord had shewed great mercy
upon her, and they rejoiced
with her.
[59] And it came to pass that
on the eighth day they came to
circumcise the child, and they
called him Zacharias, after the
name of his father. [60] And his
mother answered, and said, Not
so, but he shall be called John.
[61] And they said unto her, There
is none of thy kindred that is
called by this name. [62] And
they made signs to his father,
how he would have him called.
[63] And he asked for a writing
table, and wrote, saying, His
name is John: and they mar-
velled all.
[64] And his mouth was opened
immediately, and his tongue
loosed, and he spake, and

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a ∾ εις γενεαν και γενεαν ∾ εις γενεας και γενεας. b Rec. ∾ εις τον αιωνα. c ∾ εν τη ημερα τη ογδοη
d ∾ εκ της συγγενειας.

praised God. 65 And fear came
on all that dwelt round about
them, and all these [α]sayings
were noised abroad throughout
all the hill country of Judæa.
66 And all they that had heard
them, laid them up in their
hearts, saying, What manner of
child shall this be? And the
hand of the Lord was with him.

67 And his father Zacharias
was filled with the Holy Ghost,
and prophesied, saying, 68 Bless-
ed be the Lord God of Israel,
for he hath visited and redeem-
ed his people, 69 and hath raised
up an horn of salvation for us,
in the house of his servant Da-
vid, 70 as he spake by the mouth
of his holy prophets, which have
been since the world began:
71 that we should be saved
from our enemies, and from the
hand of all that hate us, 72 to
perform the mercy promised to
our fathers, and to remember
his holy covenant, 73 the oath
which he sware to our father
Abraham, 74 that he would
grant unto us, that we being
delivered out of the hands of
our enemies, might serve him
without fear, 75 in holiness and
righteousness before him, all
the days of our life.

76 And thou child shalt be
called the prophet of the High-
est: for thou shalt go before
the face of the Lord to prepare
his ways, 77 to give knowledge
of salvation unto his people,
[β]by the remission of their sins,
78 through the [γ] tender mercy
of our God, whereby the [δ] day-
spring from on high hath visited
us, 79 to give light to them that
sit in darkness, and in the sha-
dow of death, to guide our feet
into the way of peace.

80 And the child grew, and
waxed strong in spirit, and was
in the deserts, till the day of
his shewing unto Israel.

2. And it came to pass in

ἐλάλει εὐλογῶν τὸν Θεόν. 65 καὶ ἐγένετο
ἐπὶ πάντας φόβος τοὺς περιοικοῦντας
αὐτούς· καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰου-
δαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα·
66 καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν
τῇ καρδίᾳ αὐτῶν, λέγοντες· Τί·ἄρα τὸ
παιδίον τοῦτο ἔσται; Καὶ χεὶρ Κυρίου
ἦν μετ᾽ αὐτοῦ.

67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλή-
σθη Πνεύματος ἁγίου, καὶ προεφήτευσε,
λέγων· 68 Εὐλογητὸς Κύριος ὁ Θεὸς
τοῦ Ἰσραήλ· ὅτι ἐπεσκέψατο καὶ ἐποίησε
λύτρωσιν τῷ λαῷ αὐτοῦ· 69 καὶ ἤγειρε
κέρας σωτηρίας ἡμῖν, ἐν τῷ οἴκῳ Δαυῒδ
τοῦ παιδὸς αὐτοῦ· 70 (καθὼς ἐλάλησε
διὰ στόματος τῶν ἁγίων τῶν ἀπ᾽ αἰῶνος
προφητῶν αὐτοῦ·) 71 σωτηρίαν ἐξ ἐχ-
θρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν
μισούντων ἡμᾶς· 72 ποιῆσαι ἔλεος μετὰ
τῶν πατέρων ἡμῶν, καὶ μνησθῆναι δια-
θήκης ἁγίας αὐτοῦ, 73 ὅρκον ὃν ὤμοσε
πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ
δοῦναι ἡμῖν, 74 ἀφόβως, ἐκ χειρὸς τῶν
ἐχθρῶν ἡμῶν ῥυσθέντας, λατρεύειν αὐ-
τῷ 75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώ-
πιον αὐτοῦ πάσας τὰς [a] ἡμέρας [a] ἡμῶν.

76 Καὶ σὺ, παιδίον, προφήτης ὑψίστου
κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώ-
που Κυρίου, ἑτοιμάσαι ὁδοὺς αὐτοῦ·
77 τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ
αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν, 78 διὰ
σπλάγχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς
ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους,
79 ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θα-
νάτου καθημένοις· τοῦ κατευθῦναι τοὺς
πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

80 Τὸ δὲ παιδίον ηὔξανε καὶ ἐκραται-
οῦτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρήμοις,
ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν
Ἰσραήλ.

2. Ἐγένετο δὲ ἐν ταῖς ἡμέραις

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[a] Rec. add τῆς ζωῆς. [α] *Or*, things. [β] *Or*, for. [γ] *Or*, bowels of mercy [δ] *Or*, sunrising, *or*, branch.

ἐκείναις, ἐξῆλθε δόγμα παρὰ Καίσαρος
Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν
οἰκουμένην. 2 (αὕτη ἡ ἀπογραφὴ πρώτη
ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυ-
ρηνίου.) 3 καὶ ἐπορεύοντο πάντες ἀπο-
γράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν.
4 ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας,
ἐκ πόλεως Ναζαρὲτ, εἰς τὴν Ἰουδαίαν,
εἰς πόλιν Δαυῒδ, ἥτις καλεῖται Βηθλεὲμ,
(διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς
Δαυῒδ,) 5 ἀπογράψασθαι σὺν Μαριὰμ
τῇ μεμνηστευμένῃ αὐτῷ γυναικὶ, οὔσῃ
ἐγκύῳ.

6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ,
ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν·
7 καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότο-
κον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέ-
κλινεν αὐτὸν ἐν [a] τῇ [a] φάτνῃ· διότι οὐκ
ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ
αὐτῇ, ἀγραυλοῦντες καὶ φυλάσσοντες
φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην
αὐτῶν. 9 καὶ ἰδοὺ, ἄγγελος Κυρίου
ἐπέστη αὐτοῖς, καὶ δόξα [b] Κυρίου [b] πε-
ριέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φό-
βον μέγαν. 10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος·
Μὴ φοβεῖσθε· ἰδοὺ γὰρ, εὐαγγελίζομαι
ὑμῖν χαρὰν μεγάλην, ἥτις ἔσται παντὶ
τῷ λαῷ· 11 ὅτι ἐτέχθη ὑμῖν σήμερον
σωτὴρ, ὅς ἐστι Χριστὸς Κύριος, ἐν πόλει
Δαυῒδ. 12 καὶ τοῦτο ὑμῖν τὸ σημεῖον·
εὑρήσετε βρέφος ἐσπαργανωμένον κεί-
μενον ἐν [c] φάτνῃ. 13 Καὶ ἐξαίφνης
ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς
οὐρανίου, αἰνούντων τὸν Θεὸν, καὶ λε-
γόντων· 14 Δόξα ἐν ὑψίστοις Θεῷ,
καὶ ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώποις εὐδο-
κία.

15 Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ' αὐ-
τῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ
οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς

**those days, that there went out
a decree from Cæsar Augustus,
that all the world should be
[α] taxed. 2 (And this taxing was
first made when Cyrenius was
governor of Syria.) 3 And all
went to be taxed, every one in-
to his own city. 4 And Joseph
also went up from Galilee, out
of the city of Nazareth, into
Judæa, unto the city of David,
which is called Bethlehem, (be-
cause he was of the house and
lineage of David,) 5 to be taxed
with Mary his espoused wife,
being great with child.**

6 And so it was, that while
they were there, the days were
accomplished that she should
be delivered. 7 And she brought
forth her firstborn son, and
wrapped him in swaddling
clothes, and laid him in a man-
ger, because there was no room
for them in the inn.

8 And there were in the same
country shepherds abiding in
the field, keeping [β] watch over
their flock by night. 9 And lo,
the angel of the Lord came
upon them, and the glory of
the Lord shone round about
them, and they were sore afraid.
10 And the angel said unto
them, Fear not: for behold, I
bring you good tidings of great
joy, which shall be to all peo-
ple. 11 For unto you is born
this day, in the city of David,
a Saviour, which is Christ the
Lord. 12 And this shall be a
sign unto you; ye shall find the
babe wrapped in swaddling
clothes lying in a manger. 13 And
suddenly there was with the
angel a multitude of the heaven-
ly host praising God, and say-
ing, 14 Glory to God in the
highest, and on earth peace,
good will towards men.

15 And it came to pass, as
the angels were gone away from
them into heaven, the shepherds
said one to another, Let us now

a →   b →   c Rec. add τῇ.   α *Or*, enrolled   β *Or*, the night watches.

go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger. 17 And when they had seen it, they made known abroad the saying, which was told them, concerning this child. 18 And all they that heard it, wondered at those things, which were told them by the shepherds. 19 But Mary kept all these things, and pondered them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord, 23 (as it is written in the law of the Lord, Every male that openeth the womb, shall be called holy to the Lord) 24 and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

25 And behold, there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. 26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. 27 And he came by the Spirit into the temple: and when the parents brought in

ἀλλήλους· Διέλθωμεν δὴ ἕως Βηθλεὲμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς, ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν. 16 Καὶ ἦλθον σπεύσαντες, καὶ ἀνεῦρον τήν τε Μαριὰμ καὶ τὸν Ἰωσὴφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ. 17 ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. 18 καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς. 19 ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. 20 καὶ [a] ὑπέστρεψαν" οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν [b] αὐτὸν," καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ [c] αὐτῶν," κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστῆσαι τῷ Κυρίῳ, 23 (καθὼς γέγραπται ἐν νόμῳ Κυρίου· Ὅτι πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ Κυρίῳ κληθήσεται·) 24 καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ Κυρίου· Ζεῦγος τρυγόνων ἢ δύο [d] νεοσσοὺς" περιστερῶν.

25 Καὶ ἰδοὺ, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ, ᾧ ὄνομα Συμεών· καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ. καὶ Πνεῦμα [e] ἦν ἅγιον" ἐπ' αὐτόν· 26 καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἴδῃ τὸν Χριστὸν Κυρίου. 27 καὶ ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον

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[a] Rec. επεστρεψαν. [b] Rec το παιδιον. [c] Bz. & Elz. αυτης. ∾ αυτου [d] ∾ νοσσους.
[e] Rec. αγιον ην.

Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰ-
θισμένον τοῦ νόμου περὶ αὐτοῦ, 28 καὶ
αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας
αὐτοῦ, καὶ εὐλόγησε τὸν Θεὸν, καὶ εἶπε·
29 Νῦν ἀπολύεις τὸν δοῦλόν σου, Δέσπο-
τα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ· 30 ὅτι
εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου,
31 ὃ ἡτοίμασας κατὰ πρόσωπον πάντων
τῶν λαῶν· 32 φῶς εἰς ἀποκάλυψιν ἐθνῶν,
καὶ δόξαν λαοῦ σου Ἰσραήλ.
33 Καὶ ἦν [a] Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ"
θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ
αὐτοῦ. 34 καὶ εὐλόγησεν αὐτοὺς Συμεὼν,
καὶ εἶπε πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ·
Ἰδοὺ, οὗτος κεῖται εἰς πτῶσιν καὶ ἀνά-
στασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς
σημεῖον ἀντιλεγόμενον· 35 (καὶ σοῦ δὲ
αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία·)
ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν
καρδιῶν διαλογισμοί.
36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ
Φανουὴλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβε-
βηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη
μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας
αὐτῆς· 37 καὶ αὕτη χήρα ὡς ἐτῶν ὀγδοή-
κοντα τεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ
τοῦ ἱεροῦ, νηστείαις καὶ δεήσεσι λατρεύ-
ουσα νύκτα καὶ ἡμέραν· 38 καὶ αὕτη αὐτῇ
τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ
Κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς
προσδεχομένοις λύτρωσιν [b] ἐν Ἱερου-
σαλήμ."
39 Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ
τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν
Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζα-
ρέτ. 40 τὸ δὲ παιδίον ηὔξανε, καὶ ἐκρα-
ταιοῦτο [c] πνεύματι," πληρούμενον σοφί-
ας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.
41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ
κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ
πάσχα. 42 καὶ ὅτε ἐγένετο ἐτῶν δώδεκα,

the child Jesus, to do for him
after the custom of the law,
28 then took he him up in his
arms, and blessed God, and said,
29 Lord now lettest thou thy
servant depart in peace, ac-
cording to thy word. 30 For
mine eyes have seen thy salva-
tion. 31 Which thou hast pre-
pared before the face of all
people. 32 A light to lighten
the Gentiles, and the glory of
thy people Israel.
33 And Joseph and his mother
marvelled at those things which
were spoken of him. 34 And
Simeon blessed them, and said
unto Mary his mother, Behold,
this child is set for the fall and
rising again of many in Israel:
and for a sign which shall be
spoken against, 35 (yea a sword
shall pierce through thy own
soul also) that the thoughts of
many hearts may be revealed.
36 And there was one Anna
a prophetess, the daughter of
Phanuel, of the tribe of Aser;
she was of a great age, and had
lived with an husband seven
years from her virginity. 37 And
she was a widow of about four-
score and four years, which
departed not from the temple,
but served *God* with fastings
and prayers night and day.
38 And she coming in that in-
stant, gave thanks likewise unto
the Lord, and spake of him to
all them that looked for re-
demption in [a] Jerusalem.
39 And when they had per-
formed all things according to
the law of the Lord, they re-
turned into Galilee, to their own
city Nazareth. 40 And the
child grew, and waxed strong
in spirit filled with wisdom,
and the grace of God was upon
him.
41 Now his parents went to
Jerusalem every year, at the
feast of the passover. 42 And
when he was twelve years old,

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[a] ∾ —. Gb. ο πατηρ αυτου και η μητηρ. [b] ∾ Ἰερουσαλημ. [c] ⇄ [a] *Or,* Israel.

they went up to Jerusalem,
after the custom of the feast.
43 And when they had fulfilled
the days, as they returned, the
child Jesus tarried behind in
Jerusalem, and Joseph and his
mother knew not of it. 44 But
they supposing him to have
been in the company, went a
day's journey, and they sought
him among their kinsfolk and
acquaintance. 45 And when
they found him not, they turned
back again to Jerusalem, seek-
ing him.

ἀναβάντων αὐτῶν [a] εἰς Ἱεροσόλυμα" κατὰ
τὸ ἔθος τῆς ἑορτῆς, 43 καὶ τελειωσάντων
τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς,
ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ·
καὶ οὐκ [b] ἔγνω Ἰωσὴφ καὶ ἡ μήτηρ αὐ-
τοῦ." 44 νομίσαντες δὲ αὐτὸν ἐν τῇ συν-
οδίᾳ εἶναι, ἦλθον ἡμέρας ὁδὸν, καὶ
ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσι καὶ
[c] ἐν" τοῖς γνωστοῖς· 45 καὶ μὴ εὑρόντες
[d] αὐτὸν," ὑπέστρεψαν εἰς Ἱερουσαλὴμ,
[e] ζητοῦντες" αὐτόν.

46 And it came to pass, that
after three days they found him
in the temple, sitting in the
midst of the doctors, both hear-
ing them, and asking them
questions. 47 And all that heard
him were astonished at his un-
derstanding, & answers. 48 And
when they saw him, they were
amazed: and his mother said
unto him, Son, why hast thou
thus dealt with us? behold, thy
father and I have sought thee
sorrowing. 49 And he said unto
them, How is it that ye sought
me? wist ye not that I must
be about my father's business?
50 And they understood not the
saying which he spake unto
them. 51 And he went down
with them, and came to Naza-
reth, and was subject unto them:
but his mother kept all these
sayings in her heart.

46 Καὶ ἐγένετο μεθ' ἡμέρας τρεῖς, εὗ-
ρον αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν
μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα
αὐτῶν, καὶ ἐπερωτῶντα αὐτούς. 47 ἐξί-
σταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ,
ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν
αὐτοῦ. 48 καὶ ἰδόντες αὐτὸν, ἐξεπλάγη-
σαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ
εἶπε· Τέκνον, τί ἐποίησας ἡμῖν οὕτως;
ἰδοὺ, ὁ πατήρ σου κἀγὼ ὀδυνώμενοι
ἐζητοῦμέν σε. 49 Καὶ εἶπε πρὸς αὐτούς·
Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν
τοῖς τοῦ πατρός μου δεῖ εἶναί με; 50 Καὶ
αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν
αὐτοῖς. 51 καὶ κατέβη μετ' αὐτῶν, [f] καὶ
ἦλθεν" εἰς Ναζαρέτ· καὶ ἦν ὑποτασσό-
μενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει
πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ
αὐτῆς.

52 And Jesus increased in
wisdom and * stature, and in
favour with God and man.

52 Καὶ Ἰησοῦς προέκοπτε σοφίᾳ καὶ
ἡλικίᾳ, καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώ-
ποις.

3. Now in the fifteenth year
of the reign of Tiberius Cæsar,
Pontius Pilate being governor
of Judæa, and Herod being
tetrarch of Galilee, and his
brother Philip tetrarch of Itu-
ræa, and of the region of Tra-
chonitis, and Lysanias the te-
trarch of Abilene, 2 Annas and

3. Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς
ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμο-
νεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας,
καὶ τετραρχοῦντος τῆς Γαλιλαίας Ἡρώ-
δου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ
τετραρχοῦντος τῆς Ἰτουραίας καὶ Τρα-
χωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβι-
ληνῆς τετραρχοῦντος, 2 [g] ἐπὶ ἀρχιερέως"

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[a] ⇄ [b] ∾ εγνωσαν οι γονεις αυτου. [c] Gb. om. [d] Gb. om. [e] ∾ αναζητουντες.
[g] Rec. επ' αρχιερεων. * Or, age.

ʼΆννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ
ἐπὶ Ἰωάννην τὸν [a] Ζαχαρίου υἱὸν ἐν
τῇ ἐρήμῳ.
3 Καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον
τοῦ Ἰορδάνου, κηρύσσων βάπτισμα με-
τανοίας εἰς ἄφεσιν ἁμαρτιῶν· 4 ὡς γέ-
γραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ
προφήτου, [b] λέγοντος· Φωνὴ βοῶντος
ἐν τῇ ἐρήμῳ· Ἑτοιμάσατε τὴν ὁδὸν
Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐ-
τοῦ. 5 πᾶσα φάραγξ πληρωθήσεται,
καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται·
καὶ ἔσται τὰ σκολιὰ εἰς εὐθεῖαν, καὶ αἱ
τραχεῖαι εἰς ὁδοὺς λείας. 6 καὶ ὄψεται
πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.
7 Ἔλεγεν οὖν τοῖς ἐκπορευομένοις
ὄχλοις βαπτισθῆναι ὑπʼ αὐτοῦ· Γεννή-
ματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν
ἀπὸ τῆς μελλούσης ὀργῆς; 8 ποιήσατε
οὖν καρποὺς ἀξίους τῆς μετανοίας· καὶ
μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς· Πατέρα
ἔχομεν τὸν Ἀβραάμ· Λέγω γὰρ ὑμῖν,
ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων
ἐγεῖραι τέκνα τῷ Ἀβραάμ. 9 ἤδη δὲ
καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων
κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρ-
πὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ
βάλλεται.
10 Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι, λέ-
γοντες· Τί οὖν [c] ποιήσωμεν; 11 Ἀπο-
κριθεὶς δὲ λέγει αὐτοῖς· Ὁ ἔχων δύο
χιτῶνας μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ
ἔχων βρώματα ὁμοίως ποιείτω. 12 Ἦλ-
θον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ
εἶπον πρὸς αὐτόν· Διδάσκαλε, τί ποιή-
σομεν; 13 Ὁ δὲ εἶπε πρὸς αὐτούς·
Μηδὲν πλέον παρὰ τὸ διατεταγμένον
ὑμῖν πράσσετε. 14 Ἐπηρώτων δὲ αὐ-
τὸν καὶ στρατευόμενοι, λέγοντες· Καὶ
ἡμεῖς τί ποιήσομεν; Καὶ εἶπε πρὸς
αὐτούς· Μηδένα διασείσητε, μηδὲ

Caiaphas being the high priests,
the word of God came unto
John the son of Zacharias, in
the wilderness.
3 And he came into all the
country about Jordan, preach-
ing the baptism of repentance,
for the remission of sins, 4 as it
is written in the book of the
words of Esaias the prophet,
saying, The voice of one crying
in the wilderness, Prepare ye
the way of the Lord, make his
paths straight. 5 Every valley
shall be filled, and every moun-
tain and hill shall be brought
low, and the crooked shall be
made straight, and the rough
ways shall be made smooth.
6 And all flesh shall see the
salvation of God.
7 Then said he to the multi-
tude that came forth to be bap-
tized of him, O generation of
vipers, who hath warned you to
flee from the wrath to come?
8 Bring forth therefore fruits
[α] worthy of repentance, and
begin not to say within your-
selves, We have Abraham to
our father: for I say unto you,
that God is able of these stones
to raise up children unto Abra-
ham. 9 And now also the axe is
laid unto the root of the trees:
every tree therefore which
bringeth not forth good fruit,
is hewn down, and cast into the
fire.
10 And the people asked him,
saying, What shall we do then?
11 He answereth, and saith unto
them, He that hath two coats,
let him impart to him that hath
none, and he that hath meat,
let him do likewise. 12 Then
came also publicans to be bap-
tized, and said unto him, Mas-
ter, what shall we do? 13 And
he said unto them, Exact no
more than that which is ap-
pointed you. 14 And the soldiers
likewise demanded of him, say-
ing, And what shall we do?
And he said unto them, [β] Do
violence to no man, neither

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a Rec. add τοῦ b ⇄ c ∾ —. Rec. & Gb. ποιήσομεν. α Or, meet for. β Or, Put no man in fear.

accuse any falsely, and be con-
tent with your [α] wages.

15 And as the people were
[β] in expectation, and all men
[γ] mused in their hearts of John,
whether he were the Christ or
not: 16 John answered, saying
unto them all, I indeed baptize
you with water, but one mightier
than I cometh, the latchet of
whose shoes I am not worthy
to unloose, he shall baptize
you with the Holy Ghost, and
with fire. 17 Whose fan is in
his hand, and he will throughly
purge his floor, and will gather
the wheat into his garner, but
the chaff he will burn with fire
unquenchable. 18 And many
other things in his exhorta-
tion preached he unto the peo-
ple.

19 But Herod the tetrarch be-
ing reproved by him for Hero-
dias his brother Philip's wife, and
for all the evils which Herod had
done, 20 added yet this above all,
that he shut up John in prison.

21 Now when all the people
were baptized, and it came to pass
that Jesus also being baptized,
and praying, the heaven was
opened: 22 and the Holy Ghost
descended in a bodily shape like
a dove upon him, and a voice
came from heaven, which said,
Thou art my beloved son, in
thee I am well pleased.
23 And Jesus himself began to
be about thirty years of age, be-
ing (as was supposed) the son of
Joseph, which was *the son* of
Heli, 24 which was *the son* of
Matthat, which was *the son* of
Levi, which was *the son* of Mel-
chi, which was *the son* of Janna,
which was *the son* of Joseph,
25 which was *the son* of Matta-
thias, which was *the son* of Amos,
which was *the son* of Naum,
which was *the son* of Esli, which
was *the son* of Nagge, 26 which
was *the son* of Maath, which was
the son of Mattathias, which was

συκοφαντήσητε· καὶ ἀρκεῖσθε τοῖς
ὀψωνίοις ὑμῶν.

15 Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ
διαλογιζομένων πάντων ἐν ταῖς καρ-
δίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε
αὐτὸς εἴη ὁ Χριστὸς, 16 ἀπεκρίνατο ὁ
Ἰωάννης ἅπασι, λέγων· Ἐγὼ μὲν ὕδατι
βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρό-
τερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν
ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς
ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ
πυρί· 17 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐ-
τοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ·
καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην
αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ
ἀσβέστῳ. 18 Πολλὰ μὲν οὖν καὶ ἕτερα
παρακαλῶν εὐηγγελίζετο τὸν λαόν.

19 Ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγ-
χόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς
γυναικὸς [a]" τοῦ ἀδελφοῦ αὐτοῦ, καὶ
περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ
Ἡρώδης, 20 προσέθηκε καὶ τοῦτο ἐπὶ
πᾶσι, καὶ κατέκλεισε τὸν Ἰωάννην ἐν
τῇ φυλακῇ.

21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι
ἅπαντα τὸν λαὸν, καὶ Ἰησοῦ βαπτι-
σθέντος καὶ προσευχομένου, ἀνεῳχθῆ-
ναι τὸν οὐρανὸν, 22 καὶ καταβῆναι τὸ
Πνεῦμα τὸ ἅγιον σωματικῷ εἴδει ὡσεὶ
περιστερὰν ἐπ' αὐτὸν, καὶ φωνὴν ἐξ
οὐρανοῦ γενέσθαι, [b] λέγουσαν·" Σὺ εἶ
ὁ υἱός μου ὁ ἀγαπητὸς, ἐν σοὶ ηὐδό-
κησα.

23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν
τριάκοντα ἀρχόμενος, ὢν, ὡς ἐνομίζ-
ετο, υἱὸς Ἰωσὴφ, τοῦ Ἡλὶ, 24 τοῦ Ματ-
θὰτ, τοῦ Λευὶ, τοῦ Μελχὶ, τοῦ Ἰαννὰ,
τοῦ Ἰωσὴφ, 25 τοῦ Ματταθίου, τοῦ
Ἀμὼς, τοῦ Ναοὺμ, τοῦ Ἐσλὶ, τοῦ Ναγ-
γαὶ, 26 τοῦ Μαὰθ, τοῦ Ματταθίου, τοῦ

a Rec. add Φιλίππου. b ⇉ α Or, allowance. β Or, in suspense. γ Or, reasoned, or, debated.

Σεμεΐ, τοῦ Ἰωσὴφ, τοῦ Ἰούδα,
27 τοῦ Ἰωαννᾶ, τοῦ Ῥησὰ, τοῦ
Ζοροβάβελ, τοῦ Σαλαθιὴλ,
τοῦ Νηρὶ, 28 τοῦ Μελχὶ,
τοῦ Ἀδδὶ, τοῦ Κωσὰμ, τοῦ
Ἐλμωδὰμ, τοῦ Ἢρ, 29 τοῦ
Ἰωσὴ, τοῦ Ἐλιέζερ, τοῦ Ἰω-
ρεὶμ, τοῦ Ματθὰτ, τοῦ Λευΐ,
30 τοῦ Συμεὼν, τοῦ Ἰούδα,
τοῦ Ἰωσὴφ, τοῦ Ἰωνὰν, τοῦ
Ἐλιακεὶμ, 31 τοῦ Μελεᾶ, τοῦ
Μαϊνὰν, τοῦ Ματταθὰ, τοῦ
Ναθὰν, τοῦ Δαυῒδ,
32 τοῦ Ἰεσσαὶ, τοῦ Ὠβὴδ,
τοῦ Βοὸζ, τοῦ Σαλμὼν, τοῦ
Ναασσὼν, 33 τοῦ Ἀμιναδὰβ,
τοῦ Ἀρὰμ, τοῦ Ἐσρὼμ, τοῦ
Φαρὲς, τοῦ Ἰούδα, 34 τοῦ Ἰα-
κὼβ, τοῦ Ἰσαὰκ, τοῦ Ἀβ-
ραὰμ,
τοῦ Θάρα, τοῦ Ναχὼρ,
35 τοῦ Σερούχ, τοῦ Ῥαγαῦ, τοῦ
Φαλὲκ, τοῦ Ἐβὲρ, τοῦ Σαλὰ,
36 τοῦ Καϊνὰν, τοῦ Ἀρφαξὰδ,
τοῦ Σὴμ, τοῦ Νῶε, τοῦ Λά-
μεχ, 37 τοῦ Μαθουσάλα, τοῦ
Ἐνὼχ, τοῦ Ἰαρὲδ, τοῦ Μαλε-
λεὴλ, τοῦ Καϊνὰν, 38 τοῦ
Ἐνὼς, τοῦ Σὴθ, τοῦ Ἀδὰμ,
τοῦ Θεοῦ.

the son of Semei, which was *the son* of
Joseph, which was *the son* of Juda, 27 which
was *the son* of Joanna, which was *the son*
of Rhesa, which was *the son* of Zorobabel,
which was *the son* of Salathiel,
which was *the son* of Neri, 28 which
was *the son* of Melchi, which was *the son*
of Addi, which was *the son* of Cosam,
which was *the son* of Elmodam, which was
the son of Er, 29 which was *the son* of
Jose, which was *the son* of Eliezer, which
was *the son* of Jorim which was *the son* of
Matthat, which was *the son* of Levi, 30 which
was *the son* of Simeon, which was *the son*
of Juda, which was *the son* of Joseph, which
was *the son* of Jonan, which was *the son*
of Eliakim, 31 which was *the son* of Melea,
which was *the son* of Menan, which was *the
son* of Mattatha, which was *the son* of
Nathan, which was *the son* of David,
32 which was *the son* of Jesse, which was
the son of Obed, which was *the son* of Booz,
which was *the son* of Salmon, which was
the son of Naasson, 33 which was *the son*
of Aminadab, which was *the son* of Aram,
which was *the son* of Esrom, which was *the
son* of Phares, which was *the son* of Juda,
34 which was *the son* of Jacob, which was
the son of Isaac, which was *the son* of
Abraham,
which was *the son* of Thara, which was
the son of Nachor, 35 which was *the son*
of Saruch, which was *the son* of Ragau,
which was *the son* of Phalec, which was *the
son* of Heber, which was *the son* of Sala,
36 which was *the son* of Cainan, which was
the son of Arphaxad, which was *the son* of
Sem, which was *the son* of Noe, which was
the son of Lamech, 37 which was *the son* of
Mathusala, which was *the son* of Enoch,
which was *the son* of Jared, which was *the
son* of Maleleel, which was *the son* of
Cainan, 38 which was *the son* of Enos, which
was *the son* of Seth, which was *the son* of
Adam, which was *the son* of God.

4. Ἰησοῦς δὲ Πνεύματος
ἁγίου πλήρης ὑπέστρεψεν
ἀπὸ τοῦ Ἰορδάνου· καὶ ἤγετο
ἐν τῷ Πνεύματι [a] εἰς τὴν ἔρη-
μον [a] 2 ἡμέρας τεσσαράκοντα,
πειραζόμενος ὑπὸ τοῦ διαβό-
λου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν
ταῖς ἡμέραις ἐκείναις· καὶ συν-
τελεσθεισῶν αὐτῶν, [b] ὕστε-
ρον [b] ἐπείνασε. 3 καὶ εἶπεν

4. And Jesus being full of the Holy
Ghost, returned from Jordan, and was led
by the Spirit into the wilderness, 2 being
forty days tempted of the devil, and in those
days he did eat nothing: and when they
were ended, he afterward hungered. 3 And

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a ∾ ἐν τῇ ἐρήμῳ. b ⇄

the devil said unto him, If thou
be the son of God, command
this stone that it be made bread.
4 And Jesus answered him, saying,
It is written, That man
shall not live by bread alone,
but by every word of God.

αὐτῷ ὁ διάβολος· Εἰ υἱὸς εἶ τοῦ Θεοῦ,
εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.
4 Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν, λέγων·
Γέγραπται· Ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ
ζήσεται [a] ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ
ῥήματι Θεοῦ.

5 And the devil taking him up
into an high mountain, shewed
unto him all the kingdoms of
the world in a moment of time.
6 And the devil said unto him,
All this power will I give thee,
and the glory of them; for that
is delivered unto me, and to
whomsoever I will, I give it.
7 If thou therefore wilt [a] worship
me, all shall be thine. 8 And
Jesus answered and said unto
him, Get thee behind me, Satan:
for it is written, Thou shalt
worship the Lord thy God, and
him only shalt thou serve.

5 Καὶ ἀναγαγὼν αὐτὸν [b] ὁ διάβολος
εἰς ὄρος ὑψηλὸν ἔδειξεν αὐτῷ πάσας
τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ
χρόνου· 6 καὶ εἶπεν αὐτῷ ὁ διάβολος·
Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν
καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται,
καὶ ᾧ ἐὰν θέλω δίδωμι αὐτήν·
7 σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου,
ἔσται σου [c] πᾶσα. 8 Καὶ ἀποκριθεὶς
αὐτῷ εἶπεν ὁ Ἰησοῦς· [d] Ὕπαγε ὀπίσω
μου, Σατανᾶ· γέγραπται [e]· Προσκυνήσεις
Κύριον τὸν Θεόν σου, καὶ
αὐτῷ μόνῳ λατρεύσεις.

9 And he brought him to Jerusalem,
and set him on a pinnacle
of the temple, and said unto
him, If thou be the son of God,
cast thyself down from hence.
10 For it is written, He shall give
his angels charge over thee, to
keep thee. 11 And in their hands
they shall bear thee up, lest at
any time thou dash thy foot
against a stone. 12 And Jesus
answering, said unto him, It is
said, Thou shalt not tempt the
Lord thy God. 13 And when the
devil had ended all the temptation,
he departed from him
for a season.

9 Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλὴμ,
καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ
ἱεροῦ, καὶ εἶπεν αὐτῷ· Εἰ [f] υἱὸς εἶ τοῦ
Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω·
10 γέγραπται γάρ· Ὅτι τοῖς ἀγγέλοις
αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι
σε. 11 καὶ [g] ὅτι ἐπὶ χειρῶν ἀροῦσί
σε, μήποτε προσκόψῃς πρὸς λίθον τὸν
πόδα σου. 12 Καὶ ἀποκριθεὶς εἶπεν
αὐτῷ ὁ Ἰησοῦς· Ὅτι εἴρηται· Οὐκ ἐκπειράσεις
Κύριον τὸν Θεόν σου. 13 Καὶ
συντελέσας πάντα πειρασμὸν ὁ διάβολος
ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

14 And Jesus returned in the
power of the Spirit into Galilee,
and there went out a fame of
him through all the region
round about. 15 And he taught
in their synagogues, being glorified
of all.

14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ
δυνάμει τοῦ Πνεύματος εἰς τὴν Γαλιλαίαν·
καὶ φήμη ἐξῆλθε καθ' ὅλης τῆς
περιχώρου περὶ αὐτοῦ. 15 καὶ αὐτὸς
ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν,
δοξαζόμενος ὑπὸ πάντων.

16 And he came to Nazareth,
where he had been brought up,
and as his custom was, he went
into the synagogue on the

16 Καὶ ἦλθεν εἰς τὴν Ναζαρὲτ, οὗ ἦν
τεθραμμένος· καὶ εἰσῆλθε, κατὰ τὸ εἰωθὸς
αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων

a → b ⇉ c Rec. πάντα. d Gb. om. e Rec. add γάρ. f Rec. add ὁ. g ⇉ a Or, fall down before me.

εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶ-
ναι. 17 καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαΐου
τοῦ προφήτου· καὶ ἀναπτύξας τὸ βιβλίον,
εὗρε τὸν τόπον οὗ ἦν γεγραμμένον·
18 Πνεῦμα Κυρίου ἐπ' ἐμέ· οὗ [a] εἵνεκεν"
ἔχρισέ με εὐαγγελίσασθαι· πτωχοῖς,
ἀπέσταλκέ με [b] ἰάσασθαι τοὺς συντε-
τριμμένους τὴν καρδίαν·" κηρύξαι αἰχ-
μαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνά-
βλεψιν· ἀποστεῖλαι τεθραυσμένους ἐν
ἀφέσει· 19 κηρύξαι ἐνιαυτὸν Κυρίου
δεκτόν. 20 Καὶ πτύξας τὸ βιβλίον, ἀπο-
δοὺς τῷ ὑπηρέτῃ, ἐκάθισε· καὶ πάντων
ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτε-
νίζοντες αὐτῷ.

21 Ἤρξατο δὲ λέγειν πρὸς αὐτούς·
Ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη
ἐν τοῖς ὠσὶν ὑμῶν. 22 Καὶ πάντες ἐμαρ-
τύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς
λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις
ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον·
Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ; 23 Καὶ
εἶπε πρὸς αὐτούς· Πάντως ἐρεῖτέ μοι
τὴν παραβολὴν ταύτην· Ἰατρὲ, θερά-
πευσον σεαυτόν· ὅσα ἠκούσαμεν γενό-
μενα [c] ἐν τῇ" Καπερναοὺμ, ποίησον καὶ
ὧδε ἐν τῇ πατρίδι σου. 24 Εἶπε δέ·
Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης
δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. 25 ἐπ'
ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι
ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσ-
ραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη
τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς
μέγας ἐπὶ πᾶσαν τὴν γῆν· 26 καὶ πρὸς
οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας, εἰ μὴ
εἰς Σάρεπτα τῆς [d] Σιδῶνος" πρὸς γυναῖκα
χήραν. 27 καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ
Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσρα-
ήλ· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ
Νεεμὰν ὁ Σύρος.

28 Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν

sabbath day, and stood up for to
read. 17 And there was deliver-
ed unto him the book of the
prophet Esaias, and when he
had opened the book, he found
the place where it was written,
18 The Spirit of the Lord is up-
on me, because he hath anointed
me, to preach the gospel to the
poor, he hath sent me to heal
the brokenhearted, to preach
deliverance to the captives, and
recovering of sight to the blind,
to set at liberty them that are
bruised, 19 to preach the ac-
ceptable year of the Lord.
20 And he closed the book, and
he gave it again to the minister,
and sat down: and the eyes of
all them that were in the syna-
gogue were fastened on him.

21 And he began to say unto
them, This day is this scripture
fulfilled in your ears. 22 And
all bare him witness, and won-
dered at the gracious words,
which proceeded out of his
mouth. And they said, Is not
this Joseph's son? 23 And he
said unto them, Ye will surely
say unto me this proverb, Phy-
sician, heal thyself: whatsoever
we have heard done in Caper-
naum, do also here in thy coun-
try. 24 And he said, Verily I
say unto you, no prophet is
accepted in his own country.
25 But I tell you of a truth,
many widows were in Israel in
the days of Elias, when the
heaven was shut up three years
and six months: when great
famine was throughout all the
land: 26 but unto none of them
was Elias sent, save unto Sa-
repta *a city* of Sidon, unto a
woman that was a widow.
27 And many lepers were in
Israel in the time of Eliseus the
prophet: and none of them was
cleansed, saving Naaman the
Syrian.

28 And all they in the

[a] Rec. ἕνεκεν. [b] Gb. om. [c] ∾ —. Gb. εἰς [d] ∾ Σιδωνίας.

synagogue, when they heard
these things, were filled with
wrath,29 and rose up, and thrust
him out of the city, and led
him unto the α brow of the hill
(whereon their city was built)
that they might cast him down
headlong. 30 But he passing
through the midst of them, went
his way:

31 and came down to Caper-
naum, a city of Galilee, and
taught them on the sabbath
days. 32 And they were aston-
ished at his doctrine: for his
word was with power. 33 And
in the synagogue there was a
man which had a spirit of an
unclean devil, and cried out
with a loud voice, 34 saying,
β Let us alone, what have we
to do with thee, thou Jesus of
Nazareth? art thou come to
destroy us? I know thee who
thou art, the Holy One of God.
35 And Jesus rebuked him,
saying, Hold thy peace, and
come out of him. And when
the devil had thrown him in the
midst, he came out of him, and
hurt him not. 36 And they were
all amazed, and spake among
themselves, saying, What a word
is this? for with authority and
power he commandeth the un-
clean spirits, and they come
out. 37 And the fame of him
went out into every place of the
country round about.

38 And he arose out of the
synagogue, and entered into
Simon's house: and Simon's
wife's mother was taken with a
great fever, and they besought
him for her. 39 And he stood
over her, and rebuked the fe-
ver, and it left her. And im-
mediately she arose, and minis-
tered unto them.

40 Now when the sun was set-
ting, all they that had any sick
with divers diseases, brought
them unto him: and he laid his
hands on every one of them,
and healed them. 41 And

τῇ συναγωγῇ, ἀκούοντες ταῦτα. 29 καὶ
ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πό-
λεως, καὶ ἤγαγον αὐτὸν ἕως a" ὀφρύος
τοῦ ὄρους, ἐφ' οὗ ἡ πόλις αὐτῶν ᾠκοδό-
μητο, b εἰς τὸ" κατακρημνίσαι αὐτόν·
30 αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν
ἐπορεύετο.

31 Καὶ κατῆλθεν εἰς Καπερναοὺμ
πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκων
αὐτοὺς ἐν τοῖς σάββασι. 32 καὶ ἐξε-
πλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν
ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. 33 καὶ ἐν τῇ
συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα
δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ
μεγάλῃ, 34 λέγων· Ἔα, τί ἡμῖν καὶ σοί,
Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς;
οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ. 35 Καὶ
ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων· Φι-
μώθητι, καὶ ἔξελθε c ἐξ" αὐτοῦ. Καὶ
ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς d τὸ" μέσον
ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν.
36 καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ
συνελάλουν πρὸς ἀλλήλους, λέγοντες·
Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ
δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύ-
μασι, καὶ ἐξέρχονται; 37 Καὶ ἐξεπορεύ-
ετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον
τῆς περιχώρου.

38 Ἀναστὰς δὲ e ἐκ" τῆς συναγωγῆς,
εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος· f "πεν-
θερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη
πυρετῷ μεγάλῳ· καὶ ἠρώτησαν αὐτὸν
περὶ αὐτῆς. 39 καὶ ἐπιστὰς ἐπάνω αὐ-
τῆς, ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν
αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διη-
κόνει αὐτοῖς.

40 Δύνοντος δὲ τοῦ ἡλίου, πάντες
ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις
ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἑνὶ
ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιθεὶς ἐθε-
ράπευσεν αὐτούς. 41 ἐξήρχετο δὲ καὶ

a Rec. add τῆς. b Gb ὥστε. c ∾ ἀπ'. d Gb. om. e ∾ ἀπο. f Rec. add ἡ.
α Or, edge. β Or, away.

δαιμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέ-
γοντα· "Ὅτι σὺ εἶ [a] ὁ Χριστὸς" ὁ υἱὸς τοῦ
Θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν,
ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι.
42 Γενομένης δὲ ἡμέρας ἐξελθὼν
ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι
[b] ἐπεζήτουν" αὐτὸν, καὶ ἦλθον ἕως αὐτοῦ,
καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι
ἀπ' αὐτῶν. 43 ὁ δὲ εἶπε πρὸς αὐτούς·
"Ὅτι καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελί-
σασθαί με δεῖ τὴν βασιλείαν τοῦ Θεοῦ·
ὅτι εἰς τοῦτο ἀπέσταλμαι. 44 Καὶ ἦν
κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γα-
λιλαίας.

5. Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπι-
κεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ
Θεοῦ, καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν
λίμνην Γεννησαρέτ· 2 καὶ εἶδε δύο πλοῖα
ἑστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἁλιεῖς
ἀποβάντες ἀπ' αὐτῶν [c] ἀπέπλυναν" τὰ
δίκτυα. 3 ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ
ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς
γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας
ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους.
4 Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς
τὸν Σίμωνα· Ἐπανάγαγε εἰς τὸ βάθος,
καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.
5 Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ·
Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιά-
σαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ
ῥήματί σου χαλάσω τὸ δίκτυον. 6 Καὶ
τοῦτο ποιήσαντες, συνέκλεισαν [d] πλῆθος
ἰχθύων" πολύ· διεῤῥήγνυτο δὲ τὸ δίκτυον
αὐτῶν, 7 καὶ κατένευσαν τοῖς μετόχοις
τοῖς ἐν τῷ ἑτέρῳ πλοίῳ, τοῦ ἐλθόντας
συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ
ἔπλησαν ἀμφότερα τὰ πλοῖα, ὥστε [e] "βυ-
θίζεσθαι αὐτά.
8 Ἰδὼν δὲ Σίμων Πέτρος προσέπεσε
τοῖς γόνασι τοῦ Ἰησοῦ, λέγων· "Ἔξελθε
ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, κύριε.

devils also came out of many,
crying out, and saying, Thou
art Christ the son of God. And
he rebuking them, suffered them
not [a] to speak: for they knew
that he was Christ.

42 And when it was day, he
departed, and went into a de-
sert place: & the people sought
him, and came unto him, and
stayed him, that he should not
depart from them. 43 And he
said unto them, I must preach
the kingdom of God to other
cities also: for therefore am I
sent. 44 And he preached in
the synagogues of Galilee.

5. And it came to pass, that
as the people pressed upon him
to hear the word of God, he
stood by the lake of Gennesaret,
2 and saw two ships standing
by the lake: but the fishermen
were gone out of them, and
were washing their nets. 3 And
he entered into one of the ships,
which was Simon's, and prayed
him, that he would thrust out
a little from the land: and he
sat down, and taught the peo-
ple out of the ship.
4 Now when he had left
speaking, he said unto Simon,
Launch out into the deep, and
let down your nets for a draught.
5 And Simon answering, said
unto him, Master, we have toil-
ed all the night, and have taken
nothing: nevertheless at thy
word I will let down the net.
6 And when they had this done,
they inclosed a great multitude
of fishes, and their net brake:
7 and they beckoned unto their
partners, which were in the
other ship, that they should
come and help them. And they
came, and filled both the ships,
so that they began to sink.

8 When Simon Peter saw it,
he fell down at Jesus' knees,
saying, Depart from me, for I
am a sinful man, O Lord.

[a] Gb. om. [b] Rec. ἐζήτουν. [c] ∾ ἔπλυναν. [d] Rec. ἰχθύων πλῆθος. [e] Bz. add παρὰ τι.

[a] Or, to say that they knew him to be Christ.

9 For he was astonished, and
all that were with him, at the
draught of the fishes which they
had taken. 10 And so was also
James, and John the sons of
Zebedee, which were partners
with Simon. And Jesus said
unto Simon, Fear not, from
henceforth thou shalt catch
men. 11 And when they had
brought their ships to land,
they forsook all, and followed
him.

12 And it came to pass, when
he was in a certain city, behold
a man full of leprosy: who see-
ing Jesus, fell on his face, and
besought him, saying, Lord, if
thou wilt, thou canst make me
clean. 13 And he put forth his
hand, and touched him, saying,
I will: be thou clean. And
immediately the leprosy de-
parted from him. 14 And he
charged him to tell no man:
but, go, and shew thyself to the
priest, and offer for thy cleans-
ing, according as Moses com-
manded, for a testimony unto
them. 15 But so much the
more went there a fame abroad
of him, and great multitudes
came together to hear, and to
be healed by him of their infir-
mities. 16 And he withdrew
himself into the wilderness, and
prayed.

17 And it came to pass on a
certain day, as he was teaching,
that there were Pharisees and
doctors of the law sitting by,
which were come out of every
town of Galilee, and Judæa,
and Jerusalem: and the power
of the Lord was *present* to heal
them. 18 And behold, men
brought in a bed a man which
was taken with a palsy: and
they sought means to bring him
in, and to lay him before him.
19 And when they could not
find by what way they might
bring him in, because of the
multitude, they went upon the
housetop, and let him down
through the tiling with his

9 Θάμβος γὰρ περιέσχεν αὐτὸν καὶ
πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ
τῶν ἰχθύων ᾗ συνέλαβον· 10 ὁμοίως
δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζε-
βεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι.
καὶ εἶπε πρὸς τὸν Σίμωνα ὁ Ἰησοῦς· Μὴ
φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ
ζωγρῶν. 11 Καὶ καταγαγόντες τὰ πλοῖα
ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, ἠκολού-
θησαν αὐτῷ.

12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν
μιᾷ τῶν πόλεων, καὶ ἰδού, ἀνὴρ πλήρης
λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν
ἐπὶ πρόσωπον, ἐδεήθη αὐτοῦ, λέγων·
Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι.
13 Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ,
εἰπών· Θέλω, καθαρίσθητι. Καὶ εὐθέως
ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. 14 καὶ
αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν·
ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ,
καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ
σου, καθὼς προσέταξε Μωσῆς, εἰς μαρ-
τύριον αὐτοῖς. 15 Διήρχετο δὲ μᾶλλον
ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο
ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι
[a] ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν·
16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις,
καὶ προσευχόμενος.

17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν,
καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθή-
μενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἳ
ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς
Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσα-
λήμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι
αὐτούς. 18 καὶ ἰδού, ἄνδρες φέροντες
ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυ-
μένος. καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν
καὶ θεῖναι ἐνώπιον αὐτοῦ. 19 καὶ μὴ
εὑρόντες [b] ποίας εἰσενέγκωσιν αὐτὸν
διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα,
διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ

[a] ⇄ [b] Rec. δια ποιας.

κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ
Ἰησοῦ. 20 καὶ ἰδὼν τὴν πίστιν αὐτῶν,
εἶπεν [a] αὐτῷ·″ Ἄνθρωπε, ἀφέωνταί σοι
αἱ ἁμαρτίαι σου. 21 Καὶ ἤρξαντο δια-
λογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φα-
ρισαῖοι, λέγοντες· Τίς ἐστιν οὗτος ὃς
λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι
ἁμαρτίας, εἰ μὴ μόνος ὁ Θεός;

22 Ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς δια-
λογισμοὺς αὐτῶν ἀποκριθεὶς εἶπε πρὸς
αὐτούς· Τί διαλογίζεσθε ἐν ταῖς καρδίαις
ὑμῶν; 23 τί ἐστιν εὐκοπώτερον, εἰπεῖν·
Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν·
[b] Ἔγειρε″ καὶ περιπάτει; 24 ἵνα δὲ εἰδῆτε
ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου
ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, (εἶπε τῷ
[c] παραλελυμένῳ·″) Σοὶ λέγω· [d] Ἔγειρε,″
καὶ ἄρας τὸ κλινίδιόν σου, πορεύου εἰς
τὸν οἶκόν σου. 25 Καὶ παραχρῆμα
ἀναστὰς ἐνώπιον αὐτῶν, ἄρας [e] ἐφ' ᾧ″
κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ,
δοξάζων τὸν Θεόν. 26 καὶ ἔκστασις
ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν Θεὸν,
καὶ ἐπλήσθησαν φόβου, λέγοντες· Ὅτι
εἴδομεν παράδοξα σήμερον.

27 Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεά-
σατο τελώνην, ὀνόματι Λευΐν, καθήμενον
ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ· Ἀκο-
λούθει μοι. 28 Καὶ καταλιπὼν ἅπαντα,
ἀναστὰς ἠκολούθησεν αὐτῷ. 29 καὶ
ἐποίησε δοχὴν μεγάλην [f] Λευΐς αὐτῷ
ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελω-
νῶν πολὺς καὶ ἄλλων, οἳ ἦσαν μετ'
αὐτῶν κατακείμενοι. 30 καὶ ἐγόγγυζον
οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι
πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες·
Διατί [g] μετὰ τῶν τελωνῶν″ καὶ ἁμαρτω-
λῶν ἐσθίετε καὶ πίνετε; 31 Καὶ ἀπο-
κριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτούς· Οὐ
χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ,
ἀλλ' οἱ κακῶς ἔχοντες. 32 οὐκ ἐλήλυθα

couch, into the midst before
Jesus. 20 And when he saw
their faith, he said unto him,
Man, thy sins are forgiven thee.
21 And the scribes and the Pha-
risees began to reason, saying,
Who is this which speaketh
blasphemies? who can forgive
sins, but God alone?

22 But when Jesus perceived
their thoughts, he answering,
said unto them, What reason
ye in your hearts? 23 Whe-
ther is easier to say, Thy sins
be forgiven thee: or to say,
Rise up and walk? 24 But that
ye may know that the Son of
man hath power upon earth to
forgive sins (he said unto the
sick of the palsy,) I say unto
thee, Arise, and take up thy
couch, and go into thine house.
25 And immediately he rose up
before them, and took up that
whereon he lay, and departed
to his own house, glorifying
God. 26 And they were all
amazed, and they glorified God,
and were filled with fear, say-
ing, We have seen strange
things to day.

27 And after these things he
went forth, and saw a publican,
named Levi, sitting at the re-
ceipt of custom: and he said
unto him, Follow me. 28 And
he left all, rose up, and follow-
ed him. 29 And Levi made
him a great feast in his own
house: and there was a great
company of publicans, and of
others that sat down with them.
30 But their scribes and Pha-
risees murmured against his
disciples, saying, Why do ye
eat and drink with publicans
and sinners? 31 And Jesus an-
swering, said unto them, They
that are whole need not a phy-
sician: but they that are sick.
32 I came not to call the

[a] Gb. om. [b] Rec. Εγειραι. [c] ∾ παραλυτικῳ. [d] Rec. Εγειραι. [e] ∾ εφ' ο. [f] Rec. add ο
[g] Rec. ∾ μετα τελωνων.

righteous, but sinners to repentance.

[33] And they said unto him,
Why do the disciples of John
fast often, and make prayers,
and likewise the disciples of
the Pharisees: but thine eat
and drink? [34] And he said
unto them, Can ye make the
children of the bridechamber
fast, while the bridegroom is
with them? [35] But the days
will come, when the bridegroom
shall be taken away from them,
and then shall they fast in those
days.

[36] And he spake also a parable unto them, No man putteth a piece of a new garment
upon an old: if otherwise, then
both the new maketh a rent,
and the piece that was *taken*
out of the new, agreeth not
with the old. [37] And no man
putteth new wine into old bottles: else the new wine will
burst the bottles, and be spilled,
and the bottles shall perish.
[38] But new wine must be put
into new bottles, and both are
preserved. [39] No man also
having drunk old wine, straightway desireth new: for he saith,
The old is better.

6. And it came to pass on
the second sabbath after the
first, that he went through the
corn fields: and his disciples
plucked the ears of corn, and
did eat, rubbing them in their
hands. [2] And certain of the
Pharisees said unto them, Why
do ye that which is not lawful
to do on the sabbath days?
[3] And Jesus answering them,
said, Have ye not read so much
as this what David did, when
himself was an hungred, and
they which were with him:
[4] how he went into the house
of God, and did take and eat
the shewbread, and gave also
to them that were with him,
which it is not lawful to eat but

καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

[33] Οἱ δὲ εἶπον πρὸς αὐτόν· Διατί οἱ
μαθηταὶ Ἰωάννου νηστεύουσι πυκνὰ, καὶ
δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν
Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσι καὶ πίνουσιν; [34] Ὁ δὲ εἶπε πρὸς αὐτούς·
Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος,
ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, ποιῆσαι
νηστεύειν; [35] ἐλεύσονται δὲ ἡμέραι,
καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος,
τότε νηστεύσουσιν ἐν ἐκείναις ταῖς
ἡμέραις.

[36] "Ἔλεγε δὲ καὶ παραβολὴν πρὸς αὐτούς· "Ὅτι οὐδεὶς ἐπίβλημα [a] ἱματίου
καινοῦ" ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν·
εἰ δὲ μήγε, καὶ τὸ καινὸν σχίζει, καὶ τῷ
παλαιῷ οὐ συμφωνεῖ [b] ἐπίβλημα" τὸ
ἀπὸ τοῦ καινοῦ. [37] καὶ οὐδεὶς βάλλει
οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ
μήγε, ῥήξει ὁ νέος οἶνος τοὺς ἀσκοὺς,
καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ
ἀπολοῦνται· [38] ἀλλὰ οἶνον νέον εἰς
ἀσκοὺς καινοὺς βλητέον, [c] καὶ ἀμφότεροι
συντηροῦνται." [39] καὶ οὐδεὶς πιὼν παλαιὸν εὐθέως θέλει νέον· λέγει γάρ· Ὁ
παλαιὸς χρηστότερός ἐστιν.

6. Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν
σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ
τοὺς στάχυας, καὶ ἤσθιον, ψώχοντες
ταῖς χερσί. [2] τινὲς δὲ τῶν Φαρισαίων
εἶπον [d] αὐτοῖς·" Τί ποιεῖτε ὃ οὐκ ἔξεστι
ποιεῖν ἐν τοῖς σάββασι; [3] Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς·
Οὐδὲ τοῦτο ἀνέγνωτε, ὃ ἐποίησε Δαυϊδ,
ὁπότε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ
ὄντες; [4] ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ
Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως
[e] ἔλαβε, καὶ" ἔφαγε, καὶ ἔδωκε καὶ τοῖς
μετ' αὐτοῦ, οὓς οὐκ ἔξεστι φαγεῖν εἰ

a ∿ απο ιματιου καινου σχισας. b ⇉ c → d → e →

μὴ μόνους τοὺς ἱερεῖς; [5] Καὶ ἔλεγεν
αὐτοῖς· "Ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ
ἀνθρώπου καὶ τοῦ σαββάτου.
[6] Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ
εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ
διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ
χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. [7] [a] παρε-
τήρουν δὲ" οἱ γραμματεῖς καὶ οἱ Φα-
ρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει·
ἵνα εὕρωσι κατηγορίαν αὐτοῦ. [8] αὐτὸς
δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, καὶ
εἶπε [b] τῷ ἀνθρώπῳ" τῷ ξηρὰν ἔχοντι
τὴν χεῖρα· [c] "Ἔγειραι," καὶ στῆθι εἰς τὸ
μέσον. Ὁ δὲ ἀναστὰς ἔστη. [9] εἶπεν
οὖν ὁ Ἰησοῦς πρὸς αὐτούς· Ἐπερωτήσω
[d] ὑμᾶς· τί ἔξεστι" τοῖς σάββασιν,
ἀγαθοποιῆσαι ἢ κακοποιῆσαι; ψυχὴν
σῶσαι ἢ [e] ἀποκτεῖναι;" [10] Καὶ περιβλε-
ψάμενος πάντας αὐτοὺς, εἶπεν [f] αὐτῷ·"
Ἔκτεινον τὴν χεῖρά σου. Ὁ δὲ [g] ἐποίησεν
οὕτω." καὶ [h] ἀποκατεστάθη" ἡ [i] χεὶρ αὐ-
τοῦ ὡς ἡ ἄλλη." [11] αὐτοὶ δὲ ἐπλήσθησαν
ἀνοίας· καὶ διελάλουν πρὸς ἀλλήλους,
τί ἂν ποιήσειαν τῷ Ἰησοῦ.
[12] Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις,
[k] ἐξῆλθεν" εἰς τὸ ὄρος προσεύξασθαι·
καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ
τοῦ Θεοῦ· [13] καὶ ὅτε ἐγένετο ἡμέρα,
προσεφώνησε τοὺς μαθητὰς αὐτοῦ· καὶ
ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ
ἀποστόλους ὠνόμασε· [14] Σίμωνα ὃν
καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν
ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην,
Φίλιππον καὶ Βαρθολομαῖον, [15] Ματ-
θαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ
Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον
Ζηλωτὴν, [16] Ἰούδαν Ἰακώβου, καὶ Ἰούδαν
Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης·
[17] καὶ καταβὰς μετ' αὐτῶν, ἔστη ἐπὶ
τόπου πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ,

for the priests alone? [5] And
he said unto them, That the
Son of man is Lord also of the
sabbath.
[6] And it came to pass also
on another sabbath, that he
entered into the synagogue, and
taught: and there was a man
whose right hand was withered.
[7] And the scribes and Pharisees
watched him, whether he would
heal on the sabbath day: that
they might find an accusation
against him. [8] But he knew
their thoughts, and said to the
man which had the withered
hand, Rise up, and stand forth
in the midst. And he arose,
and stood forth. [9] Then said
Jesus unto them, I will ask you
one thing, Is it lawful on the
sabbath days to do good, or to
do evil? to save life, or to de-
stroy it? [10] And looking round
about upon them all, he said
unto the man, Stretch forth thy
hand. And he did so: and his
hand was restored whole as the
other. [11] And they were filled
with madness, and communed
one with another what they
might do to Jesus.
[12] And it came to pass in those
days, that he went out into a
mountain to pray, and con-
tinued all night in prayer to
God. [13] And when it was day,
he called unto him his disciples:
and of them he chose twelve;
whom also he named apostles:
[14] Simon, (whom he also named
Peter,) and Andrew his brother:
James and John, Philip and
Bartholomew, [15] Matthew and
Thomas, James the son of Al-
phæus, and Simon, called Ze-
lotes, [16] and Judas *the brother*
of James, and Judas Iscariot,
which also was the traitor.
[17] And he came down with
them, and stood in the plain,
and the company of his

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[a] ∾ —. Rec. & Gb. παρετηρουν δε αυτον. ∾ παρετηρουντο δε αυτον. [b] ∾ τῳ ανδρι. [c] Gb. Εγειρε.
[d] Elz. ∾ υμας τι· Εξεστι. [e] Rec. ∾ απολεσαι. [f] Rec. ∾ τῳ ανθρωπῳ. [g] Gb. εποιησε. ∾ εξετεινε.
[h] Gb. απεκατεσταθη. [i] Rec. χειρ αυτου υγιης ως η αλλη. ∾ χειρ αυτου. [k] ∾ εξελθειν αυτον.

disciples, and a great multitude
of people, out of all Judæa and
Jerusalem, and from the sea
coast of Tyre and Sidon, which
came to hear him, and to be heal-
ed of their diseases, 18 and they
that were vexed with unclean
spirits: and they were healed.
19 And the whole multitude
sought to touch him: for there
went virtue out of him, and
healed them all.

20 And he lifted up his eyes
on his disciples, and said,
Blessed be ye poor: for your's
is the kingdom of God. 21 Bless-
ed are ye that hunger now: for
ye shall be filled. Blessed are
ye that weep now, for ye shall
laugh. 22 Blessed are ye when
men shall hate you, and when
they shall separate you *from
their company*, and shall re-
proach you, and cast out your
name as evil, for the Son of
man's sake. 23 Rejoice ye in
that day, and leap for joy: for
behold, your reward is great in
heaven for in the like manner
did their fathers unto the pro-
phets.

24 But woe unto you that
are rich: for ye have received
your consolation. 25 Woe unto
you that are full: for ye shall
hunger. Woe unto you that
laugh now: for ye shall mourn
and weep. 26 Woe unto you
when all men shall speak well
of you: for so did their fathers
to the false prophets.

27 But I say unto you which
hear, Love your enemies, do
good to them which hate you,
28 bless them that curse you,
and pray for them which de-
spitefully use you. 29 And
unto him that smiteth thee on
the *one* cheek, offer also the
other: and him that taketh
away thy cloke, forbid not to
take thy coat also. 30 Give to

καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης
τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ τῆς
παραλίου Τύρου καὶ Σιδῶνος, οἳ ἦλθον
ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν
νόσων αὐτῶν, 18 καὶ οἱ [a] ὀχλούμενοι"
[b] ἀπὸ" πνευμάτων ἀκαθάρτων, καὶ ἐθε-
ραπεύοντο. 19 καὶ πᾶς ὁ ὄχλος ἐζήτει
ἅπτεσθαι αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ
ἐξήρχετο, καὶ ἰᾶτο πάντας.

20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς
αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγε·
Μακάριοι οἱ πτωχοὶ, ὅτι ὑμετέρα ἐστὶν
ἡ βασιλεία τοῦ Θεοῦ. 21 μακάριοι οἱ
πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μα-
κάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.
22 μακάριοί ἐστε, ὅταν μισήσωσιν ὑμᾶς
οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς,
καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα
ὑμῶν ὡς πονηρὸν, ἕνεκα τοῦ υἱοῦ τοῦ
ἀνθρώπου. 23 [c] χάρητε" ἐν ἐκείνῃ τῇ
ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γὰρ, ὁ
μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ
[d] ταῦτα" γὰρ ἐποίουν τοῖς προφήταις οἱ
πατέρες αὐτῶν.

24 Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι
ἀπέχετε τὴν παράκλησιν ὑμῶν. 25 οὐαὶ
ὑμῖν, οἱ ἐμπεπλησμένοι, ὅτι πεινάσετε.
οὐαὶ [e] ὑμῖν," οἱ γελῶντες νῦν, ὅτι πενθή-
σετε καὶ κλαύσετε. 26 οὐαὶ [f]", ὅταν καλῶς
ὑμᾶς εἴπωσιν [g]" οἱ ἄνθρωποι· κατὰ [h] ταῦ-
τα" γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ
πατέρες αὐτῶν.

27 Ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν,
Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς
ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, 28 εὐλογεῖτε
τοὺς καταρωμένους [i] ὑμᾶς," [k]" προσεύ-
χεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς.
29 τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα, πάρ-
εχε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἴροντός
σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κω-
λύσῃς. 30 παντὶ δὲ τῷ αἰτοῦντί σε,

a ~ ενοχλουμενοι. b Rec. υπο. c Rec. χαιρετε. d ~ ταὐτά. e → f Rec. add υμιν.
g Rec. add παντες. h ~ ταὐτά. i Rec. υμιν. k Rec. add και.

δίδου· καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ, μὴ
ἀπαίτει. 31 καὶ καθὼς θέλετε ἵνα ποιῶ-
σιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε
αὐτοῖς ὁμοίως. 32 καὶ εἰ ἀγαπᾶτε τοὺς
ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί;
καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας
αὐτοὺς ἀγαπῶσι. 33 καὶ ἐὰν ἀγαθοποιῆτε
τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν
χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ
αὐτὸ ποιοῦσι. 34 καὶ ἐὰν [a] δανείζητε"
παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν
χάρις ἐστί; καὶ γὰρ [b] οἱ" ἁμαρτωλοὶ
ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσι
τὰ ἴσα. 35 πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς
ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανείζετε
μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς
ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ [c] " ὑψίστου·
ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχα-
ρίστους καὶ πονηρούς. 36 γίνεσθε [d] οὖν"
οἰκτίρμονες, καθὼς καὶ ὁ πατὴρ ὑμῶν
οἰκτίρμων ἐστί.

every man that asketh of thee,
and of him that taketh away
thy goods, ask them not again.
31 And as ye would that men
should do to you, do ye also to
them likewise. 32 For if ye
love them which love you, what
thank have ye? for sinners also
love those that love them.
33 And if ye do good to them
which do good to you, What
thank have ye? for sinners also
do even the same. 34 And if
ye lend to them of whom ye
hope to receive, What thank
have ye? for sinners also lend
to sinners, to receive as much
again. 35 But love ye your
enemies, and do good, and lend,
hoping for nothing again: and
your reward shall be great, and
ye shall be the children of the
Highest: for he is kind unto
the unthankful, and to the evil.
36 Be ye therefore merciful, as
your Father also is merciful.

37 Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε.
μὴ καταδικάζετε, καὶ οὐ μὴ καταδικα-
σθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε.
38 δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον
καλὸν, πεπιεσμένον καὶ σεσαλευμένον
καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν
κόλπον ὑμῶν. τῷ γὰρ αὐτῷ μέτρῳ ᾧ
μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.

39 Εἶπε δὲ παραβολὴν αὐτοῖς· Μήτι
δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ
ἀμφότεροι εἰς βόθυνον πεσοῦνται; 40 οὐκ
ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐ-
τοῦ· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ
διδάσκαλος αὐτοῦ.

37 Judge not, and ye shall
not be judged: condemn not,
and ye shall not be condemned:
forgive, and ye shall be for-
given. 38 Give, and it shall be
given unto you, good measure,
pressed down, and shaken to-
gether, and running over, shall
men give into your bosom: for
with the same measure that ye
mete withal, it shall be mea-
sured to you again.
39 And he spake a parable
unto them, Can the blind lead
the blind? shall they not both
fall into the ditch? 40 The
disciple is not above his master:
but every one [*] that is perfect
shall be as his master.

41 Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ
ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δο-
κὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατα-
νοεῖς; 42 ἢ πῶς δύνασαι λέγειν τῷ
ἀδελφῷ σου· Ἀδελφὲ, ἄφες ἐκβάλω τὸ
κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου· αὐτὸς

41 And why beholdest thou
the mote that is in thy brother's
eye, but perceivest not the
beam that is in thine own eye?
42 either how canst thou say
to thy brother, Brother, let me
pull out the mote that is in thine
eye: when thou thyself beholdest

a δανίζετε. b ⇄ c Rec. add τοῦ. d ⇉ * *Or, shall be perfected as his master.*

not the beam that is in thine
own eye? Thou hypocrite, cast
out first the beam out of thine
own eye, and then shalt thou
see clearly to pull out the mote
that is in thy brother's eye.
43 For a good tree bringeth not
forth corrupt fruit: neither doth
a corrupt tree bring forth good
fruit. 44 For every tree is
known by his own fruit: for of
thorns men do not gather figs,
nor of a bramble bush gather
they grapes. 45 A good man out
of the good treasure of his
heart, bringeth forth that which
is good: and an evil man out
of the evil treasure of his heart,
bringeth forth that which is
evil: for of the abundance of
the heart, his mouth speaketh.

46 And why call ye me Lord,
Lord, and do not the things
which I say? 47 Whosoever
cometh to me, and heareth my
sayings, and doeth them, I will
shew you to whom he is like.
48 He is like a man which built
an house, and digged deep, and
laid the foundation on a rock.
And when the flood arose, the
stream beat vehemently upon
that house, and could not shake
it: for it was founded upon a
rock. 49 But he that heareth,
and doeth not, is like a man
that without a foundation built
an house upon the earth: against
which the stream did beat vehemently,
and immediately it
fell, and the ruin of that house
was great.

7. Now when he had ended
all his sayings in the audience
of the people, he entered into
Capernaum. 2 And a certain
centurion's servant, who was
dear unto him, was sick and
ready to die. 3 And when he
heard of Jesus, he sent unto
him the elders of the Jews,
beseeching him that he would
come and heal his servant.

τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων;
ὑποκριτὰ, ἔκβαλε πρῶτον τὴν
δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε
διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν
τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου. 43 οὐ
γάρ ἐστι δένδρον καλὸν ποιοῦν καρπὸν
σαπρόν· οὐδὲ δένδρον σαπρὸν, ποιοῦν
καρπὸν καλόν. 44 ἕκαστον γὰρ δένδρον
ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ
ἐξ ἀκανθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ
βάτου τρυγῶσι σταφυλήν. 45 ὁ ἀγαθὸς
ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς
καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ
ὁ πονηρὸς [a] ἄνθρωπος" ἐκ τοῦ πονηροῦ
[b] θησαυροῦ τῆς καρδίας αὐτοῦ" προφέρει
τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύματος
τῆς καρδίας λαλεῖ τὸ στόμα [c] αὐτοῦ."
46 Τί δέ με καλεῖτε, Κύριε, κύριε, καὶ
οὐ ποιεῖτε ἃ λέγω; 47 πᾶς ὁ ἐρχόμενος
πρός με καὶ ἀκούων μου τῶν λόγων καὶ
ποιῶν αὐτοὺς, ὑποδείξω ὑμῖν τίνι ἐστὶν
ὅμοιος. 48 ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι
οἰκίαν, ὃς ἔσκαψε καὶ ἐβάθυνε,
καὶ ἔθηκε θεμέλιον ἐπὶ τὴν πέτραν·
πλημμύρας δὲ γενομένης, προσέῤῥηξεν
ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε
σαλεῦσαι αὐτήν· τεθεμελίωτο γὰρ ἐπὶ
τὴν πέτραν. 49 ὁ δὲ ἀκούσας καὶ μὴ
ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι
οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου·
ᾗ προσέῤῥηξεν ὁ ποταμὸς, καὶ
εὐθέως ἔπεσε, καὶ ἐγένετο τὸ ῥῆγμα τῆς
οἰκίας ἐκείνης μέγα.

7. Ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα
αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ εἰσῆλθεν
εἰς Καπερναούμ. 2 ἑκατοντάρχου
δέ τινος δοῦλος κακῶς ἔχων ἤμελλε
τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. 3 ἀκούσας
δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλε πρὸς αὐτὸν
πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν
αὐτὸν, ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον

a ⇉ b ⇉ c →

αὐτοῦ. [4] οἱ δὲ παραγενόμενοι πρὸς τὸν
Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως,
λέγοντες· Ὅτι ἄξιός ἐστιν ᾧ παρέξει
τοῦτο· [5] ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ
τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν.
[6] Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς.

Ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος
ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν ὁ
ἑκατόνταρχος φίλους, λέγων αὐτῷ· Κύ-
ριε, μὴ σκύλλου· οὐ γάρ εἰμι ἱκανὸς ἵνα
ὑπὸ τὴν στέγην μου εἰσέλθῃς· [7] διὸ οὐδὲ
ἐμαυτὸν ἠξίωσα πρός σε ἐλθεῖν· ἀλλὰ
εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.
[8] καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξου-
σίαν τασσόμενος, ἔχων ὑπ᾽ ἐμαυτὸν
στρατιώτας, καὶ λέγω τούτῳ· Πορεύθητι,
καὶ πορεύεται· καὶ ἄλλῳ· Ἔρχου, καὶ
ἔρχεται· καὶ τῷ δούλῳ μου· Ποίησον
τοῦτο, καὶ ποιεῖ. [9] Ἀκούσας δὲ ταῦτα
ὁ Ἰησοῦς ἐθαύμασεν αὐτόν· καὶ στρα-
φεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε·
Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην
πίστιν εὗρον. [10] Καὶ ὑποστρέψαντες
οἱ πεμφθέντες εἰς τὸν οἶκον εὗρον τὸν
ἀσθενοῦντα δοῦλον ὑγιαίνοντα.

[11] Καὶ ἐγένετο ἐν [a] τῇ ἑξῆς," ἐπορεύετο
εἰς πόλιν καλουμένην Ναΐν· καὶ συνεπο-
ρεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ [b] ἱκανοὶ"
καὶ ὄχλος πολύς. [12] ὡς δὲ ἤγγισε τῇ
πύλῃ τῆς πόλεως, καὶ ἰδού, ἐξεκομίζετο
τεθνηκώς, υἱὸς μονογενὴς τῇ μητρὶ αὐτοῦ,
καὶ αὕτη [c]" χήρα· καὶ ὄχλος τῆς πόλεως
ἱκανὸς [d] ἦν" σὺν αὐτῇ. [13] καὶ ἰδὼν αὐτὴν
ὁ Κύριος ἐσπλαγχνίσθη ἐπ᾽ αὐτῇ, καὶ
εἶπεν αὐτῇ· Μὴ κλαῖε. [14] Καὶ προσελ-
θὼν ἥψατο τῆς σοροῦ· οἱ δὲ βαστάζοντες
ἔστησαν· καὶ εἶπε· Νεανίσκε, σοὶ λέγω,
ἐγέρθητι. [15] Καὶ ἀνεκάθισεν ὁ νεκρός,
καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ
μητρὶ αὐτοῦ. [16] ἔλαβε δὲ φόβος [e] πάντας,"
καὶ ἐδόξαζον τὸν Θεόν, λέγοντες· Ὅτι

[4] And when they came to Je-
sus, they besought him instant-
ly, saying, that he was worthy
for whom he should do this.
[5] For he loveth our nation, and
he hath built us a synagogue.
[6] Then Jesus went with them.

And when he was now not far
from the house, the centurion
sent friends to him, saying unto
him, Lord, trouble not thyself:
for I am not worthy that thou
shouldest enter under my roof.
[7] Wherefore neither thought I
myself worthy to come unto
thee: but say in a word, and
my servant shall be healed.
[8] For I also am a man set under
authority, having under me
soldiers: and I say unto one,
Go, and he goeth: and to ano-
ther, Come, and he cometh:
and to my servant, Do this,
and he doeth it. [9] When Jesus
heard these things, he mar-
velled at him, and turned him
about, and said unto the people
that followed him, I say unto
you, I have not found so great
faith, no, not in Israel. [10] And
they that were sent, returning
to the house, found the servant
whole that had been sick.

[11] And it came to pass the
day after, that he went into a
city called Nain: and many of
his disciples went with him,
and much people. [12] Now when
he came nigh to the gate of the
city, behold, there was a dead
man carried out, the only son
of his mother, and she was a
widow: and much people of
the city was with her. [13] And
when the Lord saw her, he had
compassion on her, and said
unto her, Weep not. [14] And
he came and touched the [a] bier
(and they that bare him, stood
still.) And he said, Young man,
I say unto thee, Arise. [15] And
he that was dead, sat up, and
began to speak: and he de-
livered him to his mother.
[16] And there came a fear on
all, and they glorified God,

[a] ~ τῃ ἑξης. [b] → [c] St. add ἦν. [d] St. & Bz om. ⇄ [e] Rec. ἅπαντα; [a] Or, coffin.

saying, that a great prophet is
risen up among us, and that
God hath visited his people.
17 And this rumour of him
went forth throughout all Judæa,
and throughout all the
region round about.

18 And the disciples of John
shewed him of all these things.
19 And John calling unto him
two of his disciples, sent them
to Jesus, saying, Art thou he
that should come, or look we
for another? 20 When the men
were come unto him, they said,
John Baptist hath sent us unto
thee, saying, Art thou he that
should come, or look we for
another? 21 And in that same
hour he cured many of their
infirmities and plagues, and of
evil spirits, and unto many that
were blind, he gave sight.
22 Then Jesus answering, said
unto them, Go your way, and
tell John what things ye have
seen and heard, how that the
blind see, the lame walk, the
lepers are cleansed, the deaf
hear, the dead are raised, to
the poor the gospel is preached.
23 And blessed is he whosoever
shall not be offended in me.

24 And when the messengers
of John were departed, he began
to speak unto the people
concerning John: What went
ye out into the wilderness for
to see? A reed shaken with
the wind? 25 But what went
ye out for to see? A man
clothed in soft raiment? Behold,
they which are gorgeously
apparelled, and live delicately,
are in kings' courts. 26 But
what went ye out for to see?
A prophet? Yea, I say unto
you, and much more than a
prophet.

27 This is he of whom it is
written, Behold, I send my
messenger before thy face,
which shall prepare thy way
before thee. 28 For I say unto
you, among those that are born

προφήτης μέγας ἐγήγερται ἐν ἡμῖν· καί·
Ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ.
17 Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ
Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ
περιχώρῳ.

18 Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ
αὐτοῦ περὶ πάντων τούτων. 19 καὶ προσκαλεσάμενος
δύο τινὰς τῶν μαθητῶν
αὐτοῦ ὁ Ἰωάννης ἔπεμψε πρὸς τὸν Ἰησοῦν,
λέγων· Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον
προσδοκῶμεν; 20 Παραγενόμενοι δὲ πρὸς
αὐτὸν οἱ ἄνδρες εἶπον· Ἰωάννης ὁ βαπτιστὴς
ἀπέσταλκεν ἡμᾶς πρός σε, λέγων·
Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;
21 Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε
πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ
πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς
ἐχαρίσατο [a] τὸ" βλέπειν. 22 καὶ
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες
ἀπαγγείλατε Ἰωάννῃ ἃ εἴδετε
καὶ ἠκούσατε· ὅτι τυφλοὶ ἀναβλέπουσι,
χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται,
κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται,
πτωχοὶ εὐαγγελίζονται· 23 καὶ μακάριός
ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου,
ἤρξατο λέγειν πρὸς τοὺς ὄχλους
περὶ Ἰωάννου· Τί [b] ἐξεληλύθατε" εἰς τὴν
ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου
σαλευόμενον; 25 ἀλλὰ τί [b] ἐξεληλύθατε"
ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις
ἠμφιεσμένον; ἰδού, οἱ ἐν ἱματισμῷ ἐνδόξῳ
καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς
βασιλείοις εἰσίν. 26 ἀλλὰ τί [b] ἐξεληλύθατε"
ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν,
καὶ περισσότερον προφήτου.

27 Οὗτός ἐστι περὶ οὗ γέγραπται·
Ἰδού, ἐγὼ ἀποστέλλω τὸν ἄγγελόν
μου πρὸ προσώπου σου, ὃς κατασκευάσει
τὴν ὁδόν σου ἔμπροσθέν σου. 28 Λέγω
γὰρ ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν

a ⇉ b ter ~ ἐξήλθατε.

[a]προφήτης″ Ἰωάννου [b]τοῦ βαπτιστοῦ″
οὐδείς ἐστιν. ὁ δὲ μικρότερος ἐν τῇ βα-
σιλείᾳ τοῦ Θεοῦ μείζων αὐτοῦ ἐστι.
29 καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι
ἐδικαίωσαν τὸν Θεὸν βαπτισθέντες τὸ
βάπτισμα Ἰωάννου· 30 οἱ δὲ Φαρισαῖοι
καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέ-
τησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ᾽
αὐτοῦ. 31 [c]″τίνι οὖν ὁμοιώσω τοὺς ἀν-
θρώπους τῆς γενεᾶς ταύτης; καὶ τίνι
εἰσὶν ὅμοιοι; 32 ὅμοιοί εἰσι παιδίοις τοῖς
ἐν ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν
ἀλλήλοις, καὶ λέγουσιν· Ηὐλήσαμεν
ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν
ὑμῖν, καὶ οὐκ ἐκλαύσατε. 33 ἐλήλυθε γὰρ
Ἰωάννης ὁ βαπτιστὴς μήτε [d]ἄρτον″
ἐσθίων μήτε [e]οἶνον″ πίνων, καὶ λέγετε·
Δαιμόνιον ἔχει. 34 ἐλήλυθεν ὁ υἱὸς τοῦ
ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε·
Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης,
[f]φίλος τελωνῶν″ καὶ ἁμαρτωλῶν. 35 καὶ
ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς
[g]πάντων.″

36 Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων,
ἵνα φάγῃ μετ᾽ αὐτοῦ· καὶ εἰσελθὼν εἰς
τὴν οἰκίαν τοῦ Φαρισαίου ἀνεκλίθη.
37 Καὶ ἰδοὺ, γυνὴ ἐν τῇ πόλει, ἥτις
ἦν [h]ἁμαρτωλὸς, ἐπιγνοῦσα″ ὅτι ἀνάκει-
ται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα
ἀλάβαστρον μύρου, 38 καὶ στᾶσα [i]ὀπίσω
παρὰ τοὺς πόδας″ αὐτοῦ κλαίουσα, ἤρ-
ξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς
δάκρυσι, καὶ ταῖς θριξὶ τῆς κεφαλῆς
αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πό-
δας αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ. 39 ἰδὼν
δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν
ἐν ἑαυτῷ, λέγων· Οὗτος, εἰ ἦν προφήτης,
ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ,
ἥτις ἅπτεται αὐτοῦ· ὅτι ἁμαρτωλός
ἐστι.
40 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς

of women, there is not a greater
prophet than John the Baptist:
but he that is least in the king-
dom of God, is greater than he.
29 And all the people that
heard *him*, and the publicans,
justified God, being baptized
with the baptism of John.
30 But the Pharisees and law-
yers [α]rejected the counsel of
God [β]against themselves, be-
ing not baptized of him. 31 And
the Lord said, Whereunto then
shall I liken the men of this
generation? and to what are
they like? 32 They are like
unto children sitting in the
marketplace, and calling one
to another, and saying, We have
piped unto you, and ye have
not danced: we have mourned
to you, and ye have not wept.
33 For John the Baptist came,
neither eating bread, nor drink-
ing wine, and ye say, He hath
a devil. 34 The Son of man is
come, eating, and drinking, and
ye say, Behold a gluttonous
man, and a winebibber, a friend
of publicans and sinners. 35 But
wisdom is justified of all her
children.

36 And one of the Pharisees
desired him that he would eat
with him. And he went into
the Pharisee's house, and sat
down to meat. 37 And behold, a
woman in the city which was a
sinner, when she knew that Je-
sus sat at meat in the Phari-
see's house, brought an alabas-
ter box of ointment, 38 and
stood at his feet behind him,
weeping, and began to wash his
feet with tears, and did wipe
them with the hairs of her
head, and kissed his feet, and
anointed them with the oint-
ment. 39 Now when the Phari-
see which had bidden him, saw
it, he spake within himself, say-
ing, This man, if he were a
prophet, would have known
who, and what manner of wo-
man this is that toucheth him:
for she is a sinner.
40 And Jesus answering, said

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a → b → c Rec. add Ειπε δε ο Κυριος. d → e → f Rec. τελωνων φιλος. g → h ∾ αμαρτωλος· ητις επιγνουσα. i Rec. παρα τ. ποδ. αυτ. οπισω. α Or, frustrated. β Or, within themselves.

unto him, Simon, I have some-
what to say unto thee. And he
saith, Master, say on. [41] There
was a certain creditor, which
had two debtors: the one owed
five hundred pence, and the
other fifty. [42] And when they
had nothing to pay, he frankly
forgave them both. Tell me
therefore, which of them will
love him most? [43] Simon an-
swered, and said, I suppose,
that he to whom he forgave
most. And he said unto him,
Thou hast rightly judged.

[44] And he turned to the wo-
man, and said unto Simon,
Seest thou this woman? I en-
tered into thine house, thou
gavest me no water for my feet:
but she hath washed my feet
with tears, and wiped them with
the hairs of her head. [45] Thou
gavest me no kiss: but this wo-
man, since the time I came in,
[illegible] kiss my feet.
[46] Mine head with oil thou didst
not anoint: but this woman
hath anointed my feet with oint-
ment. [47] Wherefore, I say unto
thee, her sins, which are many,
are forgiven, for she loved much:
but to whom little is forgiven,
the same loveth little. [48] And
he said unto her, Thy sins are
forgiven. [49] And they that sat
at meat with him, began to say
within themselves, Who is this
that forgiveth sins also? [50] And
he said to the woman, Thy faith
hath saved thee, go in peace.

8. And it came to pass after-
ward, that he went throughout
every city and village preach-
ing, and shewing the glad tid-
ings of the kingdom of God:
and the twelve *were* with him,
[2] and certain women which had
been healed of evil spirits and
infirmities, Mary called Mag-
dalene out of whom went seven
devils, [3] and Joanna the wife of
Chuza, Herod's steward, and
Susanna, and many others
which ministered unto him of
their substance.

αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. Ὁ δέ
φησι· Διδάσκαλε, εἰπέ. [41] Δύο χρεω-
φειλέται ἦσαν δανειστῇ τινι· ὁ εἷς
ὤφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος
πεντήκοντα. [42] μὴ ἐχόντων [a] δὲ″ αὐτῶν
ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. τίς
οὖν αὐτῶν, [b] εἰπέ,″ πλεῖον αὐτὸν ἀγα-
πήσει; [43] Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν·
Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρί-
σατο. Ὁ δὲ εἶπεν αὐτῷ· Ὀρθῶς ἔκρινας.

[44] Καὶ στραφεὶς πρὸς τὴν γυναῖκα,
τῷ Σίμωνι ἔφη· Βλέπεις ταύτην τὴν
γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν,
ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας·
αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς
πόδας, καὶ ταῖς θριξὶ [c]″ αὐτῆς ἐξέμαξε.
[45] φίλημά μοι οὐκ ἔδωκας· αὕτη δέ, ἀφ᾽
ἧς [d] εἰσῆλθον,″ οὐ διέλιπε καταφιλοῦσά
μου τοὺς πόδας. [46] ἐλαίῳ τὴν κεφαλήν
μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψέ
[e] μου τοὺς πόδας.″ [47] οὗ χάριν, λέγω σοι,
ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί,
ὅτι ἠγάπησε πολύ· ᾧ δὲ ὀλίγον ἀφίεται,
ὀλίγον ἀγαπᾷ. [48] Εἶπε δὲ αὐτῇ· Ἀφέ-
ωνταί σου αἱ ἁμαρτίαι. [49] Καὶ ἤρξαντο
οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· Τίς
οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;
[50] Εἶπε δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις
σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

8. Καὶ ἐγένετο ἐν τῷ καθεξῆς, καὶ
αὐτὸς διώδευε κατὰ πόλιν καὶ κώμην,
κηρύσσων καὶ εὐαγγελιζόμενος τὴν βα-
σιλείαν τοῦ Θεοῦ· καὶ οἱ δώδεκα σὺν
αὐτῷ, [2] καὶ γυναῖκές τινες αἳ ἦσαν
τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν
καὶ ἀσθενειῶν· Μαρία ἡ καλουμένη Μαγ-
δαληνή, ἀφ᾽ ἧς δαιμόνια ἑπτὰ ἐξεληλύ-
θει, [3] καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρό-
που Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεραι
πολλαί, αἵτινες διηκόνουν [f] αὐτοῖς″ [g] ἀπὸ″
τῶν ὑπαρχόντων αὐταῖς.

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a ⇄ b → c Rec add της κεφαλης. d Bz. ∾ εισηλθεν. e → —. Gb. τους ποδας μου
f ∾ —. Rec. & Gb. αυτῳ. g ∾ εκ

[4] Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν
κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν,
εἶπε διὰ παραβολῆς· [5] Ἐξῆλθεν ὁ σπεί-
ρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ· καὶ
ἐν τῷ σπείρειν αὐτὸν, ὃ μὲν ἔπεσε παρὰ
τὴν ὁδὸν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ
τοῦ οὐρανοῦ κατέφαγεν αὐτό. [6] καὶ ἕτε-
ρον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν
ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἰκμάδα. [7] καὶ
ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν,
καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν
αὐτό· [8] καὶ ἕτερον ἔπεσεν [a] εἰς' τὴν γῆν
τὴν ἀγαθὴν, καὶ φυὲν ἐποίησε καρπὸν
ἑκατονταπλασίονα. Ταῦτα λέγων ἐφώνει·
Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

[9] Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐ-
τοῦ, [b] λέγοντες,' Τίς εἴη ἡ παραβολὴ
αὕτη; [10] Ὁ δὲ εἶπεν· Ὑμῖν δέδοται γνῶ-
ναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ·
τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέ-
ποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ
συνιῶσιν. [11] ἔστι δὲ αὕτη ἡ παραβολή·
ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ· [12] οἱ
δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες·
εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν
λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ
πιστεύσαντες σωθῶσιν. [13] οἱ δὲ ἐπὶ τῆς
πέτρας, οἳ ὅταν ἀκούσωσι, μετὰ χαρᾶς
δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ
ἔχουσιν, οἳ πρὸς καιρὸν πιστεύουσι, καὶ
ἐν καιρῷ πειρασμοῦ ἀφίστανται. [14] τὸ
δὲ εἰς τὰς ἀκάνθας πεσὸν, οὗτοί εἰσιν
οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ
πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι
συμπνίγονται, καὶ οὐ τελεσφοροῦσι.
[15] τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν
οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκού-
σαντες, τὸν λόγον κατέχουσι, καὶ καρ-
ποφοροῦσιν ἐν ὑπομονῇ.

[16] Οὐδεὶς δὲ λύχνον ἅψας καλύπτει
αὐτὸν σκεύει, ἢ ὑποκάτω κλίνης τίθησιν·

[4] And when much people
were gathered together, and
were come to him out of every
city, he spake by a parable: [5] A
sower went out to sow his seed:
and as he sowed, some fell by
the way side, and it was trodden
down, and the fowls of the air
devoured it. [6] And some fell
upon a rock, and as soon as it
was sprung up, it withered
away, because it lacked mois-
ture. [7] And some fell among
thorns, and the thorns sprang
up with it, and choked it. [8] And
other fell on good ground, and
sprang up, and bare fruit an
hundredfold. And when he
said these things, he cried, He
that hath ears to hear, let him
hear.

[9] And his disciples asked him,
saying, What might this para-
ble be? [10] And he said, Unto
you it is given to know the
mysteries of the kingdom of
God: but to others in parables,
that seeing, they might not see,
and hearing, they might not
understand. [11] Now the parable
is this: The seed is the word of
God. [12] Those by the way side,
are they that hear: then cometh
the devil, and taketh away the
word out of their hearts, lest
they should believe, and be
saved. [13] They on the rock,
are they which when they hear,
receive the word with joy; and
these have no root, which for a
while believe, and in time of
temptation fall away. [14] And
that which fell among thorns,
are they, which when they have
heard, go forth, and are choked
with cares and riches, and plea-
sures of *this* life, and bring no
fruit to perfection. [15] But that
on the good ground, are they,
which in an honest and good
heart having heard the word,
keep it, and bring forth fruit
with patience.

[16] No man when he hath
lighted a candle, covereth it
with a vessel, or putteth it un-
der a bed: but setteth it on a

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a Rec. ἐπί.   b →

righteous, but sinners to re-
pentance.

33 And they said unto him,
Why do the disciples of John
fast often, and make prayers,
and likewise the disciples of
the Pharisees: but thine eat
and drink? 34 And he said
unto them, Can ye make the
children of the bridechamber
fast, while the bridegroom is
with them? 35 But the days
will come, when the bridegroom
shall be taken away from them,
and then shall they fast in those
days.

36 And he spake also a pa-
rable unto them, No man put-
teth a piece of a new garment
upon an old: if otherwise, then
both the new maketh a rent,
and the piece that was *taken*
out of the new, agreeth not
with the old. 37 And no man
putteth new wine into old bot-
tles: else the new wine will
burst the bottles, and be spilled,
and the bottles shall perish.
38 But new wine must be put
into new bottles, and both are
preserved. 39 No man also
having drunk old wine, straight-
way desireth new: for he saith,
The old is better.

6. And it came to pass on
the second sabbath after the
first, that he went through the
corn fields: and his disciples
plucked the ears of corn, and
did eat, rubbing them in their
hands. 2 And certain of the
Pharisees said unto them, Why
do ye that which is not lawful
to do on the sabbath days?
3 And Jesus answering them,
said, Have ye not read so much
as this what David did, when
himself was an hungred, and
they which were with him:
4 how he went into the house
of God, and did take and eat
the shewbread, and gave also
to them that were with him,
which it is not lawful to eat but

καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς
μετάνοιαν.

33 Οἱ δὲ εἶπον πρὸς αὐτόν· Διατί οἱ
μαθηταὶ Ἰωάννου νηστεύουσι πυκνὰ, καὶ
δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν
Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσι καὶ πί-
νουσιν; 34 Ὁ δὲ εἶπε πρὸς αὐτούς·
Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος,
ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, ποιῆσαι
νηστεύειν; 35 ἐλεύσονται δὲ ἡμέραι,
καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος,
τότε νηστεύσουσιν ἐν ἐκείναις ταῖς
ἡμέραις.

36 "Ελεγε δὲ καὶ παραβολὴν πρὸς αὐ-
τούς· "Οτι οὐδεὶς ἐπίβλημα [a] ἱματίου
καινοῦ" ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν·
εἰ δὲ μήγε, καὶ τὸ καινὸν σχίζει, καὶ τῷ
παλαιῷ οὐ συμφωνεῖ [b] ἐπίβλημα" τὸ
ἀπὸ τοῦ καινοῦ. 37 καὶ οὐδεὶς βάλλει
οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ
μήγε, ῥήξει ὁ νέος οἶνος τοὺς ἀσκοὺς,
καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ
ἀπολοῦνται· 38 ἀλλὰ οἶνον νέον εἰς
ἀσκοὺς καινοὺς βλητέον, [c] καὶ ἀμφότεροι
συντηροῦνται." 39 καὶ οὐδεὶς πιὼν πα-
λαιὸν εὐθέως θέλει νέον· λέγει γάρ· Ὁ
παλαιὸς χρηστότερός ἐστιν.

6. Ἐγένετο δὲ ἐν σαββάτῳ δευτερο-
πρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν
σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ
τοὺς στάχυας, καὶ ἤσθιον, ψώχοντες
ταῖς χερσί. 2 τινὲς δὲ τῶν Φαρισαίων
εἶπον [d] αὐτοῖς·" Τί ποιεῖτε ὃ οὐκ ἔξεστι
ποιεῖν ἐν τοῖς σάββασι; 3 Καὶ ἀπο-
κριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς·
Οὐδὲ τοῦτο ἀνέγνωτε, ὃ ἐποίησε Δαυὶδ,
ὁπότε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ
ὄντες; 4 ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ
Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως
[e] ἔλαβε, καὶ" ἔφαγε, καὶ ἔδωκε καὶ τοῖς
μετ' αὐτοῦ, οὓς οὐκ ἔξεστι φαγεῖν εἰ

a ↷ απο ιματιου καινου σχισας. b ⇉ c → d → e →

μὴ μόνους τοὺς ἱερεῖς; 5 Καὶ ἔλεγεν
αὐτοῖς· Ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ
ἀνθρώπου καὶ τοῦ σαββάτου.

6 Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ
εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ
διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ
χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. 7 [a] παρε-
τήρουν δὲ" οἱ γραμματεῖς καὶ οἱ Φα-
ρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει·
ἵνα εὕρωσι κατηγορίαν αὐτοῦ. 8 αὐτὸς
δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, καὶ
εἶπε [b] τῷ ἀνθρώπῳ" τῷ ξηρὰν ἔχοντι
τὴν χεῖρα· [c] "Ἔγειραι," καὶ στῆθι εἰς τὸ
μέσον. Ὁ δὲ ἀναστὰς ἔστη. 9 εἶπεν
οὖν ὁ Ἰησοῦς πρὸς αὐτούς· Ἐπερωτήσω
[d] ὑμᾶς· τί ἔξεστι" τοῖς σάββασιν,
ἀγαθοποιῆσαι ἢ κακοποιῆσαι; ψυχὴν
σῶσαι ἢ [e] ἀποκτεῖναι;" 10 Καὶ περιβλε-
ψάμενος πάντας αὐτούς, εἶπεν [f] αὐτῷ·"
"Ἔκτεινον τὴν χεῖρά σου. Ὁ δὲ [g] ἐποίησεν
οὕτω." καὶ [h] ἀποκατεστάθη" ἡ [i] χεὶρ αὐ-
τοῦ ὡς ἡ ἄλλη." 11 αὐτοὶ δὲ ἐπλήσθησαν
ἀνοίας· καὶ διελάλουν πρὸς ἀλλήλους,
τί ἂν ποιήσειαν τῷ Ἰησοῦ.

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις,
[k] ἐξῆλθεν" εἰς τὸ ὄρος προσεύξασθαι·
καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ
τοῦ Θεοῦ· 13 καὶ ὅτε ἐγένετο ἡμέρα,
προσεφώνησε τοὺς μαθητὰς αὐτοῦ· καὶ
ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ
ἀποστόλους ὠνόμασε· 14 Σίμωνα ὃν
καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν
ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην,
Φίλιππον καὶ Βαρθολομαῖον, 15 Ματ-
θαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ
Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον
Ζηλωτήν, 16 Ἰούδαν Ἰακώβου, καὶ Ἰούδαν
Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης·
17 καὶ καταβὰς μετ' αὐτῶν, ἔστη ἐπὶ
τόπου πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ,

for the priests alone? 5 And
he said unto them, That the
Son of man is Lord also of the
sabbath.

6 And it came to pass also
on another sabbath, that he
entered into the synagogue, and
taught: and there was a man
whose right hand was withered.
7 And the scribes and Pharisees
watched him, whether he would
heal on the sabbath day: that
they might find an accusation
against him. 8 But he knew
their thoughts, and said to the
man which had the withered
hand, Rise up, and stand forth
in the midst. And he arose,
and stood forth. 9 Then said
Jesus unto them, I will ask you
one thing, Is it lawful on the
sabbath days to do good, or to
do evil? to save life, or to de-
stroy it? 10 And looking round
about upon them all, he said
unto the man, Stretch forth thy
hand. And he did so: and his
hand was restored whole as the
other. 11 And they were filled
with madness, and communed
one with another what they
might do to Jesus.

12 And it came to pass in those
days, that he went out into a
mountain to pray, and con-
tinued all night in prayer to
God. 13 And when it was day,
he called unto him his disciples:
and of them he chose twelve;
whom also he named apostles:
14 Simon, (whom he also named
Peter,) and Andrew his brother:
James and John, Philip and
Bartholomew, 15 Matthew and
Thomas, James the son of Al-
phæus, and Simon, called Ze-
lotes, 16 and Judas *the brother*
of James, and Judas Iscariot,
which also was the traitor.
17 And he came down with
them, and stood in the plain,
and the company of his

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a ∾ —. Rec. & Gb. παρετηρουν δε αυτον. ∾ παρετηρουντο δε αυτον. b ∾ τῳ ανδρι. c Gb. Εγειρε.
d Elz. ∾ υμας τι· Εξεστι. e Rec. ∾ απολεσαι. f Rec. ∾ τῳ ανθρωπῳ. g Gb. εποιησε. ∾ εξετεινε.
h Gb. απεκατεσταθη. i Rec. χειρ αυτου υγιης ως η αλλη. ∾ χειρ αυτου. k ∾ εξελθειν αυτον.

disciples, and a great multitude
of people, out of all Judæa and
Jerusalem, and from the sea
coast of Tyre and Sidon, which
came to hear him, and to be heal-
ed of their diseases, 18 and they
that were vexed with unclean
spirits: and they were healed.
19 And the whole multitude
sought to touch him: for there
went virtue out of him, and
healed them all.

καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης
τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ τῆς
παραλίου Τύρου καὶ Σιδῶνος, οἳ ἦλθον
ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν
νόσων αὐτῶν, 18 καὶ οἱ [a] ὀχλούμενοι"
[b] ἀπὸ" πνευμάτων ἀκαθάρτων, καὶ ἐθε-
ραπεύοντο. 19 καὶ πᾶς ὁ ὄχλος ἐζήτει
ἅπτεσθαι αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ
ἐξήρχετο, καὶ ἰᾶτο πάντας.

20 And he lifted up his eyes
on his disciples, and said,
Blessed be ye poor: for your's
is the kingdom of God. 21 Bless-
ed are ye that hunger now: for
ye shall be filled. Blessed are
ye that weep now, for ye shall
laugh. 22 Blessed are ye when
men shall hate you, and when
they shall separate you *from
their company*, and shall re-
proach you, and cast out your
name as evil, for the Son of
man's sake. 23 Rejoice ye in
that day, and leap for joy: for
behold, your reward is great in
heaven for in the like manner
did their fathers unto the pro-
phets.

20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς
αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγε·
Μακάριοι οἱ πτωχοὶ, ὅτι ὑμετέρα ἐστὶν
ἡ βασιλεία τοῦ Θεοῦ. 21 μακάριοι οἱ
πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μα-
κάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.
22 μακάριοί ἐστε, ὅταν μισήσωσιν ὑμᾶς
οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς,
καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα
ὑμῶν ὡς πονηρὸν, ἕνεκα τοῦ υἱοῦ τοῦ
ἀνθρώπου. 23 [c] χάρητε" ἐν ἐκείνῃ τῇ
ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γὰρ, ὁ
μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ
[d] ταῦτα" γὰρ ἐποίουν τοῖς προφήταις οἱ
πατέρες αὐτῶν.

24 But woe unto you that
are rich: for ye have received
your consolation. 25 Woe unto
you that are full: for ye shall
hunger. Woe unto you that
laugh now: for ye shall mourn
and weep. 26 Woe unto you
when all men shall speak well
of you: for so did their fathers
to the false prophets.

24 Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι
ἀπέχετε τὴν παράκλησιν ὑμῶν. 25 οὐαὶ
ὑμῖν, οἱ ἐμπεπλησμένοι, ὅτι πεινάσετε.
οὐαὶ [e] ὑμῖν," οἱ γελῶντες νῦν, ὅτι πενθή-
σετε καὶ κλαύσετε. 26 οὐαὶ [f]", ὅταν καλῶς
ὑμᾶς εἴπωσιν [g]" οἱ ἄνθρωποι· κατὰ [h] ταῦ-
τα" γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ
πατέρες αὐτῶν.

27 But I say unto you which
hear, Love your enemies, do
good to them which hate you,
28 bless them that curse you,
and pray for them which de-
spitefully use you. 29 And
unto him that smiteth thee on
the *one* cheek, offer also the
other: and him that taketh
away thy cloke, forbid not to
take thy coat also. 30 Give to

27 Ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν,
Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς
ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, 28 εὐλογεῖτε
τοὺς καταρωμένους [i] ὑμᾶς," [k]" προσεύ-
χεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς.
29 τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα, πάρ-
εχε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἴροντός
σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κω-
λύσῃς. 30 παντὶ δὲ τῷ αἰτοῦντί σε,

a ∾ ενοχλουμενοι. b Rec. υπο. c Rec. χαιρετε. d ∾ ταὐτά. e → f Rec. add υμιν.
g Rec. add παντες. h ∾ ταὐτά. i Rec. υμιν. k Rec. add και.

δίδου· καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ, μὴ
ἀπαίτει. 31 καὶ καθὼς θέλετε ἵνα ποιῶ-
σιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε
αὐτοῖς ὁμοίως. 32 καὶ εἰ ἀγαπᾶτε τοὺς
ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί;
καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας
αὐτοὺς ἀγαπῶσι. 33 καὶ ἐὰν ἀγαθοποιῆτε
τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν
χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ
αὐτὸ ποιοῦσι. 34 καὶ ἐὰν [a] δανείζητε"
παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν
χάρις ἐστί; καὶ γὰρ [b] οἱ" ἁμαρτωλοὶ
ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσι
τὰ ἴσα. 35 πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς
ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανείζετε
μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς
ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ [c]" ὑψίστου·
ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχα-
ρίστους καὶ πονηρούς. 36 γίνεσθε [d] οὖν"
οἰκτίρμονες, καθὼς καὶ ὁ πατὴρ ὑμῶν
οἰκτίρμων ἐστί.

37 Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε.
μὴ καταδικάζετε, καὶ οὐ μὴ καταδικα-
σθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε.
38 δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον
καλὸν, πεπιεσμένον καὶ σεσαλευμένον
καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν
κόλπον ὑμῶν. τῷ γὰρ αὐτῷ μέτρῳ ᾧ
μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.

39 Εἶπε δὲ παραβολὴν αὐτοῖς· Μήτι
δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ
ἀμφότεροι εἰς βόθυνον πεσοῦνται; 40 οὐκ
ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐ-
τοῦ· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ
διδάσκαλος αὐτοῦ.

41 Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ
ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δο-
κὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατα-
νοεῖς; 42 ἢ πῶς δύνασαι λέγειν τῷ
ἀδελφῷ σου· Ἀδελφὲ, ἄφες ἐκβάλω τὸ
κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου· αὐτὸς

every man that asketh of thee,
and of him that taketh away
thy goods, ask them not again.
31 And as ye would that men
should do to you, do ye also to
them likewise. 32 For if ye
love them which love you, what
thank have ye? for sinners also
love those that love them.
33 And if ye do good to them
which do good to you, What
thank have ye? for sinners also
do even the same. 34 And if
ye lend to them of whom ye
hope to receive, What thank
have ye? for sinners also lend
to sinners, to receive as much
again. 35 But love ye your
enemies, and do good, and lend,
hoping for nothing again: and
your reward shall be great, and
ye shall be the children of the
Highest: for he is kind unto
the unthankful, and to the evil.
36 Be ye therefore merciful, as
your Father also is merciful.

37 Judge not, and ye shall
not be judged: condemn not,
and ye shall not be condemned:
forgive, and ye shall be for-
given. 38 Give, and it shall be
given unto you, good measure,
pressed down, and shaken to-
gether, and running over, shall
men give into your bosom: for
with the same measure that ye
mete withal, it shall be mea-
sured to you again.

39 And he spake a parable
unto them, Can the blind lead
the blind? shall they not both
fall into the ditch? 40 The
disciple is not above his master:
but every one [a] that is perfect
shall be as his master.

41 And why beholdest thou
the mote that is in thy brother's
eye, but perceivest not the
beam that is in thine own eye?
42 either how canst thou say
to thy brother, Brother, let me
pull out the mote that is in thine
eye: when thou thyself beholdest

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a δανίζετε. b ⇄ c Rec. add τοῦ. d ⇄ [a] *Or*, shall be perfected as his master.

not the beam that is in thine
own eye? Thou hypocrite, cast
out first the beam out of thine
own eye, and then shalt thou
see clearly to pull out the mote
that is in thy brother's eye.
43 For a good tree bringeth not
forth corrupt fruit: neither doth
a corrupt tree bring forth good
fruit. 44 For every tree is
known by his own fruit: for of
thorns men do not gather figs,
nor of a bramble bush gather
they grapes. 45 A good man out
of the good treasure of his
heart, bringeth forth that which
is good: and an evil man out
of the evil treasure of his heart,
bringeth forth that which is
evil: for of the abundance of
the heart, his mouth speaketh.

τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέ-
πων; ὑποκριτὰ, ἔκβαλε πρῶτον τὴν
δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε
διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν
τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου. 43 οὐ
γάρ ἐστι δένδρον καλὸν ποιοῦν καρπὸν
σαπρόν· οὐδὲ δένδρον σαπρὸν, ποιοῦν
καρπὸν καλόν. 44 ἕκαστον γὰρ δένδρον
ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ
ἐξ ἀκανθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ
βάτου τρυγῶσι σταφυλήν. 45 ὁ ἀγαθὸς
ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς
καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ
ὁ πονηρὸς [a] ἄνθρωπος" ἐκ τοῦ πονηροῦ
[b] θησαυροῦ τῆς καρδίας αὐτοῦ" προφέρει
τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύματος
τῆς καρδίας λαλεῖ τὸ στόμα [c] αὐτοῦ."

46 And why call ye me Lord,
Lord, and do not the things
which I say? 47 Whosoever
cometh to me, and heareth my
sayings, and doeth them, I will
shew you to whom he is like.
48 He is like a man which built
an house, and digged deep, and
laid the foundation on a rock.
And when the flood arose, the
stream beat vehemently upon
that house, and could not shake
it: for it was founded upon a
rock. 49 But he that heareth,
and doeth not, is like a man
that without a foundation built
an house upon the earth: against
which the stream did beat ve-
hemently, and immediately it
fell, and the ruin of that house
was great.

46 Τί δέ με καλεῖτε, Κύριε, κύριε, καὶ
οὐ ποιεῖτε ἃ λέγω; 47 πᾶς ὁ ἐρχόμενος
πρός με καὶ ἀκούων μου τῶν λόγων καὶ
ποιῶν αὐτοὺς, ὑποδείξω ὑμῖν τίνι ἐστὶν
ὅμοιος. 48 ὅμοιός ἐστιν ἀνθρώπῳ οἰκο-
δομοῦντι οἰκίαν, ὃς ἔσκαψε καὶ ἐβάθυνε,
καὶ ἔθηκε θεμέλιον ἐπὶ τὴν πέτραν·
πλημμύρας δὲ γενομένης, προσέῤῥηξεν
ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε
σαλεῦσαι αὐτήν· τεθεμελίωτο γὰρ ἐπὶ
τὴν πέτραν. 49 ὁ δὲ ἀκούσας καὶ μὴ
ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδο-
μήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμε-
λίου· ᾗ προσέῤῥηξεν ὁ ποταμὸς, καὶ
εὐθέως ἔπεσε, καὶ ἐγένετο τὸ ῥῆγμα τῆς
οἰκίας ἐκείνης μέγα.

7. Now when he had ended
all his sayings in the audience
of the people, he entered into
Capernaum. 2 And a certain
centurion's servant, who was
dear unto him, was sick and
ready to die. 3 And when he
heard of Jesus, he sent unto
him the elders of the Jews,
beseeching him that he would
come and heal his servant.

7. Ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥή-
ματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ εἰσ-
ῆλθεν εἰς Καπερναούμ. 2 ἑκατοντάρχου
δέ τινος δοῦλος κακῶς ἔχων ἤμελλε
τελευτᾷν, ὃς ἦν αὐτῷ ἔντιμος. 3 ἀκούσας
δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλε πρὸς αὐ-
τὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν
αὐτὸν, ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον

a ⇉ b ⇉ c →

αὐτοῦ. 4 οἱ δὲ παραγενόμενοι πρὸς τὸν
Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως,
λέγοντες· Ὅτι ἄξιός ἐστιν ᾧ παρέξει
τοῦτο· 5 ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ
τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν.
6 Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς.

Ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος
ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν ὁ
ἑκατόνταρχος φίλους, λέγων αὐτῷ· Κύ-
ριε, μὴ σκύλλου· οὐ γάρ εἰμι ἱκανὸς ἵνα
ὑπὸ τὴν στέγην μου εἰσέλθῃς· 7 διὸ οὐδὲ
ἐμαυτὸν ἠξίωσα πρός σε ἐλθεῖν· ἀλλὰ
εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.
8 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξου-
σίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν
στρατιώτας, καὶ λέγω τούτῳ· Πορεύθητι,
καὶ πορεύεται· καὶ ἄλλῳ· Ἔρχου, καὶ
ἔρχεται· καὶ τῷ δούλῳ μου· Ποίησον
τοῦτο, καὶ ποιεῖ. 9 Ἀκούσας δὲ ταῦτα
ὁ Ἰησοῦς ἐθαύμασεν αὐτόν· καὶ στρα-
φεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε·
Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην
πίστιν εὗρον. 10 Καὶ ὑποστρέψαντες
οἱ πεμφθέντες εἰς τὸν οἶκον εὗρον τὸν
ἀσθενοῦντα δοῦλον ὑγιαίνοντα.

11 Καὶ ἐγένετο ἐν [a] τῇ ἑξῆς,″ ἐπορεύετο
εἰς πόλιν καλουμένην Ναΐν· καὶ συνεπο-
ρεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ [b] ἱκανοὶ″
καὶ ὄχλος πολύς. 12 ὡς δὲ ἤγγισε τῇ
πύλῃ τῆς πόλεως, καὶ ἰδού, ἐξεκομίζετο
τεθνηκώς, υἱὸς μονογενὴς τῇ μητρὶ αὐτοῦ,
καὶ αὕτη [c]″ χήρα· καὶ ὄχλος τῆς πόλεως
ἱκανὸς [d] ἦν″ σὺν αὐτῇ. 13 καὶ ἰδὼν αὐτὴν
ὁ Κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ
εἶπεν αὐτῇ· Μὴ κλαῖε. 14 Καὶ προσελ-
θὼν ἥψατο τῆς σοροῦ· οἱ δὲ βαστάζοντες
ἔστησαν· καὶ εἶπε· Νεανίσκε, σοὶ λέγω,
ἐγέρθητι. 15 Καὶ ἀνεκάθισεν ὁ νεκρός,
καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ
μητρὶ αὐτοῦ. 16 ἔλαβε δὲ φόβος [e] πάντας,″
καὶ ἐδόξαζον τὸν Θεόν, λέγοντες· Ὅτι

4 And when they came to Je-
sus, they besought him instant-
ly, saying, that he was worthy
for whom he should do this.
5 For he loveth our nation, and
he hath built us a synagogue.
6 Then Jesus went with them.

And when he was now not far
from the house, the centurion
sent friends to him, saying unto
him, Lord, trouble not thyself:
for I am not worthy that thou
shouldest enter under my roof.
7 Wherefore neither thought I
myself worthy to come unto
thee: but say in a word, and
my servant shall be healed.
8 For I also am a man set under
authority, having under me
soldiers: and I say unto one,
Go, and he goeth: and to ano-
ther, Come, and he cometh:
and to my servant, Do this,
and he doeth it. 9 When Jesus
heard these things, he mar-
velled at him, and turned him
about, and said unto the people
that followed him, I say unto
you, I have not found so great
faith, no, not in Israel. 10 And
they that were sent, returning
to the house, found the servant
whole that had been sick.

11 And it came to pass the
day after, that he went into a
city called Nain: and many of
his disciples went with him,
and much people. 12 Now when
he came nigh to the gate of the
city, behold, there was a dead
man carried out, the only son
of his mother, and she was a
widow: and much people of
the city was with her. 13 And
when the Lord saw her, he had
compassion on her, and said
unto her, Weep not. 14 And
he came and touched the * bier
(and they that bare him, stood
still.) And he said, Young man,
I say unto thee, Arise. 15 And
he that was dead, sat up, and
began to speak: and he de-
livered him to his mother.
16 And there came a fear on
all, and they glorified God,

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[a] ~ τῷ ἑξῆς. [b] → [c] St. add ἦν. [d] St. & Bz om. ⇉ [e] Rec. ἅπαντας; * Or, coffin.

saying, that a great prophet is
risen up among us, and that
God hath visited his people.
17 And this rumour of him
went forth throughout all Judæa,
and throughout all the
region round about.

18 And the disciples of John
shewed him of all these things.
19 And John calling unto him
two of his disciples, sent them
to Jesus, saying, Art thou he
that should come, or look we
for another? 20 When the men
were come unto him, they said,
John Baptist hath sent us unto
thee, saying, Art thou he that
should come, or look we for
another? 21 And in that same
hour he cured many of their
infirmities and plagues, and of
evil spirits, and unto many that
were blind, he gave sight.
22 Then Jesus answering, said
unto them, Go your way, and
tell John what things ye have
seen and heard, how that the
blind see, the lame walk, the
lepers are cleansed, the deaf
hear, the dead are raised, to
the poor the gospel is preached.
23 And blessed is he whosoever
shall not be offended in me.

24 And when the messengers
of John were departed, he began
to speak unto the people
concerning John: What went
ye out into the wilderness for
to see? A reed shaken with
the wind? 25 But what went
ye out for to see? A man
clothed in soft raiment? Behold,
they which are gorgeously
apparelled, and live delicately,
are in kings' courts. 26 But
what went ye out for to see?
A prophet? Yea, I say unto
you, and much more than a
prophet.

27 This is he of whom it is
written, Behold, I send my
messenger before thy face,
which shall prepare thy way
before thee. 28 For I say unto
you, among those that are born

προφήτης μέγας ἐγήγερται ἐν ἡμῖν· καί·
Ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ.
17 Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ
Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ
περιχώρῳ.

18 Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ
αὐτοῦ περὶ πάντων τούτων. 19 καὶ προσκαλεσάμενος
δύο τινὰς τῶν μαθητῶν
αὐτοῦ ὁ Ἰωάννης ἔπεμψε πρὸς τὸν Ἰησοῦν,
λέγων· Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον
προσδοκῶμεν; 20 Παραγενόμενοι δὲ πρὸς
αὐτὸν οἱ ἄνδρες εἶπον· Ἰωάννης ὁ Βαπτιστὴς
ἀπέσταλκεν ἡμᾶς πρός σε, λέγων·
Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;
21 Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε
πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ
πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς
ἐχαρίσατο [a]τὸ" βλέπειν. 22 καὶ
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες
ἀπαγγείλατε Ἰωάννῃ ἃ εἴδετε
καὶ ἠκούσατε· ὅτι τυφλοὶ ἀναβλέπουσι,
χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται,
κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται,
πτωχοὶ εὐαγγελίζονται· 23 καὶ μακάριός
ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου,
ἤρξατο λέγειν πρὸς τοὺς ὄχλους
περὶ Ἰωάννου· Τί [b]ἐξεληλύθατε" εἰς τὴν
ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου
σαλευόμενον; 25 ἀλλὰ τί [b]ἐξεληλύθατε"
ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις
ἠμφιεσμένον; ἰδού, οἱ ἐν ἱματισμῷ ἐνδόξῳ
καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς
βασιλείοις εἰσίν. 26 ἀλλὰ τί [b]ἐξεληλύθατε"
ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν,
καὶ περισσότερον προφήτου.

27 Οὗτός ἐστι περὶ οὗ γέγραπται·
Ἰδού, ἐγὼ ἀποστέλλω τὸν ἄγγελόν
μου πρὸ προσώπου σου, ὃς κατασκευάσει
τὴν ὁδόν σου ἔμπροσθέν σου. 28 Λέγω
γὰρ ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν

[a] ⊐ [b] ter ∾ ἐξήλθετε.

ᵃπροφήτης″ Ἰωάννου ᵇτοῦ βαπτιστοῦ″
οὐδείς ἐστιν. ὁ δὲ μικρότερος ἐν τῇ βα-
σιλείᾳ τοῦ Θεοῦ μείζων αὐτοῦ ἐστι.
29 καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι
ἐδικαίωσαν τὸν Θεὸν βαπτισθέντες τὸ
βάπτισμα Ἰωάννου· 30 οἱ δὲ Φαρισαῖοι
καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέ-
τησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ'
αὐτοῦ. 31 ᶜ″τίνι οὖν ὁμοιώσω τοὺς ἀν-
θρώπους τῆς γενεᾶς ταύτης; καὶ τίνι
εἰσὶν ὅμοιοι; 32 ὅμοιοί εἰσι παιδίοις τοῖς
ἐν ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν
ἀλλήλοις, καὶ λέγουσιν· Ηὐλήσαμεν
ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν
ὑμῖν, καὶ οὐκ ἐκλαύσατε. 33 ἐλήλυθε γὰρ
Ἰωάννης ὁ βαπτιστὴς μήτε ᵈἄρτον″
ἐσθίων μήτε ᵉοἶνον″ πίνων, καὶ λέγετε·
Δαιμόνιον ἔχει. 34 ἐλήλυθεν ὁ υἱὸς τοῦ
ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε·
Ἰδού, ἄνθρωπος φάγος καὶ οἰνοπότης,
ᶠφίλος τελωνῶν″ καὶ ἁμαρτωλῶν. 35 καὶ
ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς
ᵍπάντων.″

36 Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων,
ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς
τὴν οἰκίαν τοῦ Φαρισαίου ἀνεκλίθη.

37 Καὶ ἰδού, γυνὴ ἐν τῇ πόλει, ἥτις
ἦν ʰἁμαρτωλός, ἐπιγνοῦσα″ ὅτι ἀνάκει-
ται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα
ἀλάβαστρον μύρου, 38 καὶ στᾶσα ⁱὀπίσω
παρὰ τοὺς πόδας″ αὐτοῦ κλαίουσα, ἤρ-
ξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς
δάκρυσι, καὶ ταῖς θριξὶ τῆς κεφαλῆς
αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πό-
δας αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ. 39 ἰδὼν
δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν
ἐν ἑαυτῷ, λέγων· Οὗτος, εἰ ἦν προφήτης,
ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνή,
ἥτις ἅπτεται αὐτοῦ· ὅτι ἁμαρτωλός
ἐστι.
40 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς

of women, there is not a greater
prophet than John the Baptist:
but he that is least in the king-
dom of God, is greater than he.
29 And all the people that
heard *him*, and the publicans,
justified God, being baptized
with the baptism of John.
30 But the Pharisees and law-
yers ᵅrejected the counsel of
God ᵝagainst themselves, be-
ing not baptized of him. 31 And
the Lord said, Whereunto then
shall I liken the men of this
generation? and to what are
they like? 32 They are like
unto children sitting in the
marketplace, and calling one
to another, and saying, We have
piped unto you, and ye have
not danced: we have mourned
to you, and ye have not wept.
33 For John the Baptist came,
neither eating bread, nor drink-
ing wine, and ye say, He hath
a devil. 34 The Son of man is
come, eating, and drinking, and
ye say, Behold a gluttonous
man, and a winebibber, a friend
of publicans and sinners. 35 But
wisdom is justified of all her
children.

36 And one of the Pharisees
desired him that he would eat
with him. And he went into
the Pharisee's house, and sat
down to meat. 37 And behold, a
woman in the city which was a
sinner, when she knew that Je-
sus sat at meat in the Phari-
see's house, brought an alabas-
ter box of ointment, 38 and
stood at his feet behind him,
weeping, and began to wash his
feet with tears, and did wipe
them with the hairs of her
head, and kissed his feet, and
anointed them with the oint-
ment. 39 Now when the Phari-
see which had bidden him, saw
it, he spake within himself, say-
ing, This man, if he were a
prophet, would have known
who, and what manner of wo-
man this is that toucheth him:
for she is a sinner.
40 And Jesus answering, said

a → b → c Rec. add Εἶπε δὲ ὁ Κύριος. d → e → f Rec. τελωνῶν φίλος. g → h ∾ ἁμαρτωλός· καὶ ἐπιγνοῦσα. i Rec. παρὰ ÷ πόδ. αὐτ. ὀπίσω. ᵅ *Or*, frustrated. ᵝ *Or*, within themselves.

unto him, Simon, I have some-
what to say unto thee. And he
saith, Master, say on. 41 There
was a certain creditor, which
had two debtors: the one owed
five hundred pence, and the
other fifty. 42 And when they
had nothing to pay, he frankly
forgave them both. Tell me
therefore, which of them will
love him most? 43 Simon an-
swered, and said, I suppose,
that he to whom he forgave
most. And he said unto him,
Thou hast rightly judged.

44 And he turned to the wo-
man, and said unto Simon,
Seest thou this woman? I en-
tered into thine house, thou
gavest me no water for my feet:
but she hath washed my feet
with tears, and wiped them with
the hairs of her head. 45 Thou
gavest me no kiss: but this wo-
man, since the time I came in,
hath not ceased to kiss my feet.
46 Mine head with oil thou didst
not anoint: but this woman
hath anointed my feet with oint-
ment. 47 Wherefore, I say unto
thee, her sins, which are many,
are forgiven, for she loved much:
but to whom little is forgiven,
the same loveth little. 48 And
he said unto her, Thy sins are
forgiven. 49 And they that sat
at meat with him, began to say
within themselves, Who is this
that forgiveth sins also? 50 And
he said to the woman, Thy faith
hath saved thee, go in peace.

8. And it came to pass after-
ward, that he went throughout
every city and village preach-
ing, and shewing the glad tid-
ings of the kingdom of God:
and the twelve *were* with him,
2 and certain women which had
been healed of evil spirits and
infirmities, Mary called Mag-
dalene out of whom went seven
devils, 3 and Joanna the wife of
Chuza, Herod's steward, and
Susanna, and many others
which ministered unto him of
their substance.

αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. Ὁ δέ
φησι· Διδάσκαλε, εἰπέ. 41 Δύο χρεω-
φειλέται ἦσαν δανειστῇ τινι· ὁ εἷς
ὤφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος
πεντήκοντα. 42 μὴ ἐχόντων [a] δὲ" αὐτῶν
ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. τίς
οὖν αὐτῶν, [b] εἰπὲ," πλεῖον αὐτὸν ἀγα-
πήσει; 43 Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν·
Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρί-
σατο. Ὁ δὲ εἶπεν αὐτῷ· Ὀρθῶς ἔκρινας.

44 Καὶ στραφεὶς πρὸς τὴν γυναῖκα,
τῷ Σίμωνι ἔφη· Βλέπεις ταύτην τὴν
γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν,
ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας·
αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς
πόδας, καὶ ταῖς θριξὶ [c]" αὐτῆς ἐξέμαξε.
45 φίλημά μοι οὐκ ἔδωκας· αὕτη δέ, ἀφ'
ἧς [d] εἰσῆλθον," οὐ διέλιπε καταφιλοῦσά
μου τοὺς πόδας. 46 ἐλαίῳ τὴν κεφαλήν
μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψέ
[e] μου τοὺς πόδας." 47 οὗ χάριν, λέγω σοι,
ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί,
ὅτι ἠγάπησε πολύ· ᾧ δὲ ὀλίγον ἀφίεται,
ὀλίγον ἀγαπᾷ. 48 Εἶπε δὲ αὐτῇ· Ἀφέ-
ωνταί σου αἱ ἁμαρτίαι. 49 Καὶ ἤρξαντο
οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· Τίς
οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;
50 Εἶπε δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις
σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

8. Καὶ ἐγένετο ἐν τῷ καθεξῆς, καὶ
αὐτὸς διώδευε κατὰ πόλιν καὶ κώμην,
κηρύσσων καὶ εὐαγγελιζόμενος τὴν βα-
σιλείαν τοῦ Θεοῦ· καὶ οἱ δώδεκα σὺν
αὐτῷ, 2 καὶ γυναῖκές τινες αἳ ἦσαν
τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν
καὶ ἀσθενειῶν· Μαρία ἡ καλουμένη Μαγ-
δαληνή, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύ-
θει, 3 καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρό-
που Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεραι
πολλαί, αἵτινες διηκόνουν [f] αὐτοῖς" [g] ἀπὸ"
τῶν ὑπαρχόντων αὐταῖς.

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a ⇄ b → c Rec add της κεφαλης. d Bx. ∾ εισηλθεν. e → —. Gb. τους ποδας μου
f ∾ —. Rec. & Gb. αυτῳ. g ∾ εκ

4 Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν
κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν,
εἶπε διὰ παραβολῆς· 5 Ἐξῆλθεν ὁ σπεί-
ρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ· καὶ
ἐν τῷ σπείρειν αὐτὸν, ὃ μὲν ἔπεσε παρὰ
τὴν ὁδὸν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ
τοῦ οὐρανοῦ κατέφαγεν αὐτό. 6 καὶ ἕτε-
ρον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν
ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἰκμάδα. 7 καὶ
ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν,
καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν
αὐτό· 8 καὶ ἕτερον ἔπεσεν [a] εἰς˝ τὴν γῆν
τὴν ἀγαθὴν, καὶ φυὲν ἐποίησε καρπὸν
ἑκατονταπλασίονα. Ταῦτα λέγων ἐφώνει·
Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐ-
τοῦ, [b] λέγοντες,˝ Τίς εἴη ἡ παραβολὴ
αὕτη; 10 Ὁ δὲ εἶπεν· Ὑμῖν δέδοται γνῶ-
ναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ·
τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέ-
ποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ
συνιῶσιν. 11 ἔστι δὲ αὕτη ἡ παραβολή·
ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ· 12 οἱ
δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες·
εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν
λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ
πιστεύσαντες σωθῶσιν. 13 οἱ δὲ ἐπὶ τῆς
πέτρας, οἳ ὅταν ἀκούσωσι, μετὰ χαρᾶς
δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ
ἔχουσιν, οἳ πρὸς καιρὸν πιστεύουσι, καὶ
ἐν καιρῷ πειρασμοῦ ἀφίστανται. 14 τὸ
δὲ εἰς τὰς ἀκάνθας πεσὸν, οὗτοί εἰσιν
οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ
πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι
συμπνίγονται, καὶ οὐ τελεσφοροῦσι.
15 τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν
οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκού-
σαντες, τὸν λόγον κατέχουσι, καὶ καρ-
ποφοροῦσιν ἐν ὑπομονῇ.

16 Οὐδεὶς δὲ λύχνον ἅψας καλύπτει
αὐτὸν σκεύει, ἢ ὑποκάτω κλίνης τίθησιν·

4 And when much people
were gathered together, and
were come to him out of every
city, he spake by a parable: 5 A
sower went out to sow his seed:
and as he sowed, some fell by
the way side, and it was trodden
down, and the fowls of the air
devoured it. 6 And some fell
upon a rock, and as soon as it
was sprung up, it withered
away, because it lacked mois-
ture. 7 And some fell among
thorns, and the thorns sprang
up with it, and choked it. 8 And
other fell on good ground, and
sprang up, and bare fruit an
hundredfold. And when he
said these things, he cried, He
that hath ears to hear, let him
hear.

9 And his disciples asked him,
saying, What might this para-
ble be? 10 And he said, Unto
you it is given to know the
mysteries of the kingdom of
God: but to others in parables,
that seeing, they might not see,
and hearing, they might not
understand. 11 Now the parable
is this: The seed is the word of
God. 12 Those by the way side,
are they that hear: then cometh
the devil, and taketh away the
word out of their hearts, lest
they should believe, and be
saved. 13 They on the rock,
are they which when they hear,
receive the word with joy; and
these have no root, which for a
while believe, and in time of
temptation fall away. 14 And
that which fell among thorns,
are they, which when they have
heard, go forth, and are choked
with cares and riches, and plea-
sures of *this* life, and bring no
fruit to perfection. 15 But that
on the good ground, are they,
which in an honest and good
heart having heard the word,
keep it, and bring forth fruit
with patience.

16 No man when he hath
lighted a candle, covereth it
with a vessel, or putteth it un-
der a bed: but setteth it on a

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[a] Rec. ἐπί. [b] →

candlestick, that they which
enter in, may see the light.
17 For nothing is secret, that
shall not be made manifest:
neither any thing hid, that shall
not be known, and come abroad.
18 Take heed therefore how ye
hear: for whosoever hath, to
him shall be given; and whoso-
ever hath not, from him shall
be taken, even that which he
[a] seemeth to have.

19 Then came to him his mo-
ther and his brethren, and could
not come at him for the press.
20 And it was told him *by cer-
tain* which said, Thy mother
and thy brethren stand without,
desiring to see thee. 21 And
he answered and said unto them,
My mother and my brethren
are these which hear the word
of God, and do it.

ἀλλ' ἐπὶ λυχνίας ἐπιτίθησιν, ἵνα οἱ
εἰσπορευόμενοι βλέπωσι τὸ φῶς. 17 οὐ
γάρ ἐστι κρυπτὸν, ὃ οὐ φανερὸν γενή-
σεται· οὐδὲ ἀπόκρυφον, ὃ οὐ γνωσθήσε-
ται καὶ εἰς φανερὸν ἔλθῃ. 18 βλέπετε
οὖν πῶς ἀκούετε· ὃς γὰρ ἂν ἔχῃ, δο-
θήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ
δοκεῖ ἔχειν, ἀρθήσεται ἀπ' αὐτοῦ.

19 Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μή-
τηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ
ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον.
20 καὶ ἀπηγγέλη αὐτῷ, λεγόντων· Ἡ
μήτηρ σου καὶ οἱ ἀδελφοί σου ἑστήκα-
σιν ἔξω, ἰδεῖν σε θέλοντες. 21 Ὁ δὲ
ἀποκριθεὶς εἶπε πρὸς αὐτούς· Μήτηρ
μου καὶ ἀδελφοί μου οὗτοί εἰσιν, οἱ τὸν
λόγον τοῦ Θεοῦ ἀκούοντες καὶ ποιοῦντες
[a] αὐτόν."

22 Now it came to pass on a
certain day, that he went into a
ship, with his disciples: and he
said unto them, Let us go over
unto the other side of the lake,
and they launched forth. 23 But
as they sailed, he fell asleep,
and there came down a storm
of wind on the lake, and they
were filled *with water*, and were
in jeopardy. 24 And they came
to him, and awoke him, saying,
Master, master, we perish.
Then he arose, and rebuked the
wind, and the raging of the wa-
ter: and they ceased, and there
was a calm. 25 And he said
unto them, Where is your faith?
And they being afraid wonder-
ed, saying one to another, What
manner of man is this? for he
commandeth even the winds
and water, and they obey him.

22 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν,
καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μα-
θηταὶ αὐτοῦ, καὶ εἶπε πρὸς αὐτούς·
Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης. καὶ
ἀνήχθησαν. 23 πλεόντων δὲ αὐτῶν ἀφύ-
πνωσε. καὶ κατέβη λαῖλαψ ἀνέμου
εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ
ἐκινδύνευον. 24 προσελθόντες δὲ διή-
γειραν αὐτὸν, λέγοντες· Ἐπιστάτα,
ἐπιστάτα, ἀπολλύμεθα. Ὁ δὲ ἐγερθεὶς
ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ
ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γα-
λήνη. 25 εἶπε δὲ αὐτοῖς· Ποῦ ἐστιν ἡ
πίστις ὑμῶν; Φοβηθέντες δὲ ἐθαύμασαν,
λέγοντες πρὸς ἀλλήλους· Τίς ἄρα οὗτός
ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει
καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

26 And they arrived at the
country of the Gadarenes, which
is over against Galilee. 27 And
when he went forth to land,
there met him out of the city
a certain man which had devils
long time, and ware no clothes,

26 Καὶ κατέπλευσαν εἰς τὴν χώραν
τῶν [b] Γαδαρηνῶν," ἥτις ἐστὶν [c] ἀντιπέραν"
τῆς Γαλιλαίας. 27 ἐξελθόντι δὲ αὐτῷ
ἐπὶ τὴν γῆν, ὑπήντησεν αὐτῷ ἀνήρ τις
ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ
χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδι-

[a] Gb. om. [b] ∾ Γερασηνῶν. [c] ∾ ἀντιπέρα. [a] *Or*, thinketh that he hath.

δύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ'
ἐν τοῖς μνήμασιν. 28 ἰδὼν δὲ τὸν Ἰη-
σοῦν, καὶ ἀνακράξας, προσέπεσεν αὐτῷ,
καὶ φωνῇ μεγάλῃ εἶπε· Τί ἐμοὶ καί σοι,
[a]Ἰησοῦ," υἱὲ [b]τοῦ Θεοῦ" τοῦ ὑψίστου;
δέομαί σου, μή με βασανίσῃς. 29 (Πα-
ρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ
ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς
γὰρ χρόνοις συνηρπάκει αὐτὸν, καὶ
ἐδεσμεῖτο ἁλύσεσι καὶ πέδαις φυλασ-
σόμενος, καὶ διαῤῥήσσων τὰ δεσμὰ
ἠλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρή-
μους.) 30 ἐπηρώτησε δὲ αὐτὸν ὁ Ἰη-
σοῦς, λέγων· Τί σοι ἐστὶν ὄνομα; Ὁ
δὲ εἶπε· Λεγεών· ὅτι δαιμόνια πολλὰ
εἰσῆλθεν εἰς αὐτόν. 31 καὶ [c]παρεκάλει"
αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν
ἄβυσσον ἀπελθεῖν.
32 Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν
βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν
αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους
εἰσελθεῖν. καὶ ἐπέτρεψεν αὐτοῖς. 33 ἐξελ-
θόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου
[d]εἰσῆλθον" εἰς τοὺς χοίρους· καὶ ὥρ-
μησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς
τὴν λίμνην, καὶ ἀπεπνίγη. 34 ἰδόντες
δὲ οἱ βόσκοντες τὸ [e]γεγονὸς" ἔφυγον,
καὶ [f]" ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς
τοὺς ἀγρούς. 35 ἐξῆλθον δὲ ἰδεῖν τὸ
γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν,
καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἀφ'
οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον
καὶ σωφρονοῦντα, παρὰ τοὺς πόδας τοῦ
Ἰησοῦ· καὶ ἐφοβήθησαν. 36 ἀπήγγειλαν
δὲ αὐτοῖς [g]καὶ" οἱ ἰδόντες, πῶς ἐσώθη
[h]ὁ δαιμονισθείς."
37 Καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆ-
θος τῆς περιχώρου τῶν Γαδαρηνῶν
ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ
συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον
ὑπέστρεψεν. 38 ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ,

neither abode in *any* house, but
in the tombs. 28 When he saw
Jesus, he cried out, and fell
down before him, and with a
loud voice said, What have I
to do with thee, Jesus, thou son
of God most high? I beseech
thee torment me not. 29 (For
he had commanded the unclean
spirit to come out of the man:
for oftentimes it had caught
him, and he was kept bound
with chains, and in fetters: and
he brake the bands, and was
driven of the devil into the
wilderness.) 30 And Jesus asked
him, saying, What is thy name?
And he said, Legion: because
many devils were entered into
him. 31 And they besought
him, that he would not com-
mand them to go out into the
deep.

32 And there was there an
herd of many swine feeding on
the mountain: and they be-
sought him that he would suffer
them to enter into them: and
he suffered them. 33 Then
went the devils out of the man,
and entered into the swine: and
the herd ran violently down a
steep place into the lake, and
were choked. 34 When they
that fed them saw what was
done, they fled, and went, and
told it in the city, and in the
country. 35 Then they went
out to see what was done, and
came to Jesus, and found the
man, out of whom the devils
were departed, sitting at the
feet of Jesus, clothed, and in
his right mind: and they were
afraid. 36 They also which
saw it, told them by what means
he that was possessed of the
devils, was healed.

37 Then the whole multitude
of the country of the Gadarenes
round about, besought him to
depart from them, for they were
taken with great fear: and he
went up into the ship, and re-
turned back again. 38 Now the

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a → b → c ∾ παρεκαλουν. d ∾ —. Rec. & Gb. εισηλθεν. e Rec. γεγενημενον.
f Rec. add απελθοντες. g ⇉ h ⇉

man, out of whom the devils
were departed, besought him
that he might be with him: but
Jesus sent him away, saying,
39 Return to thine own house,
and shew how great things God
hath done unto thee. And he
went his way, and published
throughout the whole city how
great things Jesus had done
unto him.
40 And it came to pass, that
when Jesus was returned, the
people gladly received him: for
they were all waiting for him.
41 And behold, there came a
man named Jairus, and he was
a ruler of the synagogue, and
he fell down at Jesus' feet, and
besought him that he would
come into his house: 42 for he
had one only daughter about
twelve years of age, and she
lay a dying. (But as he went
the people thronged him.
43 And a woman having an
issue of blood twelve years,
which had spent all her living
upon physicians, neither could
be healed of any, 44 came
behind him, and touched the
border of his garment: and
immediately her issue of blood
stanched. 45 And Jesus said,
Who touched me? When all
denied, Peter and they that
were with him, said, Master,
the multitude throng thee, and
press thee, and sayest thou,
Who touched me? 46 And Jesus said, Somebody hath touched me: for I perceive that virtue
is gone out of me. 47 And when
the woman saw that she was
not hid, she came trembling,
and falling down before him,
she declared unto him before
all the people, for what cause
she had touched him, and how
she was healed immediately.
48 And he said unto her, Daughter, be of good comfort, thy
faith hath made thee whole, go
in peace.)
49 While he yet spake, there
cometh one from the ruler of
the synagogue's *house*, saying

ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι
σὺν αὐτῷ. ἀπέλυσε δὲ αὐτὸν [a] ὁ Ἰησοῦς," λέγων· 39 Ὑπόστρεφε εἰς τὸν
οἶκόν σου, καὶ διηγοῦ ὅσα ἐποίησέ
σοι ὁ Θεός. Καὶ ἀπῆλθε, καθ' ὅλην τὴν
πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ
ὁ Ἰησοῦς.
40 Ἐγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν
Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν
γὰρ πάντες προσδοκῶντες αὐτόν. 41 καὶ
ἰδού, ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ
αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχε,
καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ,
παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον
αὐτοῦ· 42 ὅτι θυγάτηρ μονογενὴς ἦν
αὐτῷ ὡς ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησκεν. ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ
ὄχλοι συνέπνιγον αὐτόν.
43 Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος
ἀπὸ ἐτῶν δώδεκα, ἥτις [b] ἰατροῖς" προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν
ὑπ' οὐδενὸς θεραπευθῆναι, 44 προσελθοῦσα ὄπισθεν, ἥψατο τοῦ κρασπέδου
τοῦ ἱματίου αὐτοῦ· καὶ παραχρῆμα ἔστη
ἡ ῥύσις τοῦ αἵματος αὐτῆς. 45 καὶ εἶπεν
ὁ Ἰησοῦς· Τίς ὁ ἀψάμενός μου; Ἀρνουμένων δὲ πάντων, εἶπεν ὁ Πέτρος
καὶ οἱ [c] μετ' αὐτοῦ·" Ἐπιστάτα, οἱ ὄχλοι συνέχουσί σε καὶ ἀποθλίβουσι,
[d] καὶ λέγεις· Τίς ὁ ἀψάμενός μου;"
46 Ὁ δὲ [e] Ἰησοῦς" εἶπεν· "Ηψατό μου
τίς· ἐγὼ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν
ἀπ' ἐμοῦ. 47 Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ
ἔλαθε, τρέμουσα ἦλθε, καὶ προσπεσοῦσα
αὐτῷ, δι' ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν [f] αὐτῷ" ἐνώπιον παντὸς τοῦ λαοῦ,
καὶ ὡς ἰάθη παραχρῆμα. 48 ὁ δὲ εἶπεν
αὐτῇ· [g] Θάρσει," θύγατερ, ἡ πίστις σου
σέσωκέ σε· πορεύου εἰς εἰρήνην.
49 Ἔτι αὐτοῦ λαλοῦντος, ἔρχεταί τις
παρὰ τοῦ ἀρχισυναγώγου, λέγων αὐτῷ·

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a ⇄ b Rec. εις ιατρους. c Gb. συν αυτῳ. d + e → f ⇄ g →

῞Οτι τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε
τὸν διδάσκαλον. 50 Ὁ δὲ Ἰησοῦς ἀ-
κούσας, ἀπεκρίθη αὐτῷ, λέγων· Μὴ
φοβοῦ· μόνον πίστευε, καὶ σωθήσεται.
51 [a]Ἐλθὼν" δὲ εἰς τὴν οἰκίαν, οὐκ ἀφῆ-
κεν εἰσελθεῖν οὐδένα, εἰ μὴ Πέτρον καὶ
[b]Ἰωάννην καὶ Ἰάκωβον," καὶ τὸν πατέρα
τῆς παιδὸς καὶ τὴν μητέρα. 52 ἔκλαιον
δὲ πάντες, καὶ ἐκόπτοντο αὐτήν. ὁ δὲ
εἶπε· Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ
καθεύδει. 53 Καὶ κατεγέλων αὐτοῦ, εἰ-
δότες ὅτι ἀπέθανεν. 54 αὐτὸς δὲ [c]ἐκ-
βαλὼν ἔξω πάντας, καὶ" κρατήσας τῆς
χειρὸς αὐτῆς, ἐφώνησε, λέγων· Ἡ παῖς,
ἐγείρου. 55 Καὶ ἐπέστρεψε τὸ πνεῦμα
αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέ-
ταξεν αὐτῇ δοθῆναι φαγεῖν. 56 καὶ
ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρ-
ήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γε-
γονός.

9. Συγκαλεσάμενος δὲ τοὺς δώδεκα
[d]μαθητὰς αὐτοῦ", ἔδωκεν αὐτοῖς δύναμιν
καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ
νόσους θεραπεύειν· 2 καὶ ἀπέστειλεν
αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ
Θεοῦ, καὶ ἰᾶσθαι τοὺς [e]ἀσθενοῦντας."
3 καὶ εἶπε πρὸς αὐτούς· Μηδὲν αἴρετε
εἰς τὴν ὁδὸν, μήτε [f]ῥάβδον," μήτε πή-
ραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε
ἀνὰ δύο χιτῶνας ἔχειν. 4 καὶ εἰς ἣν ἂν
οἰκίαν εἰσέλθητε, ἐκεῖ μένετε, καὶ ἐκεῖθεν
ἐξέρχεσθε. 5 καὶ ὅσοι ἂν μὴ [g]δέξωνται"
ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκεί-
νης, καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν
ὑμῶν ἀποτινάξατε, εἰς μαρτύριον ἐπ᾽
αὐτούς. 6 Ἐξερχόμενοι δὲ διήρχοντο
κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ
θεραπεύοντες πανταχοῦ.

7 "Ἤκουσε δὲ Ἡρώδης ὁ τετράρχης
τὰ γινόμενα [h]ὑπ᾽ αὐτοῦ" πάντα· καὶ
διηπόρει, διὰ τὸ λέγεσθαι ὑπό τινων·

to him, Thy daughter is dead,
trouble not the Master. 50 But
when Jesus heard it, he an-
swered him, saying, Fear not,
believe only, and she shall be
made whole. 51 And when he
came into the house, he suffered
no man to go in, save Peter,
and James, and John, and the
father and the mother of the
maiden. 52 And all wept, and
bewailed her: but he said,
Weep not, she is not dead, but
sleepeth. 53 And they laughed
him to scorn, knowing that she
was dead. 54 And he put them
all out, and took her by the
hand, and called, saying, Maid,
arise. 55 And her spirit came
again, and she arose straight-
way: and he commanded to
give her meat. 56 And her pa-
rents were astonished: but he
charged them that they should
tell no man what was done.

9. Then he called his twelve
disciples together, and gave
them power and authority over
all devils, and to cure diseases.
2 And he sent them to preach
the kingdom of God, and to heal
the sick. 3 And he said unto
them, Take nothing for your
journey, neither staves, nor
scrip, neither bread, neither
money, neither have two coats
apiece. 4 And whatsoever house
ye enter into, there abide, and
thence depart. 5 And whoso-
ever will not receive you, when
ye go out of that city, shake
off the very dust from your feet,
for a testimony against them.
6 And they departed, and went
through the towns, preaching
the gospel, and healing every
where.

7 Now Herod the tetrarch
heard of all that was done by
him: and he was perplexed,
because that it was said of some,

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a Rec. Εἰσελθων. b Rec. Ιακωβον και Ιωαννην. c —› d Gb. om e ∾ ασθενεις.
f Rec. ῥαβδους. g ∾ δεχωνται. h ⇄

that John was risen from the
dead: 8 and of some, that Elias
had appeared: and of others,
that one of the old prophets
was risen again. 9 And Herod
said, John have I beheaded:
but who is this of whom I hear
such things? And he desired
to see him.

"Οτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν· 8 ὑπό
τινων δὲ, "Ότι Ἠλίας ἐφάνη· ἄλλων δὲ,
"Οτι προφήτης εἷς τῶν ἀρχαίων ἀνέστη.
9 Καὶ εἶπεν a " Ἡρώδης· Ἰωάννην ἐγὼ
ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος, περὶ
οὗ ἐγὼ ἀκούω τοιαῦτα; Καὶ ἐζήτει
ἰδεῖν αὐτόν.

10 And the apostles when they
were returned, told him all that
they had done. And he took
them, and went aside privately
into a desert place, belonging
to the city called Bethsaida.
11 And the people when they
knew it, followed him, and he
received them, and spake unto
them of the kingdom of God,
and healed them that had need
of healing.

10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι
διηγήσαντο αὐτῷ ὅσα ἐποίησαν· καὶ
παραλαβὼν αὐτοὺς, ὑπεχώρησε κατ'
ἰδίαν b εἰς τόπον ἔρημον πόλεως καλου-
μένης " Βηθσαϊδά. 11 οἱ δὲ ὄχλοι γνόν-
τες ἠκολούθησαν αὐτῷ· καὶ δεξάμενος
αὐτοὺς, ἐλάλει αὐτοῖς περὶ τῆς βασιλεί-
ας τοῦ Θεοῦ, καὶ τοὺς χρείαν ἔχοντας
θεραπείας ἰᾶτο.

12 And when the day began
to wear away, then came the
twelve, and said unto him,
Send the multitude away, that
they may go into the towns and
country round about, and lodge,
and get victuals: for we are
here in a desert place. 13 But
he said unto them, Give ye them
to eat. And they said, We have
no more but five loaves and
two fishes, except we should go
and buy meat for all this peo-
ple. 14 For they were about
five thousand men. And he
said to his disciples, Make them
sit down by fifties in a company.
15 And they did so, and made
them all sit down. 16 Then he
took the five loaves and the
two fishes, and looking up to
heaven, he blessed them, and
brake, and gave to the disciples
to set before the multitude.
17 And they did eat, and were
all filled. And there was taken
up of fragments that remained
to them, twelve baskets.

12 Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσ-
ελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ·
Ἀπόλυσον τὸν ὄχλον, ἵνα c ἀπελθόντες"
εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγροὺς
καταλύσωσι, καὶ εὕρωσιν ἐπισιτισμόν·
ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. 13 Εἶπε
δὲ πρὸς αὐτούς· Δότε αὐτοῖς ὑμεῖς φα-
γεῖν. Οἱ δὲ εἶπον· Οὐκ εἰσὶν ἡμῖν πλεῖον
ἢ πέντε ἄρτοι καὶ d ἰχθύες δύο," εἰ μήτι
πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάν-
τα τὸν λαὸν τοῦτον βρώματα. 14 (Ἦσαν
γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι·) εἶπε
δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Κατακλί-
νατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα.
15 Καὶ ἐποίησαν οὕτω, καὶ ἀνέκλιναν
e ἅπαντας." 16 Λαβὼν δὲ τοὺς πέντε ἄρ-
τους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας
εἰς τὸν οὐρανὸν, εὐλόγησεν αὐτοὺς, καὶ
κατέκλασε, καὶ ἐδίδου τοῖς μαθηταῖς
παρατιθέναι τῷ ὄχλῳ. 17 καὶ ἔφαγον
καὶ ἐχορτάσθησαν πάντες· καὶ ἤρθη τὸ
περισσεῦσαν αὐτοῖς κλασμάτων, κόφινοι
δώδεκα.

18 And it came to pass, as he
was alone praying, his disciples

18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν
προσευχόμενον καταμόνας, συνῆσαν

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a Rec. add ὁ b ~ εις τοπον ερημον. ~ εις πολιν καλουμενην. c ~ —. Gb. πορευθεντες.
d Rec. δυο ιχθυες. e Bz. απαντες

αὐτῷ οἱ μαθηταί· καὶ ἐπηρώτησεν αὐτοὺς,
λέγων· Τίνα με λέγουσιν οἱ ὄχλοι
εἶναι; 19 Οἱ δὲ ἀποκριθέντες εἶπον· Ἰω-
άννην τὸν βαπτιστήν· ἄλλοι δὲ Ἠλίαν.
ἄλλοι δὲ, ὅτι προφήτης τις τῶν ἀρχαί-
ων ἀνέστη. 20 Εἶπε δὲ αὐτοῖς· Ὑμεῖς
δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ
ὁ Πέτρος εἶπε· Τὸν Χριστὸν τοῦ Θεοῦ.
21 Ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλε
μηδενὶ [a] εἰπεῖν" τοῦτο, 22 εἰπών· Ὅτι
δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ πα-
θεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν
πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμ-
ματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ
ἡμέρᾳ [b] ἐγερθῆναι."
23 "Ἔλεγε δὲ πρὸς πάντας· Εἴ τις
θέλει ὀπίσω μου [c] ἐλθεῖν, ἀπαρνησάσθω"
ἑαυτὸν, [d] καὶ ἀράτω τὸν σταυρὸν αὐτοῦ,"
[e] " καὶ ἀκολουθείτω μοι. 24 ὃς γὰρ ἂν
θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει
αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐ-
τοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.
25 τί γὰρ ὠφελεῖται ἄνθρωπος, κερδήσας
τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας
ἢ ζημιωθείς; 26 ὃς γὰρ ἂν ἐπαισχυνθῇ
με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς
τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν
ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς
καὶ τῶν ἁγίων ἀγγέλων. 27 λέγω δὲ
ὑμῖν ἀληθῶς, εἰσί τινες τῶν ὧδε [f] ἑστώ-
των," οἳ οὐ μὴ [g] γεύσωνται" θανάτου,
ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ.
28 Ἐγένετο δὲ μετὰ τοὺς λόγους τού-
τους ὡσεὶ ἡμέραι ὀκτὼ, καὶ παραλαβὼν
[h] " Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον,
ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. 29 καὶ
ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν, τὸ
εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ
ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων.
30 καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐ-
τῷ, οἵτινες ἦσαν Μωσῆς καὶ Ἠλίας·

were with him: and he asked
them, saying, Whom say the
people that I am? 19 They
answering, said, John the Bap-
tist: but some say, Elias: and
others say, that one of the old
prophets is risen again. 20 He
said unto them, But whom say
ye that I am? Peter answer-
ing, said, The Christ of God.
21 And he straitly charged them,
and commanded them to tell
no man that thing, 22 saying,
The Son of man must suffer
many things, and be rejected of
the elders, and chief priests,
and scribes, and be slain, and
be raised the third day.

23 And he said to them all,
If any man will come after me,
let him deny himself, and take
up his cross daily, and follow
me. 24 For whosoever will save
his life, shall lose it: but who-
soever will lose his life for my
sake, the same shall save it.
25 For what is a man advan-
taged, if he gain the whole
world, and lose himself, or be
cast away? 26 For whosoever
shall be ashamed of me, and of
my words, of him shall the Son
of man be ashamed, when he
shall come in his own glory,
and in his Father's, and of the
holy angels. 27 But I tell you
of a truth, there be some stand-
ing here, which shall not taste
of death, till they see the king-
dom of God.

28 And it came to pass, about
an eight days after these [a] say-
ings, he took Peter, and John,
and James, and went up into
a mountain to pray: 29 and as
he prayed, the fashion of his
countenance was altered, and
his raiment was white and glis-
tering. 30 And behold, there
talked with him two men, which
were Moses and Elias, 31 who

[a] ∽ —, Gb. λεγειν. [b] ∾ αναστηναι. [c] Gb. ερχεσθαι αρνησασθω. [d] → [e] Rec. & Gb. add καθ' ημεραν Gb. ⇉ [f] Rec. εστηκοτων. [g] Rec. γευσονται. [h] Rec. add τον. [a] Or, things.

appeared in glory, and spake
of his decease, which he should
accomplish at Jerusalem.

32 But Peter, and they that
were with him, were heavy with
sleep: and when they were
awake, they saw his glory, and
the two men that stood with
him. 33 And it came to pass, as
they departed from him, Peter
said unto Jesus, Master, it is
good for us to be here, and let
us make three tabernacles, one
for thee, and one for Moses, and
one for Elias: not knowing what
he said. 34 While he thus spake,
there came a cloud, and over-
shadowed them, and they feared,
as they entered into the
cloud. 35 And there came a
voice out of the cloud, saying,
This is my beloved Son, hear
him. 36 And when the voice
was past, Jesus was found alone,
and they kept it close, and told
no man in those days any of
those things which they had
seen.

37 And it came to pass, that
on the next day, when they
were come down from the hill,
much people met him. 38 And
behold, a man of the company
cried out, saying, Master, I be-
seech thee look upon my son,
for he is mine only child. 39 And
lo, a spirit taketh him, and he
suddenly crieth out, and it tear-
eth him that he foameth again,
and bruising him, hardly de-
parteth from him. 40 And I
besought thy disciples to cast
him out, and they could not.
41 And Jesus answering, said, O
faithless, and perverse genera-
tion, how long shall I be with
you, and suffer you? bring thy
son hither. 42 And as he was
yet a coming, the devil threw
him down, and tare him: and

31 οἱ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον
αὐτοῦ, ἣν ἔμελλε πληροῦν ἐν Ἱερου-
σαλήμ.
32 Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν
βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες
δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο
ἄνδρας τοὺς συνεστῶτας αὐτῷ. 33 καὶ
ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ'
αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν·
Ἐπιστάτα, καλόν ἐστιν ἡμᾶς ὧδε εἶναι·
καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοί,
καὶ [a] μίαν Μωσεῖ,″ καὶ μίαν Ἠλίᾳ· μὴ
εἰδὼς ὃ λέγει. 34 ταῦτα δὲ αὐτοῦ λέ-
γοντος, ἐγένετο νεφέλη καὶ ἐπεσκίασεν
αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους
εἰσελθεῖν εἰς τὴν νεφέλην. 35 καὶ φωνὴ
ἐγένετο ἐκ τῆς νεφέλης, λέγουσα· Οὗ-
τός ἐστιν ὁ υἱός μου ὁ [b] ἀγαπητός·″
αὐτοῦ ἀκούετε. 36 Καὶ ἐν τῷ γενέσθαι
τὴν φωνήν, εὑρέθη [c] ὁ″ Ἰησοῦς μόνος.
καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγει-
λαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν
ἑωράκασιν.
37 Ἐγένετο δὲ ἐν τῇ ἑξῆς ἡμέρᾳ, κα-
τελθόντων αὐτῶν ἀπὸ τοῦ ὄρους, συνήν-
τησεν αὐτῷ ὄχλος πολύς. 38 καὶ ἰδού,
ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησε, λέγων·
Διδάσκαλε, δέομαί σου, [d] ἐπίβλεψαι″
ἐπὶ τὸν υἱόν μου, ὅτι μονογενής ἐστί
μοι· 39 καὶ ἰδού, πνεῦμα λαμβάνει αὐ-
τόν, καὶ ἐξαίφνης κράζει, καὶ σπαράσσει
αὐτὸν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ
ἀπ' αὐτοῦ, συντρίβον αὐτόν. 40 καὶ
ἐδεήθην τῶν μαθητῶν σου, ἵνα [e] ἐκβά-
λωσιν″ αὐτό, καὶ οὐκ ἠδυνήθησαν.
41 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ὦ
γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως
πότε ἔσομαι πρὸς ὑμᾶς, καὶ ἀνέξομαι
ὑμῶν; προσάγαγε [f] τὸν υἱόν σου ὧδε.″
42 Ἔτι δὲ προσερχομένου αὐτοῦ, ἔρρηξεν
αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν·

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[a] Rec. Μωσῇ μίαν. [b] ∾ ἐκλελεγμένος. [c] ⇉ [d] Rec. ἐπίβλεψον. [e] Rec. ἐκβάλλωσιν.
[f] Rec. ὧδε τὸν υἱόν σου, → ὧδε.

ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ
ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα, καὶ
ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ· 43 ἐξε-
πλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλει-
ότητι τοῦ Θεοῦ.

Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν
οἷς [a] ἐποίησεν″ [b] ὁ Ἰησοῦς,″ εἶπε πρὸς
τοὺς μαθητὰς αὐτοῦ· 44 Θέσθε ὑμεῖς
εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ
γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παρα-
δίδοσθαι εἰς χεῖρας ἀνθρώπων. 45 Οἱ δὲ
ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακε-
καλυμμένον ἀπ᾽ αὐτῶν, ἵνα μὴ αἴσθων-
ται αὐτό· καὶ ἐφοβοῦντο ἐρωτῆσαι
αὐτὸν περὶ τοῦ ῥήματος τούτου.

46 Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς,
τὸ, τίς ἂν εἴη μείζων αὐτῶν. 47 ὁ δὲ
Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς καρ-
δίας αὐτῶν, ἐπιλαβόμενος παιδίου, ἔστη-
σεν αὐτὸ παρ᾽ ἑαυτῷ, 48 καὶ εἶπεν αὐτοῖς·
Ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ
ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν
ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά
με. ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν
ὑπάρχων οὗτος [c] ἔσται″ μέγας.

49 Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν·
Ἐπιστάτα, εἴδομέν τινα ἐπὶ τῷ ὀνόματί
σου ἐκβάλλοντα [d]″ δαιμόνια· καὶ ἐκωλύ-
σαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μεθ᾽
ἡμῶν. 50 Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰη-
σοῦς· Μὴ κωλύετε· ὃς γὰρ οὐκ ἔστι
[e] καθ᾽ ὑμῶν, ὑπὲρ ὑμῶν″ ἐστιν.

51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι
τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ
αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ
πορεύεσθαι εἰς Ἱερουσαλήμ. 52 καὶ ἀπέ-
στειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ·
καὶ πορευθέντες εἰσῆλθον εἰς κώμην
Σαμαρειτῶν, ὥστε ἑτοιμάσαι αὐτῷ. 53 καὶ
οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸ πρόσωπον
αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ.

**Jesus rebuked the unclean
spirit, and healed the child, and
delivered him again to his fa-
ther. 43 And they were all
amazed at the mighty power
of God:**

**but while they wondered
every one at all things which
Jesus did, he said unto his dis-
ciples, 44 Let these sayings sink
down into your ears: for the
Son of man shall be delivered
into the hands of men. 45 But
they understood not this saying,
and it was hid from them, that
they perceived it not: and they
feared to ask him of that say-
ing.**

**46 Then there arose a reason-
ing among them, which of them
should be greatest. 47 And Je-
sus perceiving the thought of
their heart, took a child, and
set him by him, 48 and said un-
to them, Whosoever shall re-
ceive this child in my name,
receiveth me: and whosoever
shall receive me, receiveth him
that sent me: for he that is
least among you all, the same
shall be great.**

**49 And John answered, and
said, Master, we saw one cast-
ing out devils in thy name, and
we forbad him, because he fol-
loweth not with us. 50 And
Jesus said unto him, Forbid
him not: for he that is not
against us, is for us.**

**51 And it came to pass, when
the time was come that he
should be received up, he sted-
fastly set his face to go to Je-
rusalem, 52 and sent messengers
before his face, and they went
and entered into a village of
the Samaritans to make ready
for him. 53 And they did not
receive him, because his face
was as though he would go to**

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[a] Gb. εποιει. [b] ⇉ [c] ∾ εστι. [d] Rec. & Gb. add τα Gb. ⇉ [e] Rec. καθ' ημων, υπερ ημων.

Jerusalem. [54] And when his
disciples, James and John saw
this, they said, Lord, wilt thou
that we command fire to come
down from heaven, and con-
sume them, even as Elias did?
[55] But he turned, and rebuked
them, and said, Ye know not
what manner spirit ye are
of. [56] For the Son of man is
not come to destroy men's lives,
but to save them. And they
went to another village.

[57] And it came to pass that
as they went in the way, a cer-
tain man said unto him, Lord,
I will follow thee whithersoever
thou goest. [58] And Jesus said
unto him, Foxes have holes,
and birds of the air have nests,
but the Son of man hath not
where to lay his head. [59] And
he said unto another, Follow
me: but he said, Lord, suffer
me first to go and bury my fa-
ther. [60] Jesus said unto him,
Let the dead bury their dead:
but go thou and preach the
kingdom of God. [61] And ano-
ther also said, Lord, I will
follow thee: but let me first go
bid them farewell, which are
at home at my house. [62] And
Jesus said unto him, No man
having put his hand to the
plough, and looking back, is fit
for the kingdom of God.

[54] ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος
καὶ Ἰωάννης εἶπον· Κύριε, θέλεις εἴπω-
μεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ
ἀναλῶσαι αὐτούς, [a] ὡς καὶ Ἠλίας ἐποί-
ησε;" [55] Στραφεὶς δὲ ἐπετίμησεν αὐτοῖς,
[b] καὶ εἶπεν· Οὐκ οἴδατε οἵου πνεύματός
ἐστε ὑμεῖς;" [56] [c] "Καὶ ἐπορεύθησαν εἰς
ἑτέραν κώμην.

[57] [d] Ἐγένετο δὲ" πορευομένων αὐτῶν,
ἐν τῇ ὁδῷ εἶπέ τις πρὸς αὐτόν· Ἀκο-
λουθήσω σοι ὅπου ἂν ἀπέρχῃ, [e] κύριε."
[58] Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώ-
πεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ
τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς
τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφα-
λὴν κλίνῃ. [59] Εἶπε δὲ πρὸς ἕτερον·
Ἀκολούθει μοι. Ὁ δὲ εἶπε· Κύριε, ἐπί-
τρεψόν μοι ἀπελθόντι πρῶτον θάψαι
τὸν πατέρα μου. [60] Εἶπε δὲ αὐτῷ [f] ὁ
Ἰησοῦς·" Ἄφες τοὺς νεκροὺς θάψαι τοὺς
ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγ-
γελλε τὴν βασιλείαν τοῦ Θεοῦ. [61] Εἶπε
δὲ καὶ ἕτερος· Ἀκολουθήσω σοι, κύριε·
πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι
τοῖς εἰς τὸν οἶκόν μου. [62] Εἶπε δὲ πρὸς
αὐτὸν ὁ Ἰησοῦς· Οὐδεὶς ἐπιβαλὼν τὴν
χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς
τὰ ὀπίσω, εὔθετός ἐστιν εἰς τὴν βασι-
λείαν τοῦ Θεοῦ.

10. After these things, the
Lord appointed other seventy
also, and sent them two and
two before his face, into every
city and place, whither he him-
self would come. [2] Therefore
said he unto them, The harvest
truly is great, but the labour-
ers are few; pray ye therefore
the Lord of the harvest, that he
would send forth labourers into
his harvest. [3] Go your ways:
behold, I send you forth as
lambs among wolves. [4] Carry
neither purse nor scrip, nor
shoes, and salute no man by

10. Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος
καὶ ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν
αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ,
εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἔμελλεν
αὐτὸς ἔρχεσθαι. [2] ἔλεγεν [g] οὖν" πρὸς
αὐτούς· Ὁ μὲν θερισμὸς πολύς, οἱ δὲ
ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου
τοῦ θερισμοῦ, ὅπως [h] ἐκβάλῃ" ἐργάτας
εἰς τὸν θερισμὸν αὐτοῦ. [3] ὑπάγετε· ἰδού,
ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ
λύκων. [4] μὴ βαστάζετε βαλάντιον, μὴ
πήραν, μηδὲ ὑποδήματα· καὶ μηδένα κατὰ

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a → b ⇉ και ειπεν *ad* εστε υμεις. c Rec. add Ὁ γαρ υιος του ανθρωπου ουκ ηλθε ψυχας ανθρωπων απολεσαι, αλλα σωσαι. d ∾ Και. e → f ⇉ g ∿ δε. h Rec. εκβαλλη.

τὴν ὁδὸν ἀσπάσησθε. 5 εἰς ἣν δ' ἂν οἰ-
κίαν [a] εἰσέρχησθε,″ πρῶτον λέγετε· Εἰ-
ρήνη τῷ οἴκῳ τούτῳ. 6 καὶ ἐὰν [b] ″ ᾖ
ἐκεῖ [c] ″ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει.
7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστι· μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.

8 Καὶ εἰς [d] ἣν δ' ἂν″ πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατι-
θέμενα ὑμῖν, 9 καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς· Ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.
10 εἰς ἣν δ' ἂν πόλιν [e] εἰσέρχησθε,″ καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς
πλατείας αὐτῆς, εἴπατε· 11 Καὶ τὸν κο-
νιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν [f] ἐφ' ὑμᾶς″
ἡ βασιλεία τοῦ Θεοῦ. 12 λέγω [g] ″ ὑμῖν,
ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτό-
τερον ἔσται, ἢ τῇ πόλει ἐκείνῃ. 13 Οὐαί
σοι, Χοραζὶν, οὐαί σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν.
14 πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον
ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν. 15 καὶ σὺ,
Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψω-
θεῖσα, ἕως ᾅδου καταβιβασθήσῃ. 16 ὁ
ἀκούων ὑμῶν ἐμοῦ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με.

17 Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα μετὰ χαρᾶς, λέγοντες· Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνό-
ματί σου. 18 Εἶπε δὲ αὐτοῖς, Ἐθεώρουν
τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρα-
νοῦ πεσόντα. 19 ἰδοὺ, δίδωμι ὑμῖν τὴν

the way. 5 And into what-
soever house ye enter, first say, Peace be to this house. 6 And
if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you a-
gain. 7 And in the same house
remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 9 and heal the sick
that are therein, and say unto them, The kingdom of God is
come nigh unto you. 10 But
into whatsoever city ye enter, and they receive you not, go your ways out into the streets
of the same, and say, 11 Even
the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto
you. 12 But I say unto you,
that it shall be more tolerable in that day for Sodom, than for
that city. 13 Woe unto thee
Chorazin, woe unto thee Bethsaida: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sack-
cloth and ashes. 14 But it shall
be more tolerable for Tyre and Sidon at the judgment, than for
you. 15 And thou Capernaum,
which art exalted to heaven, shall be thrust down to hell.
16 He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject un-
to us through thy name. 18 And
he said unto them, I beheld Satan as lightning fall from
heaven. 19 Behold, I give unto

a εἰσέλθητε. b Rec. add μεν. c Bz. & Elz. add ὁ. d ∼ ἣν ἄν. e ∼ εἰσέλθητε. f Gb. om.
g Rec. add δε.

you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. 20 Notwithstanding in this rejoice not, that the spirits are subject unto you: but rather rejoice, because your names are written in heaven.

21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so father, for so it seemed good in thy sight. 22 All things are delivered to me of my father: and no man knoweth who the son is, but the father: and who the father is, but the son, and he to whom the son will reveal him.

23 And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see. 24 For I tell you, that many prophets, and kings have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them.

25 And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? 26 He said unto him, What is written in the law? how readest thou? 27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he willing to justify himself, said unto Jesus, And

ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ [a] ἀδικήσῃ.″ 20 πλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ [b] ″ ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς.

21 Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς, καὶ εἶπεν· Ἐξομολογοῦμαί σοι, πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. 22 [c] Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε·″ Πάντα [d] μοι παρεδόθη″ ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱός, εἰ μὴ ὁ πατήρ· καὶ τίς ἐστιν ὁ πατὴρ, εἰ μὴ ὁ υἱός, καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

23 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ᾽ ἰδίαν εἶπε· Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. 24 λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

25 Καὶ ἰδού, νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν, καὶ λέγων· Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; 26 Ὁ δὲ εἶπε πρὸς αὐτόν· Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; 27 Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀγαπήσεις Κύριον τὸν Θεόν σου, ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτόν. 28 Εἶπε δὲ αὐτῷ· Ὀρθῶς ἀπεκρίθης· τοῦτο ποίει, καὶ ζήσῃ.

29 Ὁ δὲ θέλων δικαιοῦν ἑαυτὸν εἶπε πρὸς τὸν Ἰησοῦν· Καὶ τίς ἐστί μου

[a] Bz. & Elz. αδικησει. [b] Rec. add μαλλον. [c] Bz. & Elz. & Gb. om. [d] Rec. παρεδοθη μοι.

πλησίον; 30 Ὑπολαβὼν δὲ ὁ Ἰησοῦς
εἶπεν· Ἄνθρωπός τις κατέβαινεν ἀπὸ
Ἱερουσαλὴμ εἰς Ἱεριχὼ, καὶ λῃσταῖς
περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν, καὶ
πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες
ἡμιθανῆ τυγχάνοντα. 31 κατὰ συγκυρίαν
δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ
ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν.
32 ὁμοίως δὲ καὶ Λευΐτης, γενόμενος κατὰ
τὸν τόπον, [a] ἐλθὼν" καὶ ἰδὼν ἀντιπαρ-
ῆλθε. 33 Σαμαρείτης δέ τις ὁδεύων
ἦλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν ἐσπλαγ-
χνίσθη. 34 καὶ προσελθὼν κατέδησε τὰ
τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ
οἶνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον
κτῆνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον,
καὶ ἐπεμελήθη αὐτοῦ. 35 καὶ ἐπὶ τὴν
αὔριον [b] ἐξελθὼν," ἐκβαλὼν δύο δηνάρια
ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ·
Ἐπιμελήθητι αὐτοῦ· καὶ ὅ τι ἂν προσ-
δαπανήσῃς, ἐγὼ ἐν τῷ ἐπανέρχεσθαί
με ἀποδώσω σοι.
36 Τίς οὖν τούτων τῶν τριῶν [c] πλησίον
δοκεῖ σοι" γεγονέναι τοῦ ἐμπεσόντος εἰς
τοὺς λῃστάς; 37 Ὁ δὲ εἶπεν· Ὁ ποιή-
σας τὸ ἔλεος μετ' αὐτοῦ. Εἶπεν [d] οὖν"
αὐτῷ ὁ Ἰησοῦς· Πορεύου, καὶ σὺ ποίει
ὁμοίως.
38 Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐ-
τοὺς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά·
γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο
αὐτὸν εἰς τὸν οἶκον αὐτῆς. 39 καὶ τῇδε
ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ πα-
ρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰη-
σοῦ ἤκουε τὸν λόγον αὐτοῦ. 40 ἡ δὲ
Μάρθα περιεσπᾶτο περὶ πολλὴν διακο-
νίαν· ἐπιστᾶσα δὲ εἶπε· Κύριε, οὐ μέλει
σοι ὅτι ἡ ἀδελφή μου μόνην με κατέ-
λιπε διακονεῖν; εἰπὲ οὖν αὐτῇ ἵνα μοι
συναντιλάβηται. 41 Ἀποκριθεὶς δὲ εἶ-
πεν αὐτῇ ὁ Ἰησοῦς· Μάρθα, Μάρθα,

who is my neighbour? 30 And
Jesus answering, said, A certain
man went down from Jerusa-
lem to Jericho, and fell among
thieves, which stripped him of
his raiment, and wounded him,
and departed, leaving him half
dead. 31 And by chance there
came down a certain priest that
way, and when he saw him, he
passed by on the other side.
32 And likewise a Levite, when
he was at the place, came and
looked on him, and passed by
on the other side. 33 But a
certain Samaritan as he jour-
neyed, came where he was;
and when he saw him, he had
compassion on him, 34 and
went to him, and bound up his
wounds, pouring in oil and wine,
and set him on his own beast,
and brought him to an inn, and
took care of him. 35 And on
the morrow when he departed,
he took out two pence, and gave
them to the host, and said unto
him, Take care of him, and
whatsoever thou spendest more,
when I come again I will repay
thee.
36 Which now of these three,
thinkest thou, was neighbour
unto him that fell among the
thieves? 37 And he said, He
that shewed mercy on him.
Then said Jesus unto him, Go,
and do thou likewise.

38 Now it came to pass, as
they went, that he entered into
a certain village: and a certain
woman named Martha, receiv-
ed him into her house. 39 And
she had a sister called Mary,
which also sat at Jesus' feet,
and heard his word: 40 but
Martha was cumbered about
much serving, and came to him,
and said, Lord, dost thou not
care that my sister hath left
me to serve alone? bid her
therefore that she help me.
41 And Jesus answered, and
said unto her, Martha, Martha,

a — b :‡ c Rec. δοκεῖ σοι πλησίον. d Gb. — ἐς

thou art careful, and troubled
about many things: [42] but one
thing is needful, and Mary
hath chosen that good part,
which shall not be taken away
from her.

μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά·
[42] ἑνὸς δέ ἐστι χρεία. Μαρία δὲ τὴν
ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαι-
ρεθήσεται ἀπ᾽ αὐτῆς.

11. And it came to pass, that
as he was praying in a certain
place, when he ceased, one of
his disciples said unto him,
Lord, teach us to pray, as John
also taught his disciples. [2] And
he said unto them, When ye
pray, say, Our Father which
art in heaven, Hallowed be thy
name, Thy kingdom come, Thy
will be done as in heaven, so in
earth. [3] Give us [α] day by day
our daily bread. [4] And forgive
us our sins: for we also for-
give every one that is indebted
to us. And lead us not into
temptation, but deliver us from
evil.

11. Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν
τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο,
εἶπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν·
Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, κα-
θὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς
αὐτοῦ. [2] Εἶπε δὲ αὐτοῖς· Ὅταν προσ-
εύχησθε, λέγετε· Πάτερ [a] ἡμῶν ὁ ἐν
τοῖς οὐρανοῖς," ἁγιασθήτω τὸ ὄνομά
σου· ἐλθέτω [b] ἡ βασιλεία σου·" [c] γενη-
θήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ
ἐπὶ τῆς γῆς·" [3] τὸν ἄρτον ἡμῶν τὸν ἐπι-
ούσιον δίδου ἡμῖν τὸ καθ᾽ ἡμέραν· [4] καὶ
ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ
αὐτοὶ [d] ἀφίεμεν" παντὶ ὀφείλοντι ἡμῖν·
καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν[e]".

[5] And he said unto them,
Which of you shall have a
friend, and shall go unto him
at midnight, and say unto him,
Friend, lend me three loaves.
[6] For a friend of mine [β] in his
journey is come to me, and I
have nothing to set before him,
[7] and he from within shall an-
swer and say, Trouble me not,
the door is now shut, and my
children are with me in bed: I
cannot rise and give thee. [8] I
say unto you, Though he will
not rise, and give him, because
he is his friend: yet because of
his importunity, he will rise
and give him as many as he
needeth. [9] And I say unto you,
Ask, and it shall be given you:
seek, and ye shall find: knock,
and it shall be opened unto you.
[10] For every one that asketh,
receiveth: and he that seeketh,
findeth: and to him that knock-
eth, it shall be opened.

[5] Καὶ εἶπε πρὸς αὐτούς· Τίς ἐξ ὑμῶν
ἕξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν
μεσονυκτίου, καὶ εἴπῃ αὐτῷ· Φίλε, χρῆ-
σόν μοι τρεῖς ἄρτους, [6] ἐπειδὴ φίλος
[f] μου" παρεγένετο ἐξ ὁδοῦ πρός με, καὶ
οὐκ ἔχω ὃ παραθήσω αὐτῷ· [7] κἀκεῖνος
ἔσωθεν ἀποκριθεὶς εἴπῃ· Μή μοι κόπους
πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ
παιδία μου μετ᾽ ἐμοῦ εἰς τὴν κοίτην
εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.
[8] Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ
ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον,
διάγε τὴν ἀναίδειαν αὐτοῦ, ἐγερθεὶς δώ-
σει αὐτῷ ὅσων χρῄζει. [9] κἀγὼ ὑμῖν
λέγω· αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζη-
τεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοι-
γήσεται ὑμῖν. [10] πᾶς γὰρ ὁ αἰτῶν λαμ-
βάνει· καὶ ὁ ζητῶν εὑρίσκει· καὶ τῷ
κρούοντι ἀνοιγήσεται.

[11] If a son shall ask bread of
any of you that is a father, will
he give him a stone? Or if he
ask a fish, will he for a fish

[11] Τίνα δὲ [g] ἐξ" ὑμῶν τὸν πατέρα
αἰτήσει ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει
αὐτῷ; [h] ἢ" καὶ ἰχθὺν, μὴ ἀντὶ ἰχθύος

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a Gb. om. b Gb. σου η βασιλεια. c Gb. om. d ~ αφιομεν. e Rec. add αλλα ῥυσαι ημας απο του πονηρου. f → g ~ —. Rec. & Gb. om h Rec. ει. α *Or*, for the day. β *Or*, out of his way.

ὄφιν ἐπιδώσει αὐτῷ; 12 ἢ καὶ ἐὰν αἰτή-
σῃ ᾠόν, μὴ ἐπιδώσει αὐτῷ σκορπίον;
13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες
οἴδατε [a] δόματα ἀγαθὰ διδόναι τοῖς τέ-
κνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ
οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰ-
τοῦσιν αὐτόν;

14 Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ
αὐτὸ ἦν κωφόν· ἐγένετο δέ, τοῦ δαιμο-
νίου ἐξελθόντος, ἐλάλησεν ὁ κωφός· καὶ
ἐθαύμασαν οἱ ὄχλοι. 15 τινὲς δὲ ἐξ αὐ-
τῶν εἶπον· Ἐν Βεελζεβοὺλ [b] ἄρχοντι
τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.
16 Ἕτεροι δὲ πειράζοντες σημεῖον παρ'
αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ. 17 αὐτὸς δὲ
εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς·
Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερι-
σθεῖσα ἐρημοῦται· καὶ οἶκος ἐπὶ οἶκον,
πίπτει. 18 εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυ-
τὸν διεμερίσθη, πῶς σταθήσεται ἡ βα-
σιλεία αὐτοῦ; ὅτι λέγετε, ἐν Βεελζεβοὺλ
ἐκβάλλειν με τὰ δαιμόνια. 19 εἰ δὲ ἐγὼ
ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ
υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο
κριταὶ ὑμῶν αὐτοὶ ἔσονται. 20 εἰ δὲ ἐν
δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια,
ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ
Θεοῦ.

21 Ὅταν ὁ ἰσχυρὸς καθωπλισμένος
φυλάσσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ
ἐστὶ τὰ ὑπάρχοντα αὐτοῦ· 22 ἐπὰν δὲ ὁ
ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐ-
τόν, τὴν πανοπλίαν αὐτοῦ αἴρει, ἐφ' ᾗ
ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ διαδίδω-
σιν. 23 ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ
ἐστι· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορ-
πίζει.

24 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ
ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων
τόπων, ζητοῦν ἀνάπαυσιν· καὶ μὴ εὑρί-
σκον λέγει· Ὑποστρέψω εἰς τὸν οἶκόν

give him a serpent? 12 Or if
he shall ask an egg, will he
offer him a scorpion? 13 If ye
then, being evil, know how to
give good gifts unto your chil-
dren: how much more shall
your heavenly Father give the
holy Spirit to them that ask
him?

14 And he was casting out a
devil, and it was dumb. And it
came to pass, when the devil
was gone out, the dumb spake:
and the people wondered. 15 But
some of them said, He casteth
out devils through Beelzebub
the chief of the devils. 16 And
other tempting him, sought of
him a sign from heaven. 17 But
he knowing their thoughts, said
unto them, Every kingdom di-
vided against itself, is brought
to desolation: and a house *di-
vided* against a house, falleth.
18 If Satan also be divided
against himself, how shall his
kingdom stand? Because ye say
that I cast out devils through
Beelzebub. 19 And if I by Beel-
zebub cast out devils, by whom
do your sons cast them out?
therefore shall they be your
judges. 20 But if I with the
finger of God cast out devils,
no doubt the kingdom of God
is come upon you.

21 When a strong man armed
keepeth his palace, his goods
are in peace: 22 but when a
stronger than he shall come up-
on him, and overcome him, he
taketh from him all his armour
wherein he trusted, and divid-
eth his spoils. 23 He that is not
with me, is against me: and he
that gathereth not with me,
scattereth.

24 When the unclean spirit is
gone out of a man, he walketh
through dry places, seeking
rest: and finding none, he saith,
I will return unto my house

[a] Rec. ἀγαθὰ δόματα. [b] ∾ τῷ ἄρχοντι.

whence I came out. 25 And
when he cometh, he findeth it
swept and garnished. 26 Then
goeth he, and taketh to him
seven other spirits more wicked
than himself, and they enter in,
and dwell there, and the last
state of that man is worse than
the first. 27 And it came to pass
as he spake these things, a cer-
tain woman of the company
lifted up her voice, and said
unto him, Blessed is the womb
that bare thee, and the paps
which thou hast sucked. 28 But
he said, Yea, rather blessed
are they that hear the word of
God, and keep it.

29 And when the people were
gathered thick together, he be-
gan to say, This is an evil gene-
ration, they seek a sign, and
there shall no sign be given it,
but the sign of Jonas the pro-
phet. 30 for as Jonas was a
sign unto the Ninevites, so shall
also the Son of man be to this
generation. 31 The queen of
the south shall rise up in the
judgment with the men of this
generation, and condemn them:
for she came from the utmost
parts of the earth, to hear the
wisdom of Solomon: and be-
hold, a greater than Solomon is
here. 32 The men of Nineve
shall rise up in ÿ judgment with
this generation, and shall con-
demn it: for they repented at ÿ
preaching of Jonas, and behold,
a greater than Jonas is here.

33 No man when he hath
lighted a candle, putteth it in
a secret place, neither under a
bushel, but on a candlestick,
that they which come in may
see the light. 34 The light of
the body is the eye: therefore
when thine eye is single, thy
whole body also is full of light:
but when thine eye is evil, thy
body also is full of darkness.
35 Take heed therefore, that
the light which is in thee, be
not darkness. 36 If thy whole
body therefore be full of light,
having no part dark, the whole

μου ὅθεν ἐξῆλθον· 25 καὶ ἐλθὸν εὑρίσκει
σεσαρωμένον καὶ κεκοσμημένον. 26 τότε
πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα
πνεύματα πονηρότερα ἑαυτοῦ, καὶ [a] εἰσ-
ελθόντα″ κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ
ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα
τῶν πρώτων. 27 Ἐγένετο δὲ ἐν τῷ λέ-
γειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ
φωνὴν ἐκ τοῦ ὄχλου εἶπεν αὐτῷ· Μα-
καρία ἡ κοιλία ἡ βαστάσασά σε, καὶ
μαστοὶ οὓς ἐθήλασας. 28 Αὐτὸς δὲ εἶπε·
Μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λό-
γον τοῦ Θεοῦ καὶ φυλάσσοντες [b] αὐτόν.″

29 Τῶν δὲ ὄχλων ἐπαθροιζομένων
ἤρξατο λέγειν· Ἡ γενεὰ αὕτη πονηρά
ἐστι· σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ
δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ
[c] τοῦ προφήτου.″ 30 καθὼς γὰρ ἐγένετο
Ἰωνᾶς σημεῖον τοῖς Νινευΐταις, οὕτως
ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ
ταύτῃ. 31 βασίλισσα νότου ἐγερθήσεται
ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γε-
νεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι
ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι
τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ, πλεῖον
Σολομῶνος ὧδε. 32 ἄνδρες [d] Νινευῖται″
ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς
γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν·
ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ,
καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὧδε.

33 Οὐδεὶς δὲ λύχνον ἅψας εἰς [e] κρυπτὸν″
τίθησιν, οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ
τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ
φέγγος βλέπωσιν. 34 ὁ λύχνος τοῦ
σώματός ἐστιν ὁ ὀφθαλμός [f] σου·″ ὅταν
[g] οὖν″ ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, καὶ
ὅλον τὸ σῶμά σου φωτεινόν ἐστιν· ἐπὰν
δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκο-
τεινόν. 35 σκόπει οὖν μὴ τὸ φῶς τὸ
ἐν σοὶ σκότος ἐστίν. 36 εἰ οὖν τὸ σῶ-
μά σου ὅλον φωτεινὸν, μὴ ἔχον τὶ μέρος

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[a] ∾ ελθοντα. [b] Gb. om. [c] Gb. om. [d] ∾—. Rec & Gb. Νινευι. [e] Gb. κρυπτην
[f] ∾—. Rec. & Gb. om. [g] —›

σκοτεινὸν, ἔσται φωτεινὸν ὅλον, ὡς
ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.
37 Ἐν δὲ τῷ λαλῆσαι, ἠρώτα αὐτὸν
Φαρισαῖός τις ὅπως ἀριστήσῃ παρ' αὐ-
τῷ· εἰσελθὼν δὲ ἀνέπεσεν. 38 ὁ δὲ
Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶ-
τον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. 39 εἶπε
δὲ ὁ Κύριος πρὸς αὐτόν· Νῦν ὑμεῖς οἱ
Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ
τοῦ πίνακος καθαρίζετε· τὸ δὲ ἔσωθεν
ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας.
40 ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν
καὶ τὸ ἔσωθεν ἐποίησε; 41 πλὴν τὰ
ἐνόντα δότε ἐλεημοσύνην· καὶ ἰδοὺ,
πάντα καθαρὰ ὑμῖν ἐστιν.
42 Ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις,
ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ
πήγανον καὶ πᾶν λάχανον, καὶ παρέρ-
χεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ
Θεοῦ· [a] ταῦτα″ ἔδει ποιῆσαι, κἀκεῖνα μὴ
ἀφιέναι. 43 οὐαὶ ὑμῖν τοῖς Φαρισαίοις,
ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς
συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς
ἀγοραῖς. 44 οὐαὶ ὑμῖν, [b] γραμματεῖς καὶ
Φαρισαῖοι, ὑποκριταὶ,″ ὅτι ἐστὲ ὡς τὰ
μνημεῖα τὰ ἄδηλα, καὶ [c] οἱ″ ἄνθρωποι
οἱ περιπατοῦντες ἐπάνω οὐκ οἴδασιν.
45 Ἀποκριθεὶς δέ τις τῶν νομικῶν λέ-
γει αὐτῷ· Διδάσκαλε, ταῦτα λέγων καὶ
ἡμᾶς ὑβρίζεις. 46 Ὁ δὲ εἶπε· Καὶ ὑμῖν
τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς
ἀνθρώπους φορτία δυσβάστακτα, καὶ
αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσ-
ψαύετε τοῖς φορτίοις. 47 οὐαὶ ὑμῖν, ὅτι
οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν,
οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.
48 ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς
ἔργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν
ἀπέκτειναν αὐτοὺς, ὑμεῖς δὲ οἰκοδομεῖτε
[d] αὐτῶν τὰ μνημεῖα.″ 49 διὰ τοῦτο καὶ
ἡ σοφία τοῦ Θεοῦ εἶπεν· Ἀποστελῶ εἰς

shall be full of light, as when
the bright shining of a candle
doth give thee light.
37 And as he spake, a certain
Pharisee besought him to dine
with him: and he went in, and
sat down to meat. 38 And when
the Pharisee saw it, he mar-
velled that he had not first
washed before dinner. 39 And
the Lord said unto him, Now
do ye Pharisees make clean the
outside of the cup and the plat-
ter: but your inward part is
full of ravening and wickedness.
40 Ye fools, did not he that
made that which is without,
make that which is within also?
41 But rather give alms of such
things [*]as you have: and behold,
all things are clean unto you.
42 But woe unto you Phari-
sees: for ye tithe mint and rue,
and all manner of herbs, and
pass over judgment, and the
love of God: these ought ye to
have done, and not to leave the
other undone. 43 Woe unto you
Pharisees: for ye love the up-
permost seats in the syna-
gogues, and greetings in the mar-
kets. 44 Woe unto you scribes
and Pharisees, hypocrites: for
ye are as graves which appear
not, and the men that walk
over them, are not aware of
them.

45 Then answered one of the
lawyers, and said unto him,
Master, thus saying, thou re-
proachest us also. 46 And he
said, Woe unto you also ye
lawyers: for ye lade men with
burdens grievous to be borne,
and ye yourselves touch not the
burdens with one of your fin-
gers. 47 Woe unto you: for
ye build the sepulchres of the
prophets, and your fathers kill-
ed them. 48 Truly ye bear
witness that ye allow the deeds
of your fathers: for they indeed
killed them, and ye build their
sepulchres. 49 Therefore also
said the wisdom of God, I will

a ∾ ταυτα δε. b Gb. om. c → d ⇉ * *Or, as you are able.*

send them prophets and apos-
tles, and *some* of them they
shall slay and persecute: 50 that
the blood of all the prophets,
which was shed from the foun-
dation of the world, may be
required of this generation,
51 from the blood of Abel unto
the blood of Zacharias, which
perished between the altar and
the temple: verily I say unto
you, it shall be required of this
generation. 52 Woe unto you
lawyers: for ye have taken away
the key of knowledge: ye en-
tered not in yourselves, and
them that were entering in, ye
[*] hindered.

53 And as he said these things
unto them, the scribes and the
Pharisees began to urge *him*
vehemently, and to provoke
him to speak of many things:
54 laying wait for him, and
seeking to catch something out
of his mouth, that they might
accuse him.

12. In the mean time, when
there were gathered together
an innumerable multitude of
people, insomuch that they
trode one upon another, he be-
gan to say unto his disciples
first of all, Beware ye of the
leaven of the Pharisees, which is
hypocrisy. 2 For there is no-
thing covered, that shall not be
revealed, neither hid, that shall
not be known. 3 Therefore,
whatsoever ye have spoken in
darkness, shall be heard in the
light: and that which ye have
spoken in the ear, in closets,
shall be proclaimed upon the
housetops.

4 And I say unto you my
friends, Be not afraid of them
that kill the body, and after
that, have no more that they
can do. 5 But I will forewarn
you whom you shall fear: Fear
him, which after he hath killed,
hath power to cast into hell,
yea, I say unto you, Fear him.
6 Are not five sparrows sold for
two farthings, and not one of

αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ
ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν·
50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν
προφητῶν τὸ ἐκχυνόμενον ἀπὸ καταβο-
λῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύτης,
51 ἀπὸ τοῦ αἵματος Ἄβελ ἕως τοῦ αἵμα-
τος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ
τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναί, λέ-
γω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς
ταύτης. 52 οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι
ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ
οὐκ [a] εἰσήλθετε,˝ καὶ τοὺς εἰσερχομένους
ἐκωλύσατε.

53 [b] Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς
αὐτούς, ἤρξαντο˝ οἱ γραμματεῖς καὶ οἱ
Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστο-
ματίζειν αὐτὸν περὶ πλειόνων, 54 [c] ἐνε-
δρεύοντες αὐτόν,˝ [d]˝ [e] ζητοῦντες˝ θη-
ρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ, [f] ἵνα
κατηγορήσωσιν αὐτοῦ.˝

12. Ἐν οἷς ἐπισυναχθεισῶν τῶν μυ-
ριάδων τοῦ ὄχλου, ὥστε καταπατεῖν
ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μα-
θητὰς αὐτοῦ πρῶτον· Προσέχετε ἑαυτοῖς
ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν
ὑπόκρισις. 2 οὐδὲν δὲ συγκεκαλυμ-
μένον ἐστίν, ὃ οὐκ ἀποκαλυφθήσεται, καὶ
κρυπτόν, ὃ οὐ γνωσθήσεται. 3 ἀνθ᾽ ὧν
ὅσα ἐν τῇ σκοτίᾳ εἴπατε, ἐν τῷ φωτὶ
ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλα-
λήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται
ἐπὶ τῶν δωμάτων.

4 Λέγω δὲ ὑμῖν τοῖς φίλοις μου· μὴ
φοβηθῆτε ἀπὸ τῶν [g] ἀποκτενόντων˝ τὸ
σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόντων πε-
ρισσότερόν τι ποιῆσαι. 5 ὑποδείξω δὲ
ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ
τὸ ἀποκτεῖναι ἐξουσίαν ἔχοντα ἐμβαλεῖν
εἰς τὴν γέενναν· ναί, λέγω ὑμῖν, τοῦτον
φοβήθητε. 6 οὐχὶ πέντε στρουθία πω-
λεῖται ἀσσαρίων δύο, καὶ ἓν ἐξ αὐτῶν

[a] Gb. εισηλθατε. [b] ∾ Και ηρξαντο. [c] ⇉ [d] Rec. add και. [e] ⇉ [f] ⇉
[g] Rec. αποκτεινοντων. [*] Or, forbad.

οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ
Θεοῦ; [7] ἀλλὰ καὶ αἱ τρίχες τῆς κεφα-
λῆς ὑμῶν πᾶσαι ἠρίθμηνται. μὴ οὖν
φοβεῖσθε· πολλῶν στρουθίων διαφέ-
ρετε.

[8] Λέγω δὲ ὑμῖν· πᾶς ὃς ἂν ὁμολο-
γήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων,
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν
αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ·
[9] ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν
ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν
ἀγγέλων τοῦ Θεοῦ. [10] καὶ πᾶς ὃς ἐρεῖ
λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφε-
θήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον Πνεῦ-
μα [a] βλασφημήσαντι" οὐκ ἀφεθήσεται.
[11] ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς
συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξου-
σίας, μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογή-
σησθε, ἢ τί εἴπητε· [12] τὸ γὰρ ἅγιον
Πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ, ἃ
δεῖ εἰπεῖν.

[13] Εἶπε δέ τις αὐτῷ ἐκ τοῦ ὄχλου·
Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου με-
ρίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν.
[14] Ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπε, τίς με
κατέστησε δικαστὴν ἢ μεριστὴν ἐφ'
ὑμᾶς; [15] Εἶπε δὲ πρὸς αὐτούς· Ὁρᾶτε
καὶ φυλάσσεσθε ἀπὸ [b] τῆς" πλεονεξίας·
ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ
αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτοῦ.

[16] Εἶπε δὲ παραβολὴν πρὸς αὐτούς,
λέγων· Ἀνθρώπου τινὸς πλουσίου εὐ-
φόρησεν ἡ χώρα· [17] καὶ διελογίζετο
ἐν ἑαυτῷ, λέγων· Τί ποιήσω, ὅτι οὐκ
ἔχω ποῦ συνάξω τοὺς καρπούς μου;
[18] Καὶ εἶπε· Τοῦτο ποιήσω· καθελῶ
μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδο-
μήσω, καὶ συνάξω ἐκεῖ πάντα τὰ [c] γε-
νήματά" μου καὶ τὰ ἀγαθά μου· [19] καὶ
ἐρῶ τῇ ψυχῇ μου· Ψυχή, ἔχεις πολλὰ
ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου,

them is forgotten before God?
[7] But even the very hairs of
your head are all numbered:
fear not therefore, ye are of
more value than many spar-
rows.

[8] Also I say unto you, Who-
soever shall confess me before
men, him shall the Son of man
also confess before the angels
of God. [9] But he that denieth
me before men, shall be denied
before the angels of God. [10] And
whosoever shall speak a word
against the Son of man, it shall
be forgiven him: but unto him
that blasphemeth against the
Holy Ghost, it shall not be for-
given. [11] And when they bring
you unto the synagogues, and
unto magistrates, and powers,
take ye no thought how or
what thing ye shall answer, or
what ye shall say: [12] for the
Holy Ghost shall teach you in
the same hour, what ye ought
to say.

[13] And one of the company
said unto him, Master, speak
to my brother, that he divide
the inheritance with me. [14] And
he said unto him, Man, who
made me a judge, or a divider
over you? [15] And he said un-
to them, Take heed and be-
ware of covetousness: for a
man's life consisteth not in the
abundance of the things which
he possesseth.

[16] And he spake a parable
unto them, saying, The ground
of a certain rich man brought
forth plentifully. [17] And he
thought within himself, saying,
What shall I do, because I
have no room where to bestow
my fruits? [18] And he said,
This will I do, I will pull down
my barns, and build greater,
and there will I bestow all my
fruits, and my goods. [19] And
I will say to my soul, Soul,
thou hast much goods laid up
for many years, take thine ease,

a → b ~ πασης. c Lz. & Elz. γεννηματα.

eat, drink, and be merry. 20 But
God said unto him, Thou fool,
this night α thy soul shall be
required of thee: then whose
shall those things be which
thou hast provided? 21 So is
he that layeth up treasure for
himself, and is not rich towards
God.

22 And he said unto his disciples,
Therefore I say unto
you, Take no thought for your
life what ye shall eat, neither
for the body what ye shall put
on. 23 The life is more than
meat, and the body is more
than raiment. 24 Consider the
ravens, for they neither sow
nor reap, which neither have
storehouse nor barn, and God
feedeth them: how much more
are ye better than the fowls?
25 And which of you with taking
thought can add to his stature
one cubit? 26 If ye then be
not able to do that thing which
is least, why take ye thought
for the rest? 27 Consider the
lilies how they grow, they toil
not; they spin not: and yet I
say unto you, that Solomon in
all his glory, was not arrayed
like one of these. 28 If then God
so clothe the grass, which is to
day in the field, and to morrow
is cast into the oven: how much
more *will he clothe* you, O ye
of little faith?

29 And seek not ye what ye
shall eat, or what ye shall drink,
β neither be ye of doubtful
mind. 30 For all these things do
the nations of the world seek
after: and your Father knoweth
that ye have need of these
things. 31 But rather seek ye
the kingdom of God, and all
these things shall be added unto
you. 32 Fear not, little flock,
for it is your Father's good
pleasure to give you the kingdom.
33 Sell that ye have, and
give alms: provide yourselves
bags which wax not old, a treasure
in the heavens that faileth
not, where no thief approacheth,
neither moth corrupteth. 34 For

φάγε, πίε, εὐφραίνου. 20 Εἶπε δὲ αὐ-
τῷ ὁ Θεός· a Ἄφρον," ταύτῃ τῇ νυκτὶ
τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ
δὲ ἡτοίμασας, τίνι ἔσται; 21 Οὕτως ὁ
θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς Θεὸν
πλουτῶν.

22 Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ·
Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ
ψυχῇ b ὑμῶν," τί φάγητε· μηδὲ τῷ σώ-
ματι, τί ἐνδύσησθε. 23 c ἡ" ψυχὴ πλεῖόν
ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐν-
δύματος. 24 κατανοήσατε τοὺς κόρακας,
ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν· οἷς
οὐκ ἔστι ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ
Θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς
διαφέρετε τῶν πετεινῶν; 25 τίς δὲ ἐξ
ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ
τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα; 26 εἰ οὖν
οὔτε ἐλάχιστον δύνασθε, τί περὶ τῶν
λοιπῶν μεριμνᾶτε; 27 κατανοήσατε τα
κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει·
λέγω δὲ ὑμῖν, οὐδὲ Σολομῶν ἐν πάσῃ τῇ
δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων.
28 εἰ δὲ τὸν χόρτον ἐν τῷ ἀγρῷ σήμερον
ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμε-
νον, ὁ Θεὸς οὕτως ἀμφιέννυσι, πόσῳ
μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

29 Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, ἢ
τί πίητε· καὶ μὴ μετεωρίζεσθε. 30 ταῦτα
γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ·
ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῄζετε τού-
των· 31 πλὴν ζητεῖτε τὴν βασιλείαν
d τοῦ Θεοῦ," καὶ ταῦτα e πάντα" προστε-
θήσεται ὑμῖν. 32 μὴ φοβοῦ, τὸ μικρὸν
ποίμνιον· ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν
δοῦναι ὑμῖν τὴν βασιλείαν. 33 πωλή-
σατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε
ἐλεημοσύνην. ποιήσατε ἑαυτοῖς βαλάν-
τια μὴ παλαιούμενα, θησαυρὸν ἀνέκλει-
πτον, ἐν τοῖς οὐρανοῖς, ὅπου κλέπτης οὐκ
ἐγγίζει, οὐδὲ σὴς διαφθείρει. 34 ὅπου

a St. & Bz. Ἀφρων. b ⇄ c ∾ η γαρ d ∾ αυτου. e ⇄ α *Or*, do they require thy soul.
β *Or*, live not in careful suspense.

γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ
καρδία ὑμῶν ἔσται.
35 *Ἔστωσαν ὑμῶν αἱ ὀσφύες περιε-*
ζωσμέναι, καὶ οἱ λύχνοι καιόμενοι· 36 *καὶ*
ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις
τὸν κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ
τῶν γάμων, ἵνα, ἐλθόντος καὶ κρούσαντος,
εὐθέως ἀνοίξωσιν αὐτῷ. 37 *μακάριοι οἱ*
δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὑ-
ρήσει γρηγοροῦντας. ἀμὴν λέγω ὑμῖν,
ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτούς,
καὶ παρελθὼν διακονήσει αὐτοῖς. 38 *καὶ*
ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν
τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὕρῃ οὕτω,
μακάριοί εἰσιν [a] *οἱ δοῦλοι* ʼ *ἐκεῖνοι.*
39 *τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ*
οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρ-
χεται, ἐγρηγόρησεν ἄν, καὶ οὐκ ἂν ἀφῆκε
διορυγῆναι τὸν οἶκον αὐτοῦ. 40 *καὶ ὑμεῖς*
οὖν γίνεσθε ἕτοιμοι· ὅτι ᾗ ὥρᾳ οὐ δο-
κεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.
41 *Εἶπε δὲ αὐτῷ ὁ Πέτρος· Κύριε,*
πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέ-
γεις, ἢ καὶ πρὸς πάντας; 42 *Εἶπε δὲ ὁ*
Κύριος· Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος
[b] *καὶ φρόνιμος,*ʼ *ὃν καταστήσει ὁ κύριος*
ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν
καιρῷ τὸ σιτομέτριον; 43 *μακάριος ὁ*
δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ
εὑρήσει ποιοῦντα οὕτως. 44 *ἀληθῶς*
λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν
αὐτοῦ καταστήσει αὐτόν. 45 *ἐὰν δὲ εἴπῃ*
ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ·
Χρονίζει ὁ κύριός μου ἔρχεσθαι· καὶ
ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς
παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ με-
θύσκεσθαι· 46 *ἥξει ὁ κύριος τοῦ δούλου*
ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν
ὥρᾳ ᾗ οὐ γινώσκει· καὶ διχοτομήσει
αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν
ἀπίστων θήσει.

where your treasure is, there
will your heart be also.
35 Let your loins be girded
about, and your lights burning,
36 and ye yourselves like unto
men that wait for their lord,
when he will return from the
wedding, that when he cometh
and knocketh, they may open
unto him immediately. 37 Bless-
ed are those servants, whom the
lord when he cometh, shall find
watching: verily, I say unto
you, that he shall gird himself,
and make them to sit down to
meat, and will come forth and
serve them. 38 And if he shall
come in the second watch, or
come in the third watch, and
find them so, blessed are those
servants. 39 And this know,
that if the goodman of the
house had known what hour
the thief would come, he would
have watched, and not have
suffered his house to be broken
through. 40 Be ye therefore
ready also: for the Son of man
cometh at an hour when ye
think not.
41 Then Peter said unto him,
Lord, speakest thou this para-
ble unto us, or even to all?
42 And the Lord said, Who
then is that faithful and wise
steward, whom his lord shall
make ruler over his houshold,
to give them their portion of
meat in due season? 43 Bless-
ed is that servant, whom his
lord when he cometh, shall find
so doing. 44 Of a truth, I say
unto you, that he will make
him ruler over all that he hath.
45 But and if that servant say
in his heart, My lord delayeth
his coming; and shall begin to
beat the menservants, and
maidens, and to eat and drink,
and to be drunken: 46 the lord
of that servant will come in a
day when he looketh not for
him, and at an hour when he is
not aware, and will [a] cut him
in sunder, and will appoint him
his portion with the unbe-
lievers.

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[a] → [b] ∾ ο φρόνιμος. [a] *Or, cut him off.*

47 And that servant which
knew his lord's will, and pre-
pared not *himself*, neither did
according to his will, shall be
beaten with many stripes.
48 But he that knew not, and
did commit things worthy of
stripes, shall be beaten with
few stripes. For unto whomso-
ever much is given, of him shall
be much required: and to whom
men have committed much, of
him they will ask the more.
49 I am come to send fire on
the earth, and what will I, if
it be already kindled? 50 But
I have a baptism to be bap-
tized with, and how am I
[*] straitened till it be accom-
plished? 51 Suppose ye that I am
come to give peace on earth?
I tell you, Nay, but rather di-
vision. 52 For from henceforth
there shall be five in one house
divided, three against two, and
two against three. 53 The fa-
ther shall be divided against the
son, and the son against yͤ father:
yͤ mother against the daughter,
and the daughter against yͤ mo-
ther: yͤ mother in law against her
daughter in law, and yͤ daughter
in law against her mother in law.
54 And he said also to the
people, When ye see a cloud
rise out of the west, straight-
way ye say, There cometh a
shower, and so it is. 55 And
when ye see yͤ south wind blow,
ye say, There will be heat, and it
cometh to pass. 56 Ye hypocrites,
ye can discern yͤ face of the sky,
and of the earth: but how is it
that ye do not discern this time?
57 Yea, and why even of
yourselves judge ye not what is
right? 58 When thou goest with
thine adversary to the magis-
trate, as thou art in yͤ way, give
diligence yͤ thou mayest be deli-
vered from him, lest he hale thee
to the judge, & the judge deliver
thee to yͤ officer, and yͤ officer cast
thee into prison. 59 I tell thee,
thou shalt not depart thence, till
thou hast paid yͤ very last mite.
13 There were present at that

47 Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ
θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἑτοι-
μάσας μηδὲ ποιήσας πρὸς τὸ θέλημα
αὐτοῦ, δαρήσεται πολλάς· 48 ὁ δὲ μὴ
γνούς, ποιήσας δὲ ἄξια πληγῶν, δαρή-
σεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολύ,
πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ᾧ
παρέθεντο πολύ, περισσότερον αἰτήσου-
σιν αὐτόν.
49 Πῦρ ἦλθον βαλεῖν [a] εἰς " τὴν γῆν,
καὶ τί θέλω εἰ ἤδη ἀνήφθη; 50 βάπτισμα
δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχο-
μαι ἕως [b] οὗ " τελεσθῇ; 51 δοκεῖτε ὅτι
εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ;
οὐχί, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν.
52 ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν
οἴκῳ ἑνὶ διαμεμερισμένοι, τρεῖς ἐπὶ δυσί,
καὶ δύο ἐπὶ τρισί. 53 διαμερισθήσεται
πατὴρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρί· μή-
τηρ ἐπὶ θυγατρί, καὶ θυγάτηρ ἐπὶ μητρί·
πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ
νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.
54 Ἔλεγε δὲ καὶ τοῖς ὄχλοις· Ὅταν
ἴδητε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ
δυσμῶν, εὐθέως λέγετε· Ὄμβρος ἔρ-
χεται· καὶ γίνεται οὕτω. 55 καὶ ὅταν
νότον πνέοντα, λέγετε· Ὅτι καύσων
ἔσται· καὶ γίνεται. 56 ὑποκριταί, τὸ
πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴ-
δατε δοκιμάζειν· τὸν δὲ καιρὸν τοῦτον
πῶς οὐ δοκιμάζετε;
57 Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ
δίκαιον; 58 ὡς γὰρ ὑπάγεις μετὰ τοῦ
ἀντιδίκου σου ἐπ' ἄρχοντα ἐν τῇ ὁδῷ
δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ·
μήποτε κατασύρῃ σε πρὸς τὸν κριτήν,
καὶ ὁ κριτής σε παραδῷ τῷ πράκτορι,
καὶ ὁ πράκτωρ σε [c] βάλῃ " εἰς φυλακήν.
59 λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως
οὗ καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.
13. Παρῆσαν δέ τινες ἐν αὐτῷ τῷ

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[a] ~ ἐπὶ [b] ~ ὅτου. [c] Rec. βάλλῃ. [*] Or, pained.

καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν
Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμιξε
μετὰ τῶν θυσιῶν αὐτῶν. 2 καὶ ἀποκρι-
θεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Δοκεῖτε, ὅτι
οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ
πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι
τοιαῦτα πεπόνθασιν; 3 οὐχὶ, λέγω ὑμῖν·
ἀλλ' ἐὰν μὴ μετανοῆτε, πάντες ὡσαύτως
ἀπολεῖσθε. 4 ἢ ἐκεῖνοι οἱ δέκα καὶ ὀ-
κτὼ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σι-
λωὰμ, καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε,
ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ πάν-
τας ἀνθρώπους τοὺς κατοικοῦντας ἐν
Ἱερουσαλήμ; 5 οὐχὶ, λέγω ὑμῖν· ἀλλ'
ἐὰν μὴ μετανοῆτε, πάντες ὁμοίως ἀπο-
λεῖσθε.

6 Ἔλεγε δὲ ταύτην τὴν παραβολήν·
Συκῆν εἶχέ τις ἐν τῷ ἀμπελῶνι αὐτοῦ
πεφυτευμένην· καὶ ἦλθε [a]ζητῶν καρπὸν
ἐν αὐτῇ, καὶ οὐχ εὗρεν. 7 εἶπε δὲ πρὸς
τὸν ἀμπελουργόν· Ἰδοὺ, τρία ἔτη ἔρχο-
μαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ
οὐχ εὑρίσκω· ἔκκοψον αὐτήν· ἱνατί καὶ
τὴν γῆν καταργεῖ; 8 Ὁ δὲ ἀποκριθεὶς
λέγει αὐτῷ· Κύριε, ἄφες αὐτὴν καὶ τοῦτο
τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν,
καὶ βάλω [b]κόπρια· 9 κἂν μὲν ποιήσῃ
καρπόν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκ-
κόψεις αὐτήν.

10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συνα-
γωγῶν ἐν τοῖς σάββασι· 11 καὶ ἰδοὺ,
γυνὴ ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη
δέκα καὶ ὀκτώ· καὶ ἦν συγκύπτουσα,
καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παν-
τελές. 12 ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσ-
εφώνησε, καὶ εἶπεν αὐτῇ· Γύναι, ἀπο-
λέλυσαι τῆς ἀσθενείας σου. 13 Καὶ
ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆ-
μα ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν.

14 Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος,
ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν

season, some that told him of
the Galilæans, whose blood Pi-
late had mingled with their
sacrifices. 2 And Jesus answer-
ing, said unto them, Suppose ye
that these Galilæans were sin-
ners above all the Galilæans,
because they suffered such
things? 3 I tell you, Nay: but
except ye repent, ye shall all
likewise perish. 4 Or those
eighteen, upon whom the tower
in Siloam fell, and slew them,
think ye that they were [*]sin-
ners above all men that dwelt
in Jerusalem? 5 I tell you,
Nay; but except ye repent, ye
shall all likewise perish.

6 He spake also this parable,
A certain man had a fig tree
planted in his vineyard, and he
came and sought fruit thereon,
and found none. 7 Then said
he unto the dresser of his vine-
yard, Behold, these three years
I come seeking fruit on this fig
tree, and find none: cut it down,
why cumbereth it the ground?
8 And he answering, said unto
him, Lord, let it alone this year
also, till I shall dig about it, and
dung it: 9 and if it bear fruit,
well: and if not, then after that,
thou shalt cut it down.

10 And he was teaching in one
of the synagogues on the sab-
bath. 11 And behold, there was
a woman which had a spirit of
infirmity eighteen years, and
was bowed together, and could
in no wise lift up herself. 12 And
when Jesus saw her, he called
her to him, and said unto her,
Woman, thou art loosed from
thy infirmity. 13 And he laid
his hands on her, and immedi-
ately she was made straight,
and glorified God.

14 And the ruler of the syna-
gogue answered with indigna-
tion, because that Jesus had
healed on the sabbath day, and

a Rec. καρπὸν ζητῶν. b Bz. κοπρίαν. * *Or*, debtors.

said unto the people, There are
six days in which men ought to
work: in them therefore come
and be healed, and not on the
sabbath day. [15] The Lord then
answered him, and said, Thou
hypocrite, doth not each one of
you on the sabbath loose his ox
or his ass from the stall, and
lead him away to watering?
[16] And ought not this woman
being a daughter of Abraham,
whom Satan hath bound, lo
these eighteen years, be loosed
from this bond on the sabbath
day? [17] And when he had said
these things, all his adversaries
were ashamed: and all the people
rejoiced for all the glorious
things that were done by him.

ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ· Ἓξ ἡμέραι
εἰσὶν, ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταύ-
ταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ
τῇ ἡμέρᾳ τοῦ σαββάτου. [15] Ἀπε-
κρίθη οὖν αὐτῷ ὁ Κύριος, καὶ εἶπεν·
[a] Ὑποκριταὶ," ἕκαστος ὑμῶν τῷ σαββά-
τῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον
ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει;
[16] ταύτην δὲ, θυγατέρα Ἀβραὰμ οὖσαν,
ἣν ἔδησεν ὁ Σατανᾶς, ἰδοὺ, δέκα καὶ ὀκτὼ
ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ
τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; [17] Καὶ
ταῦτα λέγοντος αὐτοῦ, κατῃσχύνοντο
πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ
ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις
τοῖς γινομένοις ὑπ' αὐτοῦ.

[18] Then said he, Unto what
is the kingdom of God like?
and whereunto shall I resemble
it? [19] It is like a grain of mus-
tard seed, which a man took,
and cast into his garden, and it
grew, and waxed a great tree:
and the fowls of the air lodged
in the branches of it.

[18] Ἔλεγε δέ· Τίνι ὁμοία ἐστὶν ἡ βα-
σιλεία τοῦ Θεοῦ; καὶ τίνι ὁμοιώσω
αὐτήν; [19] ὁμοία ἐστὶ κόκκῳ σινάπεως,
ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον
ἑαυτοῦ· καὶ ηὔξησε, καὶ ἐγένετο εἰς
δένδρον [b] μέγα," καὶ τὰ πετεινὰ τοῦ οὐ-
ρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις
αὐτοῦ.

[20] And again he said, Where-
unto shall I liken the kingdom
of God? [21] It is like leaven,
which a woman took and hid in
three measures of meal, till the
whole was leavened.

[20] [c] "Πάλιν εἶπε· Τίνι ὁμοιώσω τὴν
βασιλείαν τοῦ Θεοῦ; [21] ὁμοία ἐστὶ ζύ-
μῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς
ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη
ὅλον.

[22] And he went through the
cities and villages, teaching and
journeying towards Jerusalem.

[22] Καὶ διεπορεύετο κατὰ πόλεις καὶ
κώμας, διδάσκων, καὶ πορείαν ποιούμε-
νος εἰς Ἱερουσαλήμ.

[23] Then said one unto him,
Lord, are there few that be
saved? And he said unto them,
[24] Strive to enter in at the strait
gate: for many, I say unto you,
will seek to enter in, and shall
not be able. [25] When once the
master of the house is risen up,
and hath shut to the door, and
ye begin to stand without, and
to knock at the door, saying,
Lord, Lord, open unto us, and

[23] Εἶπε δέ τις αὐτῷ· Κύριε, εἰ ὀλίγοι
οἱ σωζόμενοι; Ὁ δὲ εἶπε πρὸς αὐτούς·
[24] Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς
[d] πύλης·" ὅτι πολλοὶ, λέγω ὑμῖν, ζητή-
σουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν.
[25] ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης, καὶ
ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω
ἑστάναι καὶ κρούειν τὴν θύραν, λέγον-
τες· Κύριε, κύριε, ἄνοιξον ἡμῖν· καὶ

[a] ∾—, Rec. & Gb. Ὑποκριτα. [b] → [c] Rec. & Gb. add Και Ub. ⇉ [d] ∾—, Gb. θυρας.

ἀποκριθεὶς ἐρεῖ ὑμῖν· Οὐκ οἶδα ὑμᾶς,
πόθεν ἐστέ· 26 τότε ἄρξεσθε λέγειν·
Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν,
καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας.
27 καὶ ἐρεῖ· Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς,
πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες
[a] οἱ" ἐργάται τῆς ἀδικίας. 28 ἐκεῖ
ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
ὀδόντων, ὅταν ὄψησθε Ἀβραὰμ καὶ
Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προ-
φήτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς
δὲ ἐκβαλλομένους ἔξω· 29 καὶ ἥξουσιν
ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ [b] ἀπὸ"
βορρᾶ καὶ νότου· καὶ ἀνακλιθήσονται
ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. 30 καὶ ἰδού,
εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι, καὶ
εἰσὶ πρῶτοι οἳ ἔσονται ἔσχατοι.

31 Ἐν αὐτῇ τῇ [c] ἡμέρᾳ" προσῆλθόν
τινες Φαρισαῖοι, λέγοντες αὐτῷ· "Ἔ-
ξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης
θέλει σε ἀποκτεῖναι· 32 Καὶ εἶπεν αὐ-
τοῖς· Πορευθέντες εἴπατε τῇ ἀλώπεκι
ταύτῃ· Ἰδού, ἐκβάλλω δαιμόνια καὶ ἰά-
σεις ἐπιτελῶ σήμερον καὶ αὔριον, καὶ
τῇ τρίτῃ τελειοῦμαι. 33 πλὴν δεῖ με
σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πο-
ρεύεσθαι· ὅτι οὐκ ἐνδέχεται προφήτην
ἀπολέσθαι ἔξω Ἱερουσαλήμ. 34 Ἱερου-
σαλήμ, Ἱερουσαλήμ, ἡ ἀποκτείνουσα
τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς
ἀπεσταλμένους πρὸς αὐτήν, ποσάκις
ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν
τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ
τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε,
35 ἰδού, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν [d] ",
[e] λέγω δὲ" ὑμῖν, ὅτι οὐ μή με ἴδητε
ἕως ἂν ἥξῃ, ὅτε εἴπητε· Εὐλογημένος ὁ
ἐρχόμενος ἐν ὀνόματι Κυρίου.

14. Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν
εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρι-
σαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ

he shall answer, and say unto
you, I know you not whence you
are: 26 then shall ye begin to
say, We have eaten and drunk
in thy presence, and thou hast
taught in our streets. 27 But he
shall say, I tell you, I know
you not whence you are; depart
from me all ye workers of ini-
quity. 28 There shall be weep-
ing and gnashing of teeth, when
ye shall see Abraham, and Isaac,
and Jacob, and all the prophets
in the kingdom of God, and you
yourselves thrust out. 29 And
they shall come from the east,
and from the west, and from
the north, and from the south,
and shall sit down in the king-
dom of God. 30 And behold,
there are last, which shall be
first; and there are first, which
shall be last.

31 The same day there came
certain of the Pharisees, saying
unto him, Get thee out, and
depart hence; for Herod will
kill thee. 32 And he said unto
them, Go ye and tell that fox,
behold, I cast out devils, and I
do cures to day and to morrow,
and the third day I shall be
perfected. 33 Nevertheless, I
must walk to day and to mor-
row, and the day following: for
it cannot be that a prophet
perish out of Jerusalem. 34 O
Jerusalem, Jerusalem, which
killest the prophets, and stonest
them that are sent unto thee;
how often would I have gather-
ed thy children together, as a
hen doth gather her brood under
her wings, and ye would not?
35 Behold, your house is left un-
to you desolate. And verily I
say unto you, ye shall not see
me, until the time come when
ye shall say, Blessed is he that
cometh in the name of the
Lord.

14. And it came to pass, as
he went into the house of one
of the chief Pharisees to eat
bread on the sabbath day, that

a → b ⇉ c ∾ ωρᾳ. d Rec. add ερημος. e Rec. αμην δε λεγω.

they watched him. 2 And be-
hold, there was a certain man
before him, which had the
dropsy. 3 And Jesus answering,
spake unto the lawyers and
Pharisees, saying, Is it lawful
to heal on the sabbath day?
4 And they held their peace.
And he took him, and healed
him, and let him go, 5 and an-
swered them, saying, Which of
you shall have an ass or an ox
fallen into a pit, and will not
straightway pull him out on the
sabbath day? 6 And they could
not answer him again to these
things.

7 And he put forth a parable
to those which were bidden,
when he marked how they chose
out the chief rooms, saying un-
to them, 8 When thou art bidden
of any man to a wedding, sit
not down in the highest room:
lest a more honourable man
than thou be bidden of him,
9 and he that bade thee and
him, come, and say to thee,
Give this man place: and thou
begin with shame to take the
lowest room. 10 But when thou
art bidden, go and sit down in
the lowest room, that when he
that bade thee cometh, he may
say unto thee, Friend, go up
higher: then shalt thou have
worship in the presence of them
that sit at meat with thee.
11 For whosoever exalteth him-
self, shall be abased: and he
that humbleth himself, shall be
exalted.

12 Then said he also to him
that bade him, When thou
makest a dinner or a supper,
call not thy friends, nor thy
brethren, neither thy kinsmen,
nor thy rich neighbours, lest
they also bid thee again, and a
recompence be made thee.
13 But when thou makest a
feast, call the poor, the maimed,
the lame, the blind, 14 and thou
shalt be blessed, for they cannot
recompense thee: for thou shalt
be recompensed at the resur-
rection of the just.

ἦσαν παρατηρούμενοι αὐτόν. 2 καὶ ἰδοὺ,
ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν
αὐτοῦ· 3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε
πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέ-
γων· Εἰ ἔξεστι τῷ σαββάτῳ θεραπεύειν;
4 Οἱ δὲ ἡσύχασαν. καὶ ἐπιλαβόμενος
ἰάσατο αὐτὸν, καὶ ἀπέλυσε. 5 καὶ [a] ἀπο-
κριθεὶς" πρὸς αὐτοὺς εἶπε· Τίνος ὑμῶν
[b] υἱὸς" ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ
οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ ἡμέ-
ρᾳ τοῦ σαββάτου; 6 Καὶ οὐκ ἴσχυσαν
ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.

7 Ἔλεγε δὲ πρὸς τοὺς κεκλημένους
παραβολὴν, ἐπέχων πῶς τὰς πρωτοκλι-
σίας ἐξελέγοντο, λέγων πρὸς αὐτούς·
8 Ὅταν κληθῇς ὑπό τινος εἰς γάμους,
μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν·
μήποτε ἐντιμότερός σου ᾖ κεκλημένος
ὑπ' αὐτοῦ· 9 καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν
καλέσας ἐρεῖ σοι· Δὸς τούτῳ τόπον· καὶ
τότε ἄρξῃ μετ' αἰσχύνης τὸν ἔσχατον
τόπον κατέχειν. 10 ἀλλ' ὅταν κληθῇς,
πορευθεὶς [c] ἀνάπεσε" εἰς τὸν ἔσχατον
τόπον· ἵνα, ὅταν ἔλθῃ ὁ κεκληκώς σε,
εἴπῃ σοι· Φίλε, προσανάβηθι ἀνώτερον·
τότε ἔσται σοι δόξα ἐνώπιον τῶν συνα-
νακειμένων σοί. 11 ὅτι πᾶς ὁ ὑψῶν ἑαυ-
τὸν ταπεινωθήσεται· καὶ ὁ ταπεινῶν
ἑαυτὸν ὑψωθήσεται.

12 Ἔλεγε δὲ καὶ τῷ κεκληκότι αὐτόν·
Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώ-
νει τοὺς φίλους σου, μηδὲ τοὺς ἀδελ-
φούς σου, [d] μηδὲ τοὺς συγγενεῖς σου,"
μηδὲ γείτονας πλουσίους· μήποτε καὶ
αὐτοί σε ἀντικαλέσωσι, καὶ γένηταί σοι
ἀνταπόδομα. 13 ἀλλ' ὅταν ποιῇς δοχὴν,
κάλει πτωχοὺς, ἀναπήρους, χωλοὺς, τυ-
φλούς· 14 καὶ μακάριος ἔσῃ· ὅτι οὐκ
ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδο-
θήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν
δικαίων.

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a ⇉ b ∾—. Rec. & Gb ονος. c Rec. αναπεσον. Gb αναπεσαι. d →

15 Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ· Μακάριος, ὃς φάγεται [a] ἄρτον" ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. 16 Ὁ δὲ εἶπεν αὐτῷ· "Ἄνθρωπός τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε πολλούς· 17 καὶ ἀπέστειλε τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις· "Ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστι πάντα. 18 Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες. ὁ πρῶτος εἶπεν αὐτῷ· Ἀγρὸν ἠγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρῃτημένον. 19 Καὶ ἕτερος εἶπε· Ζεύγη βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρῃτημένον. 20 Καὶ ἕτερος εἶπε· Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. 21 Καὶ παραγενόμενος ὁ δοῦλος [b] ἐκεῖνος" ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα.

Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ· "Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε. 22 Καὶ εἶπεν ὁ δοῦλος· Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί. 23 Καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον· "Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμούς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου. 24 λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου.

25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε πρὸς αὐτούς· 26 Εἴ τις ἔρχεται πρός με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ, καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχήν, οὐ δύναταί μου μαθητὴς εἶναι. 27 καὶ ὅστις οὐ βαστάζει

15 And when one of them that sat at meat with him, heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. 16 Then said he unto him, A certain man made a great supper, and bade many: 17 and sent his servant at supper time, to say to them that were bidden, Come, for all things are now ready. 18 And they all with one consent began to make excuse: the first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20 And another said, I have married a wife: and therefore I cannot come. 21 So that servant came, and shewed his lord these things.

Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. 22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. 24 For I say unto you, that none of those men which were bidden, shall taste of my supper.

25 And there went great multitudes with him: and he turned, and said unto them, 26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple. 27 And whosoever doth not bear

[a] ∾ αριστον   [b] ⥅

his cross, and come after me,
cannot be my disciple. 28 For
which of you intending to build
a tower, sitteth not down first,
and counteth the cost, whether
he have sufficient to finish it?
29 Lest haply after he hath laid
the foundation, and is not able
to finish it, all that behold it,
begin to mock him, 30 saying,
This man began to build, and
was not able to finish.

τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὀπίσω
μου, οὐ δύναταί μου εἶναι μαθητής. 28 τίς
γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι,
οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δα-
πάνην, εἰ ἔχει ª εἰς" ἀπαρτισμόν; 29 ἵνα
μήποτε θέντος αὐτοῦ θεμέλιον, καὶ μὴ
ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεω-
ροῦντες ἄρξωνται ἐμπαίζειν αὐτῷ, 30 λέ-
γοντες· Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο
οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι.

31 Or what king going to make
war against another king, sit-
teth not down first, and consult-
eth whether he be able with ten
thousand, to meet him that com-
eth against him with twenty
thousand? 32 Or else, while
the other is yet a great way off,
he sendeth an ambassage, and
desireth conditions of peace.
33 So likewise, whosoever he be
of you, that forsaketh not all that
he hath, he cannot be my disci-
ple. 34 Salt is good: but if the
salt have lost his savour, where-
with shall it be seasoned? 35 It
is neither fit for the land, nor
yet for the dunghill: but men
cast it out. He that hath ears
to hear, let him hear.

31 Ἢ τίς βασιλεὺς πορευόμενος συμ-
βαλεῖν ἑτέρῳ βασιλεῖ εἰς πόλεμον, οὐχὶ
καθίσας πρῶτον βουλεύεται εἰ δυνατός
ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ
μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐ-
τόν; 32 εἰ δὲ μήγε, ἔτι αὐτοῦ πόῤῥω
ὄντος, πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ
πρὸς εἰρήνην. 33 οὕτως οὖν πᾶς ἐξ
ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς
ἑαυτοῦ ὑπάρχουσιν, οὐ δύναταί μου εἶναι
μαθητής. 34 καλὸν τὸ ἅλας· ἐὰν δὲ τὸ
ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται;
35 οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν εὔθε-
τόν ἐστιν· ἔξω βάλλουσιν αὐτό. ὁ ἔχων
ὦτα ἀκούειν ἀκουέτω.

15 Then drew near unto him
all the publicans and sinners,
for to hear him. 2 And the Pha-
risees and scribes murmured,
saying, This man receiveth sin-
ners, and eateth with them.

15. Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάν-
τες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ, ἀκούειν
αὐτοῦ. 2 καὶ διεγόγγυζον οἱ Φαρισαῖοι
καὶ οἱ γραμματεῖς, λέγοντες· Ὅτι οὗτος
ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει
αὐτοῖς.

3 And he spake this parable
unto them, saying, 4 What man
of you having an hundred sheep,
if he lose one of them, doth not
leave the ninety and nine in the
wilderness, and go after that
which is lost, until he find it?
5 And when he hath found it, he
layeth it on his shoulders, rejoic-
ing. 6 And when he cometh
home, he calleth together his
friends, and neighbours, saying
unto them, Rejoice with me, for

3 Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν
ταύτην, λέγων· 4 Τίς ἄνθρωπος ἐξ
ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέ-
σας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἐν-
νενηκονταεννέα ἐν τῇ ἐρήμῳ, καὶ πο-
ρεύεται ἐπὶ τὸ ἀπολωλὸς, ἕως εὕρῃ
αὐτό; 5 καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς
ὤμους ἑαυτοῦ χαίρων, 6 καὶ ἐλθὼν εἰς
τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ
τοὺς γείτονας, λέγων αὐτοῖς· Συγχάρητέ

ª Rec. τα προς. ∾ τα εις.

μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπο-
λωλός. 7 Λέγω ὑμῖν, ὅτι οὕτω χαρὰ
ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ
μετανοοῦντι, ἢ ἐπὶ ἐννενηκονταεννέα
δικαίοις, οἵτινες οὐ χρείαν ἔχουσι με-
τανοίας.

8 Ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα,
ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει
λύχνον, καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ
ἐπιμελῶς, ἕως ὅτου εὕρῃ; 9 καὶ εὑροῦσα
συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας,
λέγουσα· Συγχάρητέ μοι, ὅτι εὗρον τὴν
δραχμὴν ἣν ἀπώλεσα. 10 Οὕτω, λέγω
ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων
τοῦ Θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι.
11 Εἶπε δέ· Ἄνθρωπός τις εἶχε δύο
υἱούς· 12 καὶ εἶπεν ὁ νεώτερος αὐτῶν
τῷ πατρί· Πάτερ, δός μοι τὸ ἐπιβάλλον
μέρος τῆς οὐσίας. Καὶ διεῖλεν αὐτοῖς
τὸν βίον. 13 καὶ μετ' οὐ πολλὰς ἡμέρας
συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς
ἀπεδήμησεν εἰς χώραν μακράν· καὶ ἐκεῖ
διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώ-
τως. 14 δαπανήσαντος δὲ αὐτοῦ πάντα,
ἐγένετο λιμὸς [a]ἰσχυρὸς″ κατὰ τὴν χώ-
ραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστε-
ρεῖσθαι. 15 καὶ πορευθεὶς ἐκολλήθη ἑνὶ
τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ
ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ
βόσκειν χοίρους. 16 καὶ ἐπεθύμει γεμί-
σαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων
ὧν ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου
αὐτῷ.

17 Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε· Πόσοι
μίσθιοι τοῦ πατρός μου περισσεύουσιν
ἄρτων, ἐγὼ δὲ [b]ὧδε″ λιμῷ ἀπόλλυμαι;
18 ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα
μου, καὶ ἐρῶ αὐτῷ· Πάτερ, ἥμαρτον εἰς
τὸν οὐρανὸν καὶ ἐνώπιόν σου· 19 [c]″ οὐκέτι
εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν
με ὡς ἕνα τῶν μισθίων σου. 20 Καὶ

I have found my sheep which
was lost. 7 I say unto you, that
likewise joy shall be in heaven
over one sinner that repenteth,
more than over ninety and nine
just persons, which need no re-
pentance.

8 Either what woman having
ten pieces of silver, if she lose
one piece, doth not light a can-
dle, and sweep the house, and
seek diligently till she find it?
9 And when she hath found it,
she calleth her friends and her
neighbours together, saying, Re-
joice with me, for I have found
the piece which I had lost.
10 Likewise I say unto you,
there is joy in the presence of
the angels of God, over one sin-
ner that repenteth.

11 And he said, A certain man
had two sons: 12 and the young-
er of them said to his father,
Father, give me the portion of
goods that falleth to me. And
he divided unto them his living.
13 And not many days after, the
younger son gathered all to-
gether, and took his journey
into a far country, and there
wasted his substance with riot-
ous living. 14 And when he
had spent all, there arose a
mighty famine in that land, and
he began to be in want. 15 And
he went and joined himself to a
citizen of that country, and he
sent him into his fields to feed
swine. 16 And he would fain
have filled his belly with the
husks that the swine did eat:
and no man gave unto him.

17 And when he came to him-
self, he said, How many hired
servants of my father's have
bread enough and to spare, and
I perish with hunger? 18 I will
arise and go to my father, and
will say unto him, Father, I have
sinned against heaven and be-
fore thee. 19 And am no more
worthy to be called thy son:
make me as one of thy hired
servants. 20 And he arose and

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a ∾ ισχυρα. b Rec. om. ὧδε. c Rec. add καὶ.

came to his father. But when
he was yet a great way off, his
father saw him, and had com-
passion, and ran, and fell on his
neck, and kissed him. 21 And
the son said unto him, Father,
I have sinned against heaven,
and in thy sight, and am no
more worthy to be called thy
son. 22 But the father said to
his servants, Bring forth the best
robe, and put it on him, and
put a ring on his hand, and
shoes on his feet. 23 And bring
hither the fatted calf, and kill
it, and let us eat and be merry.
24 For this my son was dead, and
is alive again; he was lost, and
is found. And they began to
be merry.

25 Now his elder son was in
the field, and as he came and
drew nigh to the house, he heard
musick and dancing, 26 and he
called one of the servants, and
asked what these things meant.
27 And he said unto him, Thy
brother is come, and thy father
hath killed the fatted calf, be-
cause he hath received him safe
and sound. 28 And he was an-
gry, and would not go in: there-
fore came his father out, and in-
treated him. 29 And he answer-
ing said to his father, Lo, these
many years do I serve thee, nei-
ther transgressed I at any time
thy commandment, and yet thou
never gavest me a kid, that I
might make merry with my
friends: 30 but as soon as this
thy son was come, which hath de-
voured thy living with harlots,
thou hast killed for him the fat-
ted calf. 31 And he said unto
him, Son, thou art ever with me,
and all that I have is thine. 32 It
was meet that we should make
merry, and be glad: for this thy
brother was dead, and is alive
again: and was lost, and is
found.

16. And he said also unto his

ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ.
ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν
αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνίσθη,
καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον
αὐτοῦ, καὶ κατεφίλησεν αὐτόν. 21 εἶπε
δὲ αὐτῷ ὁ υἱός· Πάτερ, ἥμαρτον εἰς τὸν
οὐρανὸν καὶ ἐνώπιόν σου, [a] καὶ ″ οὐκέτι
εἰμὶ ἄξιος κληθῆναι υἱός σου. 22 Εἶπε
δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ·
Ἐξενέγκατε [b] τὴν ″ στολὴν τὴν πρώτην,
καὶ ἐνδύσατε αὐτὸν, καὶ δότε δακτύλιον
εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς
τοὺς πόδας· 23 καὶ ἐνέγκαντες τὸν μόσχον
τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐ-
φρανθῶμεν· 24 ὅτι οὗτος ὁ υἱός μου νεκρὸς
ἦν, καὶ ἀνέζησε· [c] καὶ ″ ἀπολωλὼς [d] ἦν,″
καὶ εὑρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι.

25 Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος
ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ
οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν·
26 καὶ προσκαλεσάμενος ἕνα τῶν παίδων
[e] ″ ἐπυνθάνετο τί εἴη ταῦτα. 27 ὁ δὲ
εἶπεν αὐτῷ· Ὅτι ὁ ἀδελφός σου ἥκει·
καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν
σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.
28 Ὠργίσθη δὲ, καὶ οὐκ ἤθελεν εἰσελ-
θεῖν. ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν πα-
ρεκάλει αὐτόν. 29 ὁ δὲ ἀποκριθεὶς εἶπε
τῷ πατρί· Ἰδοὺ, τοσαῦτα ἔτη δουλεύω
σοι, καὶ οὐδέποτε ἐντολήν σου παρῆλ-
θον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον,
ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.
30 ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγών
σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας
αὐτῷ τὸν μόσχον τὸν σιτευτόν. 31 Ὁ δὲ
εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε μετ'
ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν.
32 εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ
ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζη-
σε· [f] καὶ ″ ἀπολωλὼς [g] ἦν,″ καὶ εὑρέθη.

16. Ἔλεγε δὲ καὶ πρὸς τοὺς μαθητὰς

a ⇉ b → c ⇉ d → e St. add αὐτοῦ. f → g ⇉

αὐτοῦ· Ἄνθρωπός τις ἦν πλούσιος, ὃς
εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη
αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα
αὐτοῦ. 2 καὶ φωνήσας αὐτὸν εἶπεν
αὐτῷ· Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος
τὸν λόγον τῆς οἰκονομίας [a]σου·[a] οὐ γὰρ
δυνήσῃ ἔτι οἰκονομεῖν. 3 Εἶπε δὲ ἐν
ἑαυτῷ ὁ οἰκονόμος· Τί ποιήσω, ὅτι ὁ
κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν
ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν
αἰσχύνομαι. 4 ἔγνων τί ποιήσω, ἵνα,
ὅταν μετασταθῶ τῆς οἰκονομίας, δέξων-
ταί με εἰς τοὺς οἴκους αὐτῶν.

5 Καὶ προσκαλεσάμενος ἕνα ἕκαστον
τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ,
ἔλεγε τῷ πρώτῳ· Πόσον ὀφείλεις τῷ
κυρίῳ μου; 6 Ὁ δὲ εἶπεν· Ἑκατὸν
βάτους ἐλαίου. Καὶ εἶπεν αὐτῷ· Δέξαι
σου τὸ γράμμα, καὶ καθίσας ταχέως
γράψον πεντήκοντα. 7 Ἔπειτα ἑτέρῳ
εἶπε· Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν·
Ἑκατὸν κόρους σίτου. Καὶ λέγει αὐτῷ·
Δέξαι σου τὸ γράμμα, καὶ γράψον ὀγ-
δοήκοντα. 8 Καὶ ἐπῄνεσεν ὁ κύριος τὸν
οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως
ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου
φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φω-
τὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσι.

9 Κἀγὼ ὑμῖν λέγω· Ποιήσατε ἑαυτοῖς
φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα,
ὅταν [b]ἐκλίπῃ,[b] δέξωνται ὑμᾶς εἰς τὰς
αἰωνίους σκηνάς. 10 ὁ πιστὸς ἐν ἐλαχί-
στῳ καὶ ἐν πολλῷ πιστός ἐστι. καὶ ὁ ἐν
ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός
ἐστιν. 11 εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ
πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς
ὑμῖν πιστεύσει; 12 καὶ εἰ ἐν τῷ ἀλλο-
τρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον
τίς ὑμῖν δώσει; 13 οὐδεὶς οἰκέτης δύ-
ναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν
ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει·

disciples, There was a certain
rich man which had a steward,
and the same was accused unto
him that he had wasted his
goods. 2 And he called him,
and said unto him, How is it
that I hear this of thee? give
an account of thy stewardship:
for thou mayest be no longer
steward. 3 Then the steward
said within himself, What shall
I do, for my lord taketh away
from me the stewardship? I can-
not dig, to beg I am ashamed.
4 I am resolved what to do, that
when I am put out of the stew-
ardship, they may receive me
into their houses.

5 So he called every one of
his lord's debtors unto him, and
said unto the first, How much
owest thou unto my lord?
6 And he said, An hundred mea-
sures of oil. And he said unto
him, Take thy bill, and sit down
quickly, and write fifty. 7 Then
said he to another, And how
much owest thou? And he said,
An hundred measures of wheat.
And he said unto him, Take thy
bill and write fourscore. 8 And
the lord commended the unjust
steward, because he had done
wisely: for the children of this
world are in their generation
wiser than the children of light.

9 And I say unto you, Make to
yourselves friends of the [α]mam-
mon of unrighteousness, that
when ye fail, they may receive
you into everlasting habitations.
10 He that is faithful in that
which is least, is faithful also in
much: and he that is unjust in
the least, is unjust also in much.
11 If therefore ye have not been
faithful in the unrighteous
[β]mammon, who will commit to
your trust the true riches?
12 And if ye have not been faith-
ful in that which is another
man's, who shall give you that
which is your own? 13 No ser-
vant can serve two masters, for
either he will hate the one, and

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[a] ⇄ [b] ∾ — Rec. & Gb. ἐκλίπητε. [α] *Or*, riches. [β] *Or*, riches.

love the other: or else he will
hold to the one, and despise the
other: ye cannot serve God and
mammon.
14 And the Pharisees also who
were covetous, heard all these
things: and they derided him.
15 And he said unto them, Ye are
they which justify yourselves be-
fore men, but God knoweth your
hearts: for that which is highly
esteemed amongst men, is abo-
mination in the sight of God.
16 The law and ẏ prophets *were*
until John: since that time the
kingdom of God is preached,
and every man presseth into it.
17 And it is easier for heaven and
earth to pass, than one tittle of
the law to fail. 18 Whosoever
putteth away his wife, and mar-
rieth another, committeth adul-
tery: and whosoever marrieth
her that is put away from her
husband, committeth adultery.

19 There was a certain rich
man, which was clothed in pur-
ple and fine linen, and fared
sumptuously every day. 20 And
there was a certain beggar
named Lazarus, which was laid
at his gate full of sores, 21 and
desiring to be fed with the
crumbs which fell from the rich
man's table: moreover the dogs
came and licked his sores. 22 And
it came to pass that the beggar
died, and was carried by the
angels into Abraham's bosom:
the rich man also died, and was
buried. 23 And in hell he lift
up his eyes being in torments,
and seeth Abraham afar off, and
Lazarus in his bosom:

24 and he cried, and said, Fa-
ther Abraham, have mercy on
me, and send Lazarus, that he
may dip the tip of his finger in
water, and cool my tongue, for
I am tormented in this flame.

ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου κατα-
φρονήσει. οὐ δύνασθε Θεῷ δουλεύειν
καὶ μαμωνᾷ.
14 Ἤκουον δὲ ταῦτα πάντα καὶ οἱ
Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ
ἐξεμυκτήριζον αὐτόν. 15 καὶ εἶπεν αὐ-
τοῖς· Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς
ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ Θεὸς γι-
νώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀν-
θρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ
Θεοῦ [a]″. 16 ὁ νόμος καὶ οἱ προφῆται
ἕως Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ
Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν
βιάζεται. 17 εὐκοπώτερον δέ ἐστι τὸν
οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ
νόμου μίαν κεραίαν πεσεῖν. 18 πᾶς ὁ
ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν
ἑτέραν μοιχεύει· καὶ [b] πᾶς″ ὁ ἀπολελυ-
μένην [c] ἀπὸ ἀνδρὸς″ γαμῶν μοιχεύει.
19 Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ
ἐνεδιδύσκετο πορφύραν καὶ βύσσον,
εὐφραινόμενος καθ' ἡμέραν λαμπρῶς.
20 πτωχὸς δέ τις ἦν ὀνόματι Λάζαρος,
ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ
ἡλκωμένος. 21 καὶ ἐπιθυμῶν χορτα-
σθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων
ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ
καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ
ἕλκη αὐτοῦ. 22 ἐγένετο δὲ ἀποθανεῖν
τὸν πτωχὸν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ
τῶν ἀγγέλων εἰς τὸν κόλπον [d] ″Ἀβραάμ·
ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη.
23 καὶ ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς
αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν
Ἀβραὰμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν
τοῖς κόλποις αὐτοῦ.
24 Καὶ αὐτὸς φωνήσας εἶπε· Πάτερ
Ἀβραὰμ, ἐλέησόν με, καὶ πέμψον Λά-
ζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου
αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσ-
σάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ

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[a] Rec. add ἐστιν. [b] ⇉ [c] → [d] Rec. add τοῦ.

ταύτῃ. [25] Εἶπε δὲ Ἀβραάμ· Τέκνον,
μνήσθητι ὅτι ἀπέλαβες [a] τὰ ἀγαθά
σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως
τὰ κακά· νῦν δὲ [b] ὧδε παρακαλεῖται,
σὺ δὲ ὀδυνᾶσαι. [26] καὶ ἐπὶ πᾶσι τού-
τοις, μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα
ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι
[c] ἔνθεν πρὸς ὑμᾶς, μὴ δύνωνται, μηδὲ
οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν.

[27] Εἶπε δέ· Ἐρωτῶ οὖν σε, πάτερ, ἵνα
πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός
μου, [28] ἔχω γὰρ πέντε ἀδελφούς· ὅπως
διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ
ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βα-
σάνου· [29] Λέγει αὐτῷ Ἀβραάμ· Ἔχουσι
Μωσέα καὶ τοὺς προφήτας· ἀκουσάτω-
σαν αὐτῶν. [30] Ὁ δὲ εἶπεν· Οὐχί, πάτερ
Ἀβραάμ· ἀλλ' ἐάν τις ἀπὸ νεκρῶν πο-
ρευθῇ πρὸς αὐτούς, μετανοήσουσιν.
[31] Εἶπε δὲ αὐτῷ· Εἰ Μωσέως καὶ τῶν
προφητῶν οὐκ ἀκούουσιν, οὐδέ, ἐάν τις
ἐκ νεκρῶν ἀναστῇ, πεισθήσονται.

17. Εἶπε δὲ πρὸς τοὺς μαθητάς· Ἀν-
ένδεκτόν ἐστι [d] τοῦ μὴ ἐλθεῖν τὰ σκάν-
δαλα· οὐαὶ δὲ δι' οὗ ἔρχεται. [2] λυσιτελεῖ
αὐτῷ εἰ [e] μύλος ὀνικὸς περίκειται περὶ
τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς
τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἕνα
τῶν μικρῶν τούτων. [3] προσέχετε ἑαυ-
τοῖς. ἐὰν [f] δὲ ἁμάρτῃ [g] εἰς σὲ ὁ ἀδελ-
φός σου, ἐπιτίμησον αὐτῷ· καὶ ἐὰν
μετανοήσῃ, ἄφες αὐτῷ. [4] καὶ ἐὰν ἑπτάκις
τῆς ἡμέρας [h] ἁμάρτῃ εἰς σέ, καὶ ἑπτάκις
τῆς ἡμέρας ἐπιστρέψῃ [i] λέγων· Με-
τανοῶ, ἀφήσεις αὐτῷ.

[5] Καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ·
Πρόσθες ἡμῖν πίστιν. [6] Εἶπε δὲ ὁ
Κύριος· Εἰ εἴχετε πίστιν, ὡς κόκκον σι-
νάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ·
Ἐκριζώθητι, καὶ φυτεύθητι ἐν τῇ θα-
λάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν.

[25] But Abraham said, Son, re-
member that thou in thy life-
time receivedst thy good things,
& likewise Lazarus evil things,
but now he is comforted, and
thou art tormented. [26] And be-
sides all this, between us and
you there is a great gulf fixed,
so that they which would pass
from hence to you, cannot, nei-
ther can they pass to us, that
would come from thence.

[27] Then he said, I pray thee
therefore father, ỷ thou wouldest
send him to my father's house:
[28] for I have five brethren, that
he may testify unto them, lest
they also come into this place
of torment. [29] Abraham saith
unto him, They have Moses and
the prophets, let them hear
them. [30] And he said, Nay, fa-
ther Abraham: but if one went
unto them from the dead, they
will repent. [31] And he said un-
to him, If they hear not Moses
and the prophets, neither will
they be persuaded, though one
rose from the dead.

17. Then said he unto the
disciples, It is impossible but
that offences will come, but woe
unto him through whom they
come. [2] It were better for him
that a millstone were hanged
about his neck, and he cast into
the sea, than that he should
offend one of these little ones.
[3] Take heed to yourselves: if
thy brother trespass against
thee, rebuke him, and if he re-
pent, forgive him. [4] And if
he trespass against thee seven
times in a day, and seven times
in a day turn again to thee,
saying, I repent, thou shalt for-
give him.

[5] And the apostles said unto
the Lord, Increase our faith.
[6] And the Lord said, If ye had
faith as a grain of mustard
seed, ye might say unto this
sycamine tree, Be thou plucked
up by the root, and be thou
planted in the sea, and it should
obey you.

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a Rec. add συ. b ∾ —. Rec. & Gb. οδε. c Rec. εντευθεν. d Elz. om. e ∾ λιθος μυλικο- f ⇄ g → h ∾ αμαρτησῃ. i Rec. add επι σε.

7 But which of you having a
servant plowing, or feeding cat-
tle, will say unto him by and
by when he is come from the
field, Go and sit down to meat?
8 and will not rather say unto
him, Make ready wherewith I
may sup, and gird thyself, and
serve me, till I have eaten and
drunken: and afterward thou
shalt eat and drink. 9 Doth
he thank that servant, because
he did the things that were
commanded him? I trow not.
10 So likewise ye, when ye shall
have done all those things which
are commanded you, say, We
are unprofitable servants: we
have done that which was our
duty to do.
11 And it came to pass, as
he went to Jerusalem, that he
passed through the midst of
Samaria and Galilee. 12 And
as he entered into a certain vil-
lage, there met him ten men
that were lepers, which stood
afar off. 13 And they lifted up
their voices, and said, Jesus
Master have mercy on us.
14 And when he saw them, he
said unto them, Go shew your-
selves unto the priests. And it
came to pass, that as they went,
they were cleansed.
15 And one of them when he
saw that he was healed, turned
back, and with a loud voice
glorified God, 16 and fell down
on his face at his feet, giving
him thanks: and he was a Sa-
maritan. 17 And Jesus answer-
ing, said, Were there not ten
cleansed, but where are the
nine? 18 There are not found
that returned to give glory to
God, save this stranger. 19 And
he said unto him, Arise, go thy
way, thy faith hath made thee
whole.

20 And when he was demand-
ed of the Pharisees, when the
kingdom of God should come,
he answered them, and said,
The kingdom of God cometh
not [a] with observation. 21 Nei-

7 Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀρο-
τριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι
ἐκ τοῦ ἀγροῦ ἐρεῖ εὐθέως· Παρελθὼν
ἀνάπεσαι· 8 Ἀλλʼ οὐχὶ ἐρεῖ αὐτῷ· Ἑτοί-
μασον τί δειπνήσω, καὶ περιζωσάμενος
διακόνει μοι, ἕως φάγω καὶ πίω· καὶ
μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;
9 Μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ, ὅτι
ἐποίησε τὰ διαταχθέντα[a]″; οὐ δοκῶ.
10 οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα
τὰ διαταχθέντα ὑμῖν, λέγετε· ″Ὅτι δοῦ-
λοι ἀχρεῖοί ἐσμεν· [b] ὅτι″ ὃ ὠφείλομεν
ποιῆσαι πεποιήκαμεν.
11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐ-
τὸν εἰς Ἱερουσαλήμ, καὶ αὐτὸς διήρχετο
διὰ μέσου Σαμαρείας καὶ Γαλιλαίας.
12 καὶ εἰσερχομένου αὐτοῦ εἴς τινα κώ-
μην, ἀπήντησαν αὐτῷ δέκα λεπροὶ
ἄνδρες, οἳ ἔστησαν πόῤῥωθεν· 13 καὶ
αὐτοὶ ἦραν φωνήν, λέγοντες· Ἰησοῦ,
ἐπιστάτα, ἐλέησον ἡμᾶς. 14 Καὶ ἰδὼν
εἶπεν αὐτοῖς· Πορευθέντες ἐπιδείξατε
ἑαυτοὺς τοῖς ἱερεῦσι. Καὶ ἐγένετο ἐν
τῷ ὑπάγειν αὐτούς, ἐκαθαρίσθησαν.
15 Εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη,
ὑπέστρεψε, μετὰ φωνῆς μεγάλης δο-
ξάζων τὸν Θεόν· 16 καὶ ἔπεσεν ἐπὶ
πρόσωπον παρὰ τοὺς πόδας αὐτοῦ,
εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμα-
ρείτης. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν·
Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ
ἐννέα ποῦ; 18 οὐχ εὑρέθησαν ὑποστρέ-
ψαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ
ἀλλογενὴς οὗτος; 19 Καὶ εἶπεν αὐτῷ·
Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέ
σε.
20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρι-
σαίων, πότε ἔρχεται ἡ βασιλεία τοῦ
Θεοῦ, ἀπεκρίθη αὐτοῖς, καὶ εἶπεν· Οὐκ
ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ πα-
ρατηρήσεως· 21 οὐδὲ ἐροῦσιν· Ἰδοὺ ὧδε,

[a] Rec. add αὐτῷ b —› [a] *Or,* with outward shew.

ᾗ, ἰδοὺ ἐκεῖ· ἰδοὺ γὰρ, ἡ βασιλεία τοῦ
θεοῦ ἐντὸς ὑμῶν ἐστιν.
22 Εἶπε δὲ πρὸς τοὺς μαθητάς· Ἐλεύ-
σονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν
τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν,
καὶ οὐκ ὄψεσθε. 23 καὶ ἐροῦσιν ὑμῖν·
Ἰδοὺ ὧδε, [a] ἤ," ἰδοὺ ἐκεῖ· μὴ ἀπέλθητε,
μηδὲ διώξητε. 24 ὥσπερ γὰρ ἡ ἀστραπὴ
ἡ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν εἰς
τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται [b]"
ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.
25 πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν,
καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς
ταύτης.
26 Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις
[c]" Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις
τοῦ υἱοῦ τοῦ ἀνθρώπου. 27 ἤσθιον,
ἔπινον, ἐγάμουν, ἐξεγαμίζοντο, ἄχρι ἧς
ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτόν·
καὶ ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπώλεσεν
ἅπαντας. 28 ὁμοίως καὶ ὡς ἐγένετο ἐν
ταῖς ἡμέραις Λώτ· ἤσθιον, ἔπινον, ἠγό-
ραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν·
29 ᾗ δὲ ἡμέρᾳ ἐξῆλθε Λὼτ ἀπὸ Σοδόμων,
ἔβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ
ἀπώλεσεν ἅπαντας· 30 κατὰ [d] ταῦτα"
ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου
ἀποκαλύπτεται.
31 Ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ
τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ
οἰκίᾳ, μὴ καταβάτω ἆραι αὐτά· καὶ ὁ ἐν
τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς
τὰ ὀπίσω. 32 μνημονεύετε τῆς γυναικὸς
Λώτ. 33 ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐ-
τοῦ σῶσαι, ἀπολέσει αὐτήν· καὶ ὃς ἐὰν
ἀπολέσῃ αὐτὴν, ζωογονήσει αὐτήν.
34 λέγω ὑμῖν· ταύτῃ τῇ νυκτὶ ἔσονται
δύο ἐπὶ κλίνης μιᾶς· [e]" εἷς παραληφθή-
σεται, καὶ ὁ ἕτερος ἀφεθήσεται. 35 δύο
ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό· [f] ἡ"
μία παραληφθήσεται, καὶ ἡ ἑτέρα

ther shall they say, Lo here, or
lo there: for behold, the king-
dom of God is [a] within you.
22 And he said unto the dis-
ciples, The days will come,
when ye shall desire to see one
of the days of the Son of man,
and ye shall not see it. 23 And
they shall say to you, See here,
or see there: go not after them,
nor follow them. 24 For as the
lightning that lighteneth out of
the one part under heaven, shin-
eth unto the other part under
heaven: so shall also the Son of
man be in his day. 25 But first
must he suffer many things,
and be rejected of this gene-
ration.
26 And as it was in the days
of Noe: so shall it be also in
the days of the Son of man.
27 They did eat, they drank,
they married wives, they were
given in marriage, until the
day that Noe entered into the
ark: and the flood came, and
destroyed them all. 28 Likewise
also as it was in the days of
Lot, they did eat, they drank,
they bought, they sold, they
planted, they builded: 29 but
the same day that Lot went out
of Sodom, it rained fire and
brimstone from heaven, and de-
stroyed them all: 30 even thus
shall it be in the day when the
Son of man is revealed.
31 In that day he which shall
be upon the housetop, and his
stuff in the house, let him not
come down to take it away: and
he that is in the field, let him
likewise not return back. 32 Re-
member Lot's wife. 33 Who-
soever shall seek to save his
life, shall lose it, and whosoever
shall lose his life, shall preserve
it. 34 I tell you, in that night
there shall be two men in one
bed; the one shall be taken,
the other shall be left. 35 Two
women shall be grinding to-
gether; the one shall be taken,

[a] ⇉ [b] Rec. add καὶ. [c] Rec. add τοῦ. [d] Gb. ταὐτά. [e] Rec. add ὁ. [f] St. & Bz. om. ⇉ [a] Or, among you

and the other left. [36] Two men shall be in the field; the one shall be taken, and the other left. [37] And they answered, and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

ἀφεθήσεται. [36] [a] δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται." [37] Καὶ ἀποκριθέντες λέγουσιν αὐτῷ· Ποῦ, Κύριε; Ὁ δὲ εἶπεν αὐτοῖς· Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

18 And he spake a parable unto them, *to this end*, that men ought always to pray, and not to faint, [2] saying, There was in a city a judge, which feared not God neither regarded man. [3] And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary: [4] and he would not for a while. But afterward he said within himself, Though I fear not God, nor regard man, [5] yet because this widow troubleth me, I will avenge her, lest by her continual coming, she weary me.

18. Ἔλεγε δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν, [2] λέγων· Κριτής τις ἦν ἔν τινι πόλει, τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρεπόμενος. [3] χήρα δὲ [b]" ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα· Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. [4] Καὶ οὐκ [c] ἠθέλησεν" ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, καὶ ἄνθρωπον οὐκ ἐντρέπομαι· [5] διάγε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτὴν, ἵνα μὴ εἰς τέλος ἐρχομένη [d] ὑπωπιάζῃ" με.

[6] And the Lord said, Hear what the unjust judge saith. [7] And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? [8] I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

[6] Εἶπε δὲ ὁ Κύριος· Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει· [7] ὁ δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μακροθυμῶν ἐπ' αὐτοῖς; [8] λέγω ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

[9] And he spake this parable unto certain which trusted in themselves [a] that they were righteous, and despised other: [10] Two men went up into the temple to pray, the one a Pharisee, and the other a publican. [11] The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. [12] I fast twice in the week, I give tithes of all that I

[9] Εἶπε δὲ [e] καὶ" πρός τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην· [10] Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἷς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης. [11] ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο· Ὁ Θεὸς, εὐχαριστῶ σοι, ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοὶ, ἢ καὶ ὡς οὗτος ὁ τελώνης. [12] νηστεύω δὶς τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα

[a] St. & Gb. om. v. 36. [b] Elz. add τις. [c] ∾ ηθελεν. [d] ∾ υποπιαζῃ. [e] → [a] *Or*, as being righteous.

κτῶμαι. 13 Καὶ ὁ τελώνης μακρόθεν
ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς
εἰς τὸν οὐρανὸν ἐπᾶραι· ἀλλ' ἔτυπτεν
[a] εἰς" τὸ στῆθος αὐτοῦ, λέγων· Ὁ Θεὸς,
ἱλάσθητί μοι τῷ ἁμαρτωλῷ. 14 Λέγω
ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς
τὸν οἶκον αὐτοῦ, [b] ἢ γὰρ ἐκεῖνος." ὅτι
πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται· ὁ
δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη,
ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθη-
ταὶ ἐπετίμησαν αὐτοῖς. 16 ὁ δὲ Ἰησοῦς
προσκαλεσάμενος αὐτὰ εἶπεν· Ἄφετε
τὰ παιδία ἔρχεσθαι πρός με, καὶ μὴ
κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν
ἡ βασιλεία τοῦ Θεοῦ. 17 ἀμὴν λέγω
ὑμῖν, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν
τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς
αὐτήν.

18 Καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων,
λέγων· Διδάσκαλε ἀγαθὲ, τί ποιήσας
ζωὴν αἰώνιον κληρονομήσω; 19 Εἶπε δὲ
αὐτῷ ὁ Ἰησοῦς· Τί με λέγεις ἀγαθόν;
οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς, ὁ Θεός. 20 τὰς
ἐντολὰς οἶδας· Μὴ μοιχεύσῃς· μὴ φο-
νεύσῃς· μὴ κλέψῃς· μὴ ψευδομαρτυρή-
σῃς· τίμα τὸν πατέρα σου καὶ τὴν
μητέρα [c] σου." 21 Ὁ δὲ εἶπε· Ταῦτα
πάντα ἐφυλαξάμην ἐκ νεότητός μου.
22 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν
αὐτῷ· Ἔτι ἕν σοι λείπει· πάντα ὅσα
ἔχεις πώλησον, καὶ διάδος πτωχοῖς, καὶ
ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο,
ἀκολούθει μοι. 23 Ὁ δὲ ἀκούσας ταῦτα
περίλυπος ἐγένετο· ἦν γὰρ πλούσιος
σφόδρα.

24 Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περίλυπον
γενόμενον εἶπε· Πῶς δυσκόλως οἱ τὰ
χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν
βασιλείαν τοῦ Θεοῦ. 25 εὐκοπώτερον γάρ
ἐστι, κάμηλον διὰ τρυμαλιᾶς [d] ῥαφίδος"

possess. 13 And the publican
standing afar off, would not lift
up so much as his eyes unto
heaven: but smote upon his
breast, saying, God be merciful
to me a sinner. 14 I tell you,
this man went down to his house
justified rather than the other:
for every one that exalteth him-
self, shall be abased: and he that
humbleth himself, shall be ex-
alted.

15 And they brought unto him
also infants, that he would
touch them: but when his dis-
ciples saw it, they rebuked them.
16 But Jesus called them unto
him, and said, Suffer little chil-
dren to come unto me, and for-
bid them not: for of such is the
kingdom of God. 17 Verily I
say unto you, Whosoever shall
not receive the kingdom of God
as a little child, shall in no wise
enter therein.

18 And a certain ruler asked
him, saying, Good Master, what
shall I do to inherit eternal
life? 19 And Jesus said unto
him, Why callest thou me good?
none is good save one, *that is*
God. 20 Thou knowest the
commandments, Do not commit
adultery, Do not kill, Do not
steal, Do not bear false witness,
Honour thy father and thy mo-
ther. 21 And he said, All these
have I kept from my youth up.
22 Now when Jesus heard these
things, he said unto him, Yet
lackest thou one thing: sell all
that thou hast, and distribute
unto the poor, and thou shalt
have treasure in heaven, and
come, follow me. 23 And when
he heard this, he was very sor-
rowful, for he was very rich.

24 And when Jesus saw that
he was very sorrowful, he
said, How hardly shall they
that have riches, enter into
the kingdom of God? 25 For
it is easier for a camel to
go through a needle's eye,

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a ⇉ b Rec. η εκεινος. c ⇉ d ~ βελονης.

than for a rich man to enter into
the kingdom of God. 26 And
they that heard it, said, Who
then can be saved? 27 And he
said, The things which are impossible
with men, are possible
with God.

28 Then Peter said, Lo, we
have left all, and followed thee.
29 And he said unto them, Verily,
I say unto you, there is no
man that hath left house, or parents,
or brethren, or wife, or
children, for the kingdom of
God's sake, 30 who shall not receive
manifold more in this present
time, and in the world to
come life everlasting.

31 Then he took unto him the
twelve, and said unto them, Behold,
we go up to Jerusalem,
and all things that are written
by the prophets concerning the
Son of man, shall be accomplished.
32 For he shall be delivered
unto the Gentiles, and
shall be mocked, and spitefully
entreated, and spitted on: 33 and
they shall scourge him, and put
him to death, and the third day
he shall rise again. 34 And they
understood none of these things:
and this saying was hid from
them, neither knew they the
things which were spoken.

35 And it came to pass, that
as he was come nigh unto Jericho,
a certain blind man sat by
the way side, begging, 36 and
hearing the multitude pass by,
he asked what it meant. 37 And
they told him that Jesus of
Nazareth passeth by. 38 And
he cried, saying, Jesus thou son
of David, have mercy on me.
39 And they which went before,
rebuked him, that he should
hold his peace: but he cried so
much the more, Thou son of
David, have mercy on me.

40 And Jesus stood and commanded
him to be brought unto
him: and when he was come
near, he asked him, 41 saying,
What wilt thou that I shall do
unto thee? And he said, Lord,

εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν
τοῦ Θεοῦ εἰσελθεῖν. 26 Εἶπον δὲ οἱ
ἀκούσαντες· Καὶ τίς δύναται σωθῆναι;
27 Ὁ δὲ εἶπε· Τὰ ἀδύνατα παρὰ ἀνθρώποις
δυνατά ἐστι παρὰ τῷ Θεῷ.

28 Εἶπε δὲ ὁ Πέτρος· Ἰδοὺ, ἡμεῖς
[a] ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν
σοι. 29 Ὁ δὲ εἶπεν αὐτοῖς· Ἀμὴν λέγω
ὑμῖν, ὅτι οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν,
ἢ γονεῖς, ἢ ἀδελφοὺς, ἢ γυναῖκα, ἢ τέκνα,
ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ, 30 ὃς
οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ
καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ
ζωὴν αἰώνιον.

31 Παραλαβὼν δὲ τοὺς δώδεκα, εἶπε
πρὸς αὐτούς· Ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα,
καὶ τελεσθήσεται πάντα τὰ
γεγραμμένα διὰ τῶν προφητῶν [b] τῷ υἱῷ
τοῦ ἀνθρώπου. 32 παραδοθήσεται γὰρ
τοῖς ἔθνεσι, καὶ ἐμπαιχθήσεται, καὶ
ὑβρισθήσεται, καὶ ἐμπτυσθήσεται, 33 καὶ
μαστιγώσαντες ἀποκτενοῦσιν αὐτόν·
καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.
34 Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν,
καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον
ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

35 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν
εἰς Ἱεριχὼ, τυφλός τις ἐκάθητο παρὰ
τὴν ὁδὸν προσαιτῶν· 36 ἀκούσας δὲ
ὄχλου διαπορευομένου, ἐπυνθάνετο, τί
εἴη τοῦτο. 37 ἀπήγγειλαν δὲ αὐτῷ· Ὅτι
Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. 38 καὶ
ἐβόησε, λέγων· Ἰησοῦ, υἱὲ Δαυὶδ, ἐλέησόν
με. 39 Καὶ οἱ προάγοντες ἐπετίμων
αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῷ
μᾶλλον ἔκραζεν· Υἱὲ Δαυὶδ, ἐλέησόν με.

40 Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν
αὐτὸν ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος
δὲ αὐτοῦ ἐπηρώτησεν αὐτὸν, 41 λέγων·
Τί σοι θέλεις ποιήσω; Ὁ δὲ εἶπε·

a ∾ αφεντες τα ιδια. b Βz. περι του υιου.

Κύριε, ἵνα ἀναβλέψω. [42] Καὶ ὁ Ἰησοῦς
εἶπεν αὐτῷ· Ἀνάβλεψον· ἡ πίστις σου
σέσωκέ σε. [43] Καὶ παραχρῆμα ἀνέ-
βλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν
Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον
τῷ Θεῷ.

19. Καὶ εἰσελθὼν διήρχετο τὴν Ἱε-
ριχώ· [2] καὶ ἰδού, ἀνὴρ ὀνόματι καλού-
μενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώ-
νης, καὶ οὗτος ἦν πλούσιος· [3] καὶ ἐζήτει
ἰδεῖν τὸν Ἰησοῦν, τίς ἐστι, καὶ οὐκ
ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ
μικρὸς ἦν. [4] καὶ προδραμὼν ἔμπροσθεν
ἀνέβη ἐπὶ [a] συκομωραίαν,″ ἵνα ἴδῃ αὐτόν·
ὅτι [b]″ ἐκείνης ἤμελλε διέρχεσθαι. [5] καὶ
ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ
Ἰησοῦς εἶδεν αὐτὸν, καὶ εἶπε πρὸς αὐτόν·
Ζακχαῖε, σπεύσας κατάβηθι· σήμερον
γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι. [6] Καὶ
σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν
χαίρων.

[7] Καὶ ἰδόντες ἅπαντες διεγόγγυζον,
λέγοντες· Ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ
εἰσῆλθε καταλῦσαι. [8] Σταθεὶς δὲ Ζακ-
χαῖος εἶπε πρὸς τὸν Κύριον· Ἰδού, τὰ
ἡμίση τῶν ὑπαρχόντων μου, κύριε,
δίδωμι τοῖς πτωχοῖς· καὶ εἴ τινός τι
ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν.
[9] Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· Ὅτι
σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο,
καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν.
[10] ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι
καὶ σῶσαι τὸ ἀπολωλός.

[11] Ἀκουόντων δὲ αὐτῶν ταῦτα, προσ-
θεὶς εἶπε παραβολήν, διὰ τὸ ἐγγὺς
αὐτὸν εἶναι Ἱερουσαλήμ, καὶ δοκεῖν
αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασι-
λεία τοῦ Θεοῦ ἀναφαίνεσθαι· [12] εἶπεν
οὖν· Ἄνθρωπός τις εὐγενὴς ἐπορεύθη
εἰς χώραν μακρὰν, λαβεῖν ἑαυτῷ βασι-
λείαν, καὶ ὑποστρέψαι. [13] καλέσας δὲ

that I may receive my sight.
[42] And Jesus said unto him, Re-
ceive thy sight, thy faith hath
saved thee. [43] And immediately
he received his sight, and fol-
lowed him, glorifying God: and
all the people when they saw it,
gave praise unto God.

19. And *Jesus* entered, and
passed through Jericho. [2] And
behold, there was a man named
Zacchæus, which was the chief
among the publicans, and he
was rich. [3] And he sought to
see Jesus who he was, and could
not for the press, because he
was little of stature. [4] And he
ran before, and climbed up into
a sycomore tree to see him, for
he was to pass that way. [5] And
when Jesus came to the place,
he looked up and saw him, and
said unto him, Zacchæus, make
haste, and come down, for to
day I must abide at thy house.
[6] And he made haste, and came
down, and received him joy-
fully.

[7] And when they saw it, they
all murmured, saying, That he
was gone to be guest with a
man that is a sinner. [8] And
Zacchæus stood, and said unto
the Lord, Behold, Lord, the
half of my goods I give to the
poor, and if I have taken any
thing from any man by false
accusation, I restore him four-
fold. [9] And Jesus said unto
him, This day is salvation come
to this house, forsomuch as he
also is the son of Abraham. [10] For
the Son of man is come to seek,
and to save that which was
lost.

[11] And as they heard these
things, he added, and spake a
parable, because he was nigh
to Jerusalem, and because they
thought that the kingdom of
God should immediately ap-
pear. [12] He said therefore, A
certain nobleman went into a
far country, to receive for him-
self a kingdom, and to return.
[13] And he called his ten servants,

a ∾—, Gb. συκομορέαν. b Rec. add δι'.

and delivered them ten pounds,
and said unto them, Occupy
till I come. 14 But his citizens
hated him, and sent a message
after him, saying, We will not
have this man to reign over us.

15 And it came to pass, that
when he was returned, having
received the kingdom, then he
commanded these servants to
be called unto him, to whom he
had given the money, that he
might know how much every
man had gained by trading.
16 Then came the first, saying,
Lord, thy pound hath gained
ten pounds. 17 And he said
unto him, Well, thou good ser-
vant: because thou hast been
faithful in a very little, have
thou authority over ten cities.
18 And the second came, saying,
Lord, thy pound hath gained
five pounds. 19 And he said
likewise to him, Be thou also
over five cities. 20 And ano-
ther came, saying, Lord, be-
hold, here is thy pound which
I have kept laid up in a napkin:
21 for I feared thee, because
thou art an austere man: thou
takest up that thou layedst not
down, and reapest that thou
didst not sow.

22 And he saith unto him,
Out of thine own mouth will I
judge thee, thou wicked servant:
thou knewest that I was an
austere man, taking up that I
laid not down, and reaping that
I did not sow. 23 Wherefore
then gavest not thou my money
into the bank, that at my com-
ing I might have required mine
own with usury? 24 And he
said unto them that stood by,
Take from him the pound, and
give it to him that hath ten
pounds. 25 And they said unto
him, Lord, he hath ten pounds.
26 For I say unto you, That unto
every one which hath, shall be
given, and from him that hath
not, even that he hath shall be
taken away from him. 27 But
those mine enemies which would
not that I should reign over

δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα
μνᾶς, καὶ εἶπε πρὸς αὐτούς· Πραγμα-
τεύσασθε [a] ἕως [a] ἔρχομαι. 14 Οἱ δὲ
πολῖται αὐτοῦ ἐμίσουν αὐτὸν, καὶ ἀπέ-
στειλαν πρεσβείαν ὀπίσω αὐτοῦ, λέ-
γοντες· Οὐ θέλομεν τοῦτον βασιλεῦσαι
ἐφ' ἡμᾶς.

15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν
λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνη-
θῆναι αὐτῷ τοὺς δούλους τούτους, οἷς
ἔδωκε τὸ ἀργύριον, ἵνα γνῷ τίς τί διε-
πραγματεύσατο. 16 παρεγένετο δὲ ὁ
πρῶτος, λέγων· Κύριε, ἡ μνᾶ σου προσ-
ειργάσατο δέκα μνᾶς. 17 Καὶ εἶπεν
αὐτῷ· Εὖ, ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ
πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω
δέκα πόλεων. 18 Καὶ ἦλθεν ὁ δεύτερος,
λέγων· Κύριε, ἡ μνᾶ σου ἐποίησε πέντε
μνᾶς. 19 Εἶπε δὲ καὶ τούτῳ· Καὶ σὺ
γίνου ἐπάνω πέντε πόλεων. 20 Καὶ
ἕτερος ἦλθε, λέγων· Κύριε, ἰδοὺ, ἡ
μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν
σουδαρίῳ. 21 ἐφοβούμην γάρ σε, ὅτι
ἄνθρωπος αὐστηρὸς εἶ· αἴρεις ὃ οὐκ
ἔθηκας, καὶ θερίζεις ὃ οὐκ ἔσπει-
ρας.

22 Λέγει [b] δὲ [b] αὐτῷ· Ἐκ τοῦ στόματός
σου κρινῶ σε, πονηρὲ δοῦλε. ᾔδεις ὅτι
ἐγὼ ἄνθρωπος αὐστηρός εἰμι, αἴρων ὃ
οὐκ ἔθηκα, καὶ θερίζων ὃ οὐκ ἔσπειρα·
23 καὶ διατί οὐκ ἔδωκας τὸ ἀργύριόν μου
ἐπὶ [c] τὴν [c] τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν
τόκῳ ἂν ἔπραξα αὐτό; 24 Καὶ τοῖς παρ-
εστῶσιν εἶπεν· Ἄρατε ἀπ' αὐτοῦ τὴν
μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι.
25 Καὶ εἶπον αὐτῷ· Κύριε, ἔχει δέκα
μνᾶς. 26 Λέγω γὰρ ὑμῖν, ὅτι παντὶ
τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ
ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.
27 πλὴν τοὺς ἐχθρούς μου ἐκείνους, τοὺς
μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐ-

a ~ ἂν ψ. b ⇄ c ⇄

τοὺς, ἀγάγετε ὧδε, καὶ κατασφάξατε
ἔμπροσθέν μου. 28 Καὶ εἰπὼν ταῦτα,
ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς
Ἱεροσόλυμα.

29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθ-
φαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ
καλούμενον ἐλαιῶν, ἀπέστειλε δύο τῶν
μαθητῶν αὐτοῦ, 30 εἰπών· Ὑπάγετε εἰς
τὴν κατέναντι κώμην· ἐν ᾗ εἰσπορευόμενοι
εὑρήσετε πῶλον δεδεμένον ἐφ' ὃν οὐδεὶς
πώποτε ἀνθρώπων ἐκάθισε· λύσαντες
αὐτὸν ἀγάγετε. 31 καὶ ἐάν τις ὑμᾶς ἐρω-
τᾷ· Διατί λύετε; οὕτως ἐρεῖτε αὐτῷ·
Ὅτι ὁ Κύριος αὐτοῦ χρείαν ἔχει.

32 Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι
εὗρον καθὼς εἶπεν αὐτοῖς. 33 λυόντων
δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι
αὐτοῦ πρὸς αὐτούς· Τί λύετε τὸν πῶλον;
34 Οἱ δὲ εἶπον· Ὁ Κύριος αὐτοῦ χρείαν
ἔχει. 35 Καὶ ἤγαγον αὐτὸν πρὸς τὸν
Ἰησοῦν· καὶ ἐπιῤῥίψαντες ἑαυτῶν τὰ
ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν
Ἰησοῦν. 36 πορευομένου δὲ αὐτοῦ, ὑπε-
στρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ
ὁδῷ.

37 Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ
καταβάσει τοῦ ὄρους τῶν ἐλαιῶν, ἤρ-
ξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν
χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ
περὶ πασῶν ὧν εἶδον δυνάμεων, 38 λέ-
γοντες· Εὐλογημένος ὁ ἐρχόμενος βασι-
λεὺς ἐν ὀνόματι Κυρίου· εἰρήνη ἐν οὐρανῷ,
καὶ δόξα ἐν ὑψίστοις. 39 Καί τινες
τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον
πρὸς αὐτόν· Διδάσκαλε, ἐπιτίμησον τοῖς
μαθηταῖς σου. 40 Καὶ ἀποκριθεὶς εἶπεν
αὐτοῖς· Λέγω ὑμῖν, ὅτι, ἐὰν οὗτοι σιω-
πήσωσιν, οἱ λίθοι κεκράξονται.

41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν,
ἔκλαυσεν ἐπ' αὐτῇ, 42 λέγων· Ὅτι εἰ
ἔγνως καὶ σὺ, καίγε ἐν τῇ ἡμέρᾳ σου
ταύτῃ, τὰ πρὸς εἰρήνην σου· νῦν δὲ

them, bring hither, and slay
them before me. 28 And when
he had thus spoken, he went be-
fore, ascending up to Jerusalem.

29 And it came to pass when
he was come nigh to Bethphage
and Bethany, at the mount
called the mount of Olives, he
sent two of his disciples, 30 say-
ing, Go ye into the village over
against you, in the which at
your entering ye shall find a
colt tied, whereon yet never
man sat: loose him, and bring
him hither. 31 And if any man
ask you, Why do ye loose him?
thus shall ye say unto him, Be-
cause the Lord hath need of him.
32 And they that were sent,
went their way, and found even
as he had said unto them.
33 And as they were loosing the
colt, the owners thereof said
unto them, Why loose ye the
colt? 34 And they said, The
Lord hath need of him. 35 And
they brought him to Jesus: and
they cast their garments upon
the colt, and they set Jesus
thereon. 36 And as he went,
they spread their clothes in the
way.

37 And when he was come
nigh even now at the descent of
the mount of Olives, the whole
multitude of the disciples began
to rejoice and praise God with
a loud voice, for all the mighty
works that they had seen, 38 say-
ing, Blessed be the King that
cometh in the name of the Lord,
peace in heaven, and glory in
the highest. 39 And some of
the Pharisees from among the
multitude said unto him, Mas-
ter, rebuke thy disciples. 40 And
he answered, and said unto
them, I tell you, that if these
should hold their peace, the
stones would immediately cry
out.

41 And when he was come
near, he beheld the city and
wept over it, 42 saying, If thou
hadst known, even thou, at least
in this thy day, the things which
belong unto thy peace! but now

they are hid from thine eyes.
[43] For the days shall come
upon thee, that thine enemies
shall cast a trench about thee,
and compass thee round, and
keep thee in on every side,
[44] and shall lay thee even with
the ground, and thy children
within thee: and they shall
not leave in thee one stone
upon another, because thou
knewest not the time of thy
visitation.

[45] And he went into the temple, and began to cast out them
that sold therein, and them
that bought, [46] saying unto
them, It is written, My house
is the house of prayer: but ye
have made it a den of thieves.

[47] And he taught daily in the
temple. But the chief priests
and the scribes, and the chief
of the people sought to destroy
him, [48] and could not find what
they might do: for all the people [*]were very attentive to
hear him.

20. And it came to pass, that
on one of those days, as he
taught the people in the temple,
and preached the gospel, the
chief priests and the scribes
came upon him, with the elders,
[2] and spake unto him, saying,
Tell us, by what authority doest
thou these things? or who is he
that gave thee this authority?
[3] And he answered, and said
unto them, I will also ask you
one thing, and answer me.
[4] The baptism of John, was it
from heaven, or of men? [5] And
they reasoned with themselves,
saying, If we shall say, From
heaven, he will say, Why then
believed ye him not? [6] But
and if we say, Of men, all the
people will stone us: for they
be persuaded that John was a
prophet. [7] And they answered,
that they could not tell whence
it was. [8] And Jesus said unto
them, Neither tell I you by
what authority I do these things.

ἐκρύβη ἀπὸ ὀφθαλμῶν [a]σου." [43] *ὅτι
ἥξουσιν ἡμέραι ἐπί σε, καὶ περιβαλοῦσιν
οἱ ἐχθροί σου χάρακά σοι, καὶ περικυ-
κλώσουσί σε, καὶ συνέξουσί σε πάντο-
θεν,* [44] *καὶ ἐδαφιοῦσί σε καὶ τὰ τέκνα
σου ἐν σοὶ, καὶ οὐκ ἀφήσουσιν ἐν σοὶ
λίθον ἐπὶ λίθῳ· ἀνθ' ὧν οὐκ ἔγνως τὸν
καιρὸν τῆς ἐπισκοπῆς σου.*

[45] Καὶ *εἰσελθὼν εἰς τὸ ἱερὸν, ἤρξατο
ἐκβάλλειν τοὺς πωλοῦντας* [b]*ἐν αὐτῷ
καὶ ἀγοράζοντας,"* [46] *λέγων αὐτοῖς·* Γέ-
γραπται· Ὁ *οἶκός μου οἶκος προσευχῆς
ἐστιν· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπή-
λαιον λῃστῶν.*

[47] Καὶ *ἦν διδάσκων τὸ καθ' ἡμέραν
ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμ-
ματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ
πρῶτοι τοῦ λαοῦ·* [48] *καὶ οὐχ εὕρισκον
τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξε-
κρέματο αὐτοῦ ἀκούων.*

20. Καὶ *ἐγένετο ἐν μιᾷ τῶν ἡμερῶν
[c]ἐκείνων," διδάσκοντος αὐτοῦ τὸν λαὸν
ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου, ἐπέ-
στησαν οἱ* [d]*ἀρχιερεῖς" καὶ οἱ γραμματεῖς
σὺν τοῖς πρεσβυτέροις,* [2] *καὶ εἶπον πρὸς
αὐτὸν, λέγοντες·* Εἰπὲ *ἡμῖν, ἐν ποίᾳ
ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ
δούς σοι τὴν ἐξουσίαν ταύτην;* [3] Ἀπο-
κριθεὶς δὲ εἶπε πρὸς αὐτούς· Ἐρωτήσω
ὑμᾶς κἀγὼ [e]*ἕνα" λόγον, καὶ εἴπατέ μοι·*
[4] Τὸ *βάπτισμα* Ἰωάννου *ἐξ οὐρανοῦ ἦν,
ἢ ἐξ ἀνθρώπων;* [5] Οἱ *δὲ συνελογίσαντο
πρὸς ἑαυτοὺς, λέγοντες·* Ὅτι *ἐὰν εἴπω-
μεν·* Ἐξ *οὐρανοῦ, ἐρεῖ·* Διατί [f]*οὖν" οὐκ
ἐπιστεύσατε αὐτῷ;* [6] Ἐὰν *δὲ εἴπωμεν·*
Ἐξ *ἀνθρώπων, πᾶς ὁ λαὸς καταλιθάσει
ἡμᾶς· πεπεισμένος γάρ ἐστιν* Ἰωάννην
προφήτην εἶναι. [7] *καὶ ἀπεκρίθησαν μὴ
εἰδέναι πόθεν.* [8] *καὶ ὁ* Ἰησοῦς *εἶπεν αὐ-
τοῖς·* Οὐδὲ *ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξ-
ουσίᾳ ταῦτα ποιῶ.*

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a → b ⇄ c ⇄ d ∾ *ἱερεῖς*. e ⇄ f → [*] *Or,* hanged on him.

9 "Ηρξατο δὲ πρὸς τὸν λαὸν λέγειν
τὴν παραβολὴν ταύτην· "Ἄνθρωπος [a]"
ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν
γεωργοῖς, καὶ ἀπεδήμησε χρόνους ἱκα-
νούς. 10 καὶ ἐν καιρῷ ἀπέστειλε πρὸς
τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ
καρποῦ τοῦ ἀμπελῶνος δῶσιν αὐτῷ· οἱ
δὲ γεωργοὶ δείραντες αὐτὸν ἐξαπέστει-
λαν κενόν. 11 καὶ προσέθετο πέμψαι
ἕτερον δοῦλον· οἱ δὲ κἀκεῖνον δείραντες
καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν.
12 καὶ προσέθετο πέμψαι τρίτον· οἱ
δὲ καὶ τοῦτον τραυματίσαντες ἐξέβα-
λον.

13 Εἶπε δὲ ὁ κύριος τοῦ ἀμπελῶνος·
Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν
ἀγαπητόν· ἴσως τοῦτον [b] ἰδόντες" ἐν-
τραπήσονται. 14 Ἰδόντες δὲ αὐτὸν οἱ
γεωργοὶ διελογίζοντο πρὸς ἑαυτοὺς,
λέγοντες· Οὗτός ἐστιν ὁ κληρονόμος·
[c] δεῦτε," ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῶν
γένηται ἡ κληρονομία. 15 Καὶ ἐκβα-
λόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος, ἀπέ-
κτειναν. τί οὖν ποιήσει αὐτοῖς ὁ κύριος
τοῦ ἀμπελῶνος; 16 Ἐλεύσεται καὶ ἀπο-
λέσει τοὺς γεωργοὺς τούτους, καὶ δώσει
τὸν ἀμπελῶνα ἄλλοις.

Ἀκούσαντες δὲ εἶπον· Μὴ γένοιτο.
17 Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπε· Τί οὖν
ἐστι τὸ γεγραμμένον τοῦτο· Λίθον ὃν
ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος
ἐγενήθη εἰς κεφαλὴν γωνίας; 18 πᾶς ὁ
πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλα-
σθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει
αὐτόν. 19 Καὶ ἐζήτησαν οἱ ἀρχιερεῖς
καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτὸν
τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβή-
θησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι πρὸς
αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.

20 Καὶ παρατηρήσαντες ἀπέστειλαν
ἐγκαθέτους, ὑποκρινομένους ἑαυτοὺς

9 Then began he to speak to
the people this parable: A cer-
tain man planted a vineyard,
and let it forth to husbandmen,
and went into a far country for
a long time. 10 And at the
season, he sent a servant to the
husbandmen, that they should
give him of the fruit of the vine-
yard, but the husbandmen beat
him, and sent him away empty.
11 And again he sent another
servant, and they beat him also,
and entreated him shamefully,
and sent him away empty.
12 And again he sent the third,
and they wounded him also,
and cast him out.

13 Then said the lord of the
vineyard, What shall I do? I
will send my beloved son: it
may be they will reverence him
when they see him. 14 But
when the husbandmen saw him,
they reasoned among them-
selves, saying, This is the heir,
come, let us kill him, that the
inheritance may be our's. 15 So
they cast him out of the vine-
yard, and killed him. What
therefore shall the lord of the
vineyard do unto them? 16 He
shall come and destroy these
husbandmen, and shall give the
vineyard to others.

And when they heard it, they
said, God forbid. 17 And he be-
held them, and said, What is
this then that is written, The
stone which the builders reject-
ed, the same is become the head
of the corner? 18 Whosoever
shall fall upon that stone, shall
be broken: but on whomsoever
it shall fall, it will grind him to
powder. 19 And the chief priests
and the scribes the same hour
sought to lay hands on him, and
they feared the people: for they
perceived that he had spoken
this parable against them.

20 And they watched him, and
sent forth spies, which should

[a] Rec. add τις. [b] ⇉ [c] →

penury hath cast in all the
living that she had.
5 And as some spake of the
temple, how it was adorned
with goodly stones, and gifts,
he said, 6 *as for* these things
which ye behold, the days will
come, in the which there shall
not be left one stone upon another,
that shall not be thrown
down. 7 And they asked him,
saying, Master, but when shall
these things be? and what sign
will there be, when these things
shall come to pass? 8 And he
said, Take heed that ye be not
deceived: for many shall come
in my name, saying, I am
Christ, and the time draweth
near: go ye not therefore after
them. 9 But when ye shall
hear of wars, and commotions,
be not terrified: for these things
must first come to pass, but the
end is not by and by. 10 Then
said he unto them, Nation shall
rise against nation, & kingdom
against kingdom: 11 and great
earthquakes shall be in divers
places, and famines, & pestilences:
and fearful sights and great
signs shall there be from heaven.

12 But before all these, they
shall lay their hands on you,
and persecute you, delivering
you up to the synagogues, and
into prisons, being brought before
kings and rulers for my
name's sake. 13 And it shall
turn to you for a testimony.
14 Settle it therefore in your
hearts, not to meditate before
what ye shall answer. 15 For I
will give you a mouth and wisdom,
which all your adversaries
shall not be able to gainsay,
nor resist. 16 And ye shall be
betrayed both by parents and
brethren, and kinsfolks and
friends, and some of you shall
they cause to be put to death.
17 And ye shall be hated of all
men for my name's sake. 18 But
there shall not a hair of your
head perish. 19 In your patience
possess ye your souls.

ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν
εἶχεν ἔβαλε.
5 Καί τινων λεγόντων περὶ τοῦ ἱεροῦ,
ὅτι λίθοις καλοῖς καὶ ἀναθήμασι κεκό-
σμηται, εἶπε· 6 Ταῦτα ἃ θεωρεῖτε, ἐλεύ-
σονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται
λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται.
7 Ἐπηρώτησαν δὲ αὐτὸν, λέγοντες· Δι-
δάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί
τὸ σημεῖον, ὅταν μέλλῃ ταῦτα γίνεσθαι;
8 Ὁ δὲ εἶπε· Βλέπετε μὴ πλανηθῆτε·
πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί
μου, λέγοντες· Ὅτι ἐγώ εἰμι· καί· Ὁ
καιρὸς ἤγγικε. μὴ οὖν πορευθῆτε ὀπίσω
αὐτῶν. 9 ὅταν δὲ ἀκούσητε πολέμους
καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ
γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ
εὐθέως τὸ τέλος. 10 Τότε ἔλεγεν αὐ-
τοῖς· Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ
βασιλεία ἐπὶ βασιλείαν· 11 σεισμοί τε
μεγάλοι κατὰ τόπους καὶ λιμοὶ καὶ
λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα
ἀπ' οὐρανοῦ μεγάλα ἔσται.
12 Πρὸ δὲ τούτων πάντων ἐπιβαλοῦ-
σιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν, καὶ
διώξουσι, παραδιδόντες εἰς συναγωγὰς
καὶ φυλακὰς, ἀγομένους ἐπὶ βασιλεῖς
καὶ ἡγεμόνας, ἕνεκεν τοῦ ὀνόματός μου.
13 ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον·
14 θέσθε οὖν εἰς τὰς καρδίας ὑμῶν, μὴ
προμελετᾶν ἀπολογηθῆναι· 15 ἐγὼ γὰρ
δώσω ὑμῖν στόμα καὶ σοφίαν, ᾗ οὐ δυ-
νήσονται ἀντειπεῖν [a] οὐδὲ" ἀντιστῆναι
πάντες οἱ ἀντικείμενοι ὑμῖν. 16 παρα-
δοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀ-
δελφῶν καὶ συγγενῶν καὶ φίλων· καὶ
θανατώσουσιν ἐξ ὑμῶν· 17 καὶ ἔσεσθε
μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά
μου· 18 καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν
οὐ μὴ ἀπόληται. 19 ἐν τῇ ὑπομονῇ ὑμῶν
[b] κτήσασθε" τὰς ψυχὰς ὑμῶν.

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a Gb. ἢ. b ∾ κτήσεσθε

20 Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ
στρατοπέδων τὴν Ἱερουσαλὴμ, τότε
γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.
21 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν
εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐτῆς ἐκ-
χωρείτωσαν· καὶ οἱ ἐν ταῖς χώραις μὴ
εἰσερχέσθωσαν εἰς αὐτήν. 22 ὅτι ἡμέραι
ἐκδικήσεως αὗταί εἰσι, τοῦ ᵃπλησθῆναι″
πάντα τὰ γεγραμμένα. 23 οὐαὶ δὲ ταῖς
ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις
ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ
ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὀργὴ ᵇ″
τῷ λαῷ τούτῳ. 24 καὶ πεσοῦνται στό-
ματι μαχαίρας, καὶ αἰχμαλωτισθήσονται
εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ
ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι πλη-
ρωθῶσι καιροὶ ἐθνῶν.

25 Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σε-
λήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς
συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, ᶜἠχούσης″
θαλάσσης καὶ σάλου. 26 ἀποψυχόντων
ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας
τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ
δυνάμεις τῶν οὐρανῶν σαλευθήσονται.
27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀν-
θρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυ-
νάμεως καὶ δόξης πολλῆς. 28 ἀρχομένων
δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ
ἐπάρατε τὰς κεφαλὰς ὑμῶν· διότι ἐγ-
γίζει ἡ ἀπολύτρωσις ὑμῶν.

29 Καὶ εἶπε παραβολὴν αὐτοῖς· Ἴδετε
τὴν συκῆν καὶ πάντα τὰ δένδρα. 30 ὅταν
προβάλωσιν ἤδη, βλέποντες ἀφ᾽ ἑαυ-
τῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος
ἐστίν. 31 οὕτω καὶ ὑμεῖς, ὅταν ἴδητε
ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς
ἐστιν ἡ βασιλεία τοῦ Θεοῦ. 32 ἀμὴν
λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ
αὕτη ἕως ἂν πάντα γένηται, 33 ὁ οὐρανὸς
καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι
μου οὐ μὴ παρέλθωσι.

20 And when ye shall see
Jerusalem compassed with ar-
mies, then know that the deso-
lation thereof is nigh. 21 Then
let them which are in Judæa,
flee to the mountains, and let
them which are in the midst of
it, depart out, and let not them
that are in the countries, enter
thereinto. 22 For these be the
days of vengeance, that all
things which are written may
be fulfilled. 23 But woe unto
them that are with child, and
to them that give suck in those
days, for there shall be great
distress in the land, and wrath
upon this people. 24 And they
shall fall by the edge of the
sword, and shall be led away
captive into all nations, and Je-
rusalem shall be trodden down
of the Gentiles, until the times
of the Gentiles be fulfilled.

25 And there shall be signs
in the sun, and in the moon,
and in the stars, and upon the
earth distress of nations, with
perplexity, the sea and the
waves roaring, 26 men's hearts
failing them for fear, and for
looking after those things which
are coming on the earth; for
the powers of heaven shall be
shaken. 27 And then shall they
see the Son of man coming in
a cloud with power and great
glory. 28 And when these
things begin to come to pass,
then look up, and lift up your
heads, for your redemption
draweth nigh.

29 And he spake to them a
parable, Behold the fig tree,
and all the trees, 30 when they
now shoot forth, ye see and
know of your own selves, that
summer is now nigh at hand.
31 So likewise ye, when ye see
these things come to pass, know
ye that the kingdom of God is
nigh at hand. 32 Verily I say
unto you, this generation shall
not pass away, till all be ful-
filled. 33 Heaven and earth
shall pass away, but my words
shall not pass away.

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a Rec. πληρωθῆναι. b Rec. add ἐν. c ∾ —. Gb. ἤχους.

34 And take heed to your-
selves, lest at any time your
hearts be overcharged with
surfeiting, and drunkenness,
and cares of this life, and so
that day come upon you una-
wares. 35 For as a snare shall
it come on all them that dwell
on the face of the whole earth.
36 Watch ye therefore, and pray
always, ẏ ye may be accounted
worthy to escape all these things
that shall come to pass, and to
stand before the Son of man.
37 And in the day time he
was teaching in the temple, and
at night he went out, and abode
in the mount that is called the
mount of Olives. 38 And all
the people came early in the
morning to him in the temple,
for to hear him.

22. Now the feast of unlea-
vened bread drew nigh, which
is called the passover. 2 And
the chief priests and scribes
sought how they might kill him;
for they feared the people.
3 Then entered Satan into Ju-
das surnamed Iscariot, being
of the number of the twelve.
4 And he went his way, and
communed with ẏ chief priests
and captains, how he might
betray him unto them. 5 And
they were glad, and covenanted
to give him money. 6 And he
promised, & sought opportuni-
ty to betray him unto them [*]in
the absence of the multitude.
7 Then came the day of un-
leavened bread, when the pass-
over must be killed. 8 And he
sent Peter and John, saying,
Go and prepare us the pass-
over, that we may eat. 9 And
they said unto him, Where wilt
thou that we prepare? 10 And
he said unto them, Behold,
when ye are entered into the
city, there shall a man meet
you, bearing a pitcher of wa-
ter, follow him into the house
where he entereth in. 11 And
ye shall say unto the goodman
of the house, The Master saith
unto thee, Where is the guest-

34 Προσέχετε δὲ ἑαυτοῖς, μήποτε
[a] βαρηθῶσιν" ὑμῶν αἱ καρδίαι ἐν κραι-
πάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς,
καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα
ἐκείνη· 35 ὡς παγὶς γὰρ ἐπελεύσεται
ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσω-
πον πάσης τῆς γῆς. 36 ἀγρυπνεῖτε οὖν
ἐν παντὶ καιρῷ δεόμενοι, ἵνα καταξιω-
θῆτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα
γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ
υἱοῦ τοῦ ἀνθρώπου.
37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ δι-
δάσκων· τὰς δὲ νύκτας ἐξερχόμενος
ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον
ἐλαιῶν. 38 καὶ πᾶς ὁ λαὸς ὤρθριζε
πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

22. Ἤγγιζε δὲ ἡ ἑορτὴ τῶν ἀζύμων,
ἡ λεγομένη πάσχα· 2 καὶ ἐζήτουν οἱ
ἀρχιερεῖς καὶ οἱ γραμματεῖς, τὸ πῶς
ἀνέλωσιν αὐτόν· ἐφοβοῦντο γὰρ τὸν
λαόν. 3 εἰσῆλθε δὲ [b]" Σατανᾶς εἰς Ἰού-
δαν τὸν ἐπικαλούμενον Ἰσκαριώτην,
ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· 4 καὶ
ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι
καὶ τοῖς στρατηγοῖς, τὸ πῶς αὐτὸν πα-
ραδῷ αὐτοῖς. 5 καὶ ἐχάρησαν, καὶ συν-
έθεντο αὐτῷ ἀργύριον δοῦναι· 6 καὶ
ἐξωμολόγησε, καὶ ἐζήτει εὐκαιρίαν τοῦ
παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.
7 Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ
ἔδει θύεσθαι τὸ πάσχα· 8 καὶ ἀπέστειλε
Πέτρον καὶ Ἰωάννην, εἰπών· Πορευθέν-
τες ἑτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φά-
γωμεν. 9 Οἱ δὲ εἶπον αὐτῷ· Ποῦ θέλεις
ἑτοιμάσωμεν; 10 Ὁ δὲ εἶπεν αὐτοῖς·
Ἰδού, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν,
συναντήσει ὑμῖν ἄνθρωπος κεράμιον
ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ
εἰς τὴν οἰκίαν οὗ εἰσπορεύεται· 11 καὶ
ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας· Λέ-
γει σοι ὁ διδάσκαλος· Ποῦ ἐστι τὸ

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a Rec. βαρυνθῶσιν   b Rec. add ὁ.   * *Or, without tumult.*

κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν
μαθητῶν μου φάγω; 12 Κἀκεῖνος ὑμῖν
δείξει [a] ἀνάγαιον [a] μέγα ἐστρωμένον·
ἐκεῖ ἑτοιμάσατε. 13 Ἀπελθόντες δὲ
εὗρον καθὼς εἴρηκεν αὐτοῖς, καὶ ἡτοί-
μασαν τὸ πάσχα.
14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε,
καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ.
15 καὶ εἶπε πρὸς αὐτούς· Ἐπιθυμίᾳ
ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ᾽
ὑμῶν, πρὸ τοῦ με παθεῖν· 16 λέγω γὰρ
ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ,
ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ
Θεοῦ. 17 Καὶ δεξάμενος ποτήριον, εὐ-
χαριστήσας εἶπε· Λάβετε τοῦτο, καὶ
διαμερίσατε ἑαυτοῖς· 18 λέγω γὰρ ὑμῖν,
ὅτι οὐ μὴ πίω ἀπὸ τοῦ γεννήματος τῆς
ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ Θεοῦ
ἔλθῃ.
19 Καὶ λαβὼν ἄρτον, εὐχαριστήσας
ἔκλασε, καὶ ἔδωκεν αὐτοῖς, λέγων· Τοῦτό
ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδό-
μενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνά-
μνησιν. 20 Ὡσαύτως καὶ τὸ ποτήριον
μετὰ τὸ δειπνῆσαι, λέγων· Τοῦτο τὸ
ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματί
μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.
21 Πλὴν ἰδού, ἡ χεὶρ τοῦ παραδιδόντος
με μετ᾽ ἐμοῦ ἐπὶ τῆς τραπέζης. 22 καὶ
ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ
τὸ ὡρισμένον· πλὴν οὐαὶ τῷ ἀνθρώπῳ
ἐκείνῳ, δι᾽ οὗ παραδίδοται. 23 Καὶ
αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτούς,
τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλ-
λων πράσσειν.
24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐ-
τοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων.
25 ὁ δὲ εἶπεν αὐτοῖς· Οἱ βασιλεῖς τῶν
ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξου-
σιάζοντες αὐτῶν εὐεργέται καλοῦνται.
26 ὑμεῖς δὲ οὐχ οὕτως· ἀλλ᾽ ὁ μείζων

chamber where I shall eat the
passover with my disciples?
12 And he shall shew you a
large upper room furnished,
there make ready. 13 And they
went, and found as he had said
unto them, and they made ready
the passover.
14 And when the hour was
come, he sat down, & the twelve
apostles with him. 15 And he
said unto them, * With desire
I have desired to eat this pass-
over with you before I suffer.
16 For I say unto you, I will
not any more eat thereof, until
it be fulfilled in the kingdom
of God. 17 And he took the
cup, and gave thanks, and said,
Take this, and divide it among
yourselves. 18 For I say unto
you, I will not drink of the
fruit of the vine, until the king-
dom of God shall come.

19 And he took bread, and
gave thanks, and brake *it*, and
gave unto them, saying, This
is my body which is given for
you, this do in remembrance of
me. 20 Likewise also the cup
after supper, saying, This cup
is the new testament in my
blood, which is shed for you.

21 But behold, the hand of
him that betrayeth me, is with
me on the table. 22 And truly
the Son of man goeth as it
was determined, but woe un-
to that man by whom he is
betrayed. 23 And they began
to enquire among themselves,
which of them it was that should
do this thing.
24 And there was also a strife
among them, which of them
should be accounted the great-
est. 25 And he said unto them,
The kings of the Gentiles ex-
ercise lordship over them, and
they that exercise authority
upon them, are called benefac-
tors. 26 But ye shall not be so;
but he that is greatest among

a Rec. ἀνώγεον.

* Or, I have heartily desired.

you, let him be as the younger,
and he that is chief, as he that
doth serve. 27 For whether is
greater, he that sitteth at meat,
or he that serveth? Is not he
that sitteth at meat? but I am
among you as he that serveth.
28 Ye are they which have continued with me in my temptations. 29 And I appoint unto
you a kingdom, as my Father
hath appointed unto me, 30 that
ye may eat and drink at my
table in my kingdom, and sit on
thrones judging the twelve tribes
of Israel.

ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος· καὶ ὁ
ἡγούμενος ὡς ὁ διακονῶν. 27 τίς γὰρ
μείζων, ὁ ἀνακείμενος, ἢ ὁ διακονῶν;
οὐχὶ ὁ ἀνακείμενος; ἐγὼ δέ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν. 28 ὑμεῖς δέ
ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν
τοῖς πειρασμοῖς μου· 29 κἀγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ
μου, βασιλείαν, 30 ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ [a] καθίσησθε" ἐπὶ θρόνων,
κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.

31 And the Lord said, Simon,
Simon, behold, Satan hath desired *to have* you, that he may
sift you as wheat: 32 but I have
prayed for thee, that thy faith
fail not; and when thou art converted, strengthen thy brethren.
33 And he said unto him, Lord,
I am ready to go with thee both
into prison, and to death. 34 And
he said, I tell thee Peter, the
cock shall not crow this day, before that thou shalt thrice deny
that thou knowest me.

31 Εἶπε δὲ ὁ Κύριος· Σίμων, Σίμων,
ἰδοὺ, ὁ Σατανᾶς ἐξῃτήσατο ὑμᾶς, τοῦ
σινιάσαι ὡς τὸν σῖτον· 32 ἐγὼ δὲ ἐδεήθην
περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου·
καὶ σύ ποτε ἐπιστρέψας στήριξον τοὺς
ἀδελφούς σου. 33 Ὁ δὲ εἶπεν αὐτῷ·
Κύριε, μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς
φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.
34 Ὁ δὲ εἶπε· Λέγω σοι, Πέτρε, οὐ μὴ
φωνήσει σήμερον ἀλέκτωρ, πρὶν ἢ τρὶς
ἀπαρνήσῃ μὴ εἰδέναι με.

35 And he said unto them,
When I sent you without purse,
and scrip, and shoes, lacked ye
any thing? And they said, Nothing. 36 Then said he unto
them, But now he that hath a
purse, let him take it, and likewise his scrip: and he that hath
no sword, let him sell his garment, and buy one. 37 For I
say unto you, that this that is
written, must yet be accomplished in me, And he was reckoned
among the transgressors: for
the things concerning me have
an end. 38 And they said, Lord,
behold, here are two swords.
And he said unto them, It is
enough.

35 Καὶ εἶπεν αὐτοῖς· Ὅτε ἀπέστειλα
ὑμᾶς ἄτερ βαλαντίου καὶ πήρας καὶ
ὑποδημάτων, μή τινος ὑστερήσατε; Οἱ
δὲ εἶπον· Οὐδενός. 36 Εἶπεν οὖν αὐτοῖς·
Ἀλλὰ νῦν ὁ ἔχων βαλάντιον ἀράτω,
ὁμοίως καὶ πήραν· καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν. 37 λέγω γὰρ ὑμῖν, ὅτι
[b] ἔτι" τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοὶ, τό· Καὶ μετὰ ἀνόμων
ἐλογίσθη· Καὶ γὰρ τὰ περὶ ἐμοῦ τέλος
ἔχει. 38 Οἱ δὲ εἶπον· Κύριε, ἰδοὺ, μάχαιραι ὧδε δύο. Ὁ δὲ εἶπεν αὐτοῖς·
Ἱκανόν ἐστι.

39 And he came out, and went,
as he was wont, to the mount of
Olives, and his disciples also

39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ
ἔθος εἰς τὸ ὄρος τῶν ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ

a Gb. καθίσεσθε. b —

40 γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν
αὐτοῖς· Προσεύχεσθε μὴ εἰσελθεῖν εἰς
πειρασμόν. 41 Καὶ αὐτὸς ἀπεσπάσθη
ἀπ' αὐτῶν ὡσεὶ λίθου βολήν, καὶ θεὶς
τὰ γόνατα προσηύχετο, 42 λέγων· Πά-
τερ, εἰ βούλει παρενεγκεῖν τὸ ποτήριον
τοῦτο ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου,
ἀλλὰ τὸ σὸν γενέσθω.

followed him. 40 And when he
was at the place, he said unto
them, Pray, that ye enter not
into temptation. 41 And he was
withdrawn from them about a
stone's cast, and kneeled down,
and prayed, 42 saying, Father,
if thou be willing, remove this
cup from me: nevertheless, not
my will, but thine be done.

43 Ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρα-
νοῦ ἐνισχύων αὐτόν. 44 καὶ γενόμενος
ἐν ἀγωνίᾳ, ἐκτενέστερον προσηύχετο.
ἐγένετο δὲ ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι
αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.
45 καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλ-
θὼν πρὸς τοὺς μαθητὰς [a] ", εὗρεν αὐτοὺς
κοιμωμένους ἀπὸ τῆς λύπης, 46 καὶ
εἶπεν αὐτοῖς· Τί καθεύδετε; ἀναστάντες
προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πει-
ρασμόν.

43 And there appeared an
angel unto him from heaven,
strengthening him. 44 And be-
ing in an agony, he prayed more
earnestly: and his sweat was as
it were great drops of blood
falling down to the ground.
45 And when he rose up from
prayer, and was come to his
disciples, he found them sleep-
ing for sorrow, 46 and said unto
them, Why sleep ye? Rise, and
pray, lest ye enter into temp-
tation.

47 Ἔτι δὲ αὐτοῦ λαλοῦντος, ἰδού,
ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἷς τῶν
δώδεκα, προήρχετο [b] αὐτούς," καὶ ἤγγισε
τῷ Ἰησοῦ φιλῆσαι αὐτόν. 48 ὁ δὲ Ἰη-
σοῦς εἶπεν αὐτῷ· Ἰούδα, φιλήματι τὸν
υἱὸν τοῦ ἀνθρώπου παραδίδως; 49 Ἰδόν-
τες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπον
αὐτῷ· Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ;
50 Καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τὸν
δοῦλον τοῦ ἀρχιερέως, καὶ ἀφεῖλεν αὐ-
τοῦ τὸ οὖς τὸ δεξιόν. 51 ἀποκριθεὶς δὲ
ὁ Ἰησοῦς εἶπεν· Ἐᾶτε ἕως τούτου. Καὶ
ἁψάμενος τοῦ ὠτίου αὐτοῦ, ἰάσατο
αὐτόν.

47 And while he yet spake,
behold, a multitude, and he
that was called Judas, one of
the twelve, went before them,
and drew near unto Jesus, to
kiss him. 48 But Jesus said un-
to him, Judas, betrayest thou
the Son of man with a kiss?
49 When they which were about
him, saw what would follow,
they said unto him, Lord, shall
we smite with the sword? 50 And
one of them smote the servant
of the high priest, and cut off
his right ear. 51 And Jesus an-
swered, and said, Suffer ye thus
far. And he touched his ear,
and healed him.

52 Εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς πα-
ραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ
στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέ-
ρους· Ὡς ἐπὶ λῃστὴν ἐξεληλύθατε μετὰ
μαχαιρῶν καὶ ξύλων; 53 καθ' ἡμέραν
ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ
ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ. ἀλλ'
αὕτη ὑμῶν ἐστιν ἡ ὥρα, καὶ ἡ ἐξουσία

52 Then Jesus said unto the
chief priests, and captains of the
temple, and the elders which
were come to him, Be ye come
out as against a thief, with
swords and staves? 53 When I
was daily with you in the tem-
ple, ye stretched forth no hands
against me: but this is your
hour, and the power of dark-

a Elz. add αυτου. b Rec. αυτων.

ness. 54 Then took they him,
and led him, and brought him
into the high priest's house,

τοῦ σκότους. 54 Συλλαβόντες δὲ αὐτὸν
ἤγαγον, καὶ εἰσήγαγον [a] αὐτὸν" εἰς τὸν
οἶκον τοῦ ἀρχιερέως.

and Peter followed afar off.
55 And when they had kindled
a fire in the midst of the hall,
and were set down together,
Peter sat down among them.
56 But a certain maid beheld
him as he sat by the fire, and
earnestly looked upon him, and
said, This man was also with
him. 57 And he denied him, say-
ing, Woman, I know him not.
58 And after a little while ano-
ther saw him, and said, Thou
art also of them. And Peter
said, Man, I am not. 59 And
about the space of one hour
after, another confidently af-
firmed, saying, Of a truth this
fellow also was with him; for
he is a Galilæan. 60 And Peter
said, Man, I know not what
thou sayest. And immediately
while he yet spake, the cock
crew.

Ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.
55 ἀψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς,
καὶ συγκαθισάντων αὐτῶν, ἐκάθητο ὁ
Πέτρος ἐν μέσῳ αὐτῶν. 56 ἰδοῦσα δὲ
αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ
φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπε· Καὶ
οὗτος σὺν αὐτῷ ἦν. 57 Ὁ δὲ ἠρνήσατο
[b] αὐτὸν," λέγων· Γύναι, οὐκ οἶδα αὐτόν.
58 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν
ἔφη· Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος
εἶπεν· Ἄνθρωπε, οὐκ εἰμί. 59 Καὶ δια-
στάσης ὡσεὶ ὥρας μιᾶς, ἄλλος τις διϊ-
σχυρίζετο, λέγων· Ἐπ' ἀληθείας καὶ
οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖός
ἐστιν. 60 Εἶπε δὲ ὁ Πέτρος· Ἄνθρωπε,
οὐκ οἶδα ὃ λέγεις. Καὶ παραχρῆμα, ἔτι
λαλοῦντος αὐτοῦ, ἐφώνησεν [c] " ἀλέκτωρ·

61 And the Lord turned, and
looked upon Peter; and Peter
remembered the word of the
Lord, how he had said unto him,
Before the cock crow, thou shalt
deny me thrice. 62 And Peter
went out, and wept bitterly.

61 Καὶ στραφεὶς ὁ Κύριος ἐνέβλεψε
τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος
τοῦ λόγου τοῦ Κυρίου, ὡς εἶπεν αὐτῷ·
Ὅτι, πρὶν ἀλέκτορα φωνῆσαι, ἀπαρνήσῃ
με τρίς. 62 Καὶ ἐξελθὼν ἔξω [d] ὁ Πέ-
τρος" ἔκλαυσε πικρῶς.

63 And the men that held
Jesus, mocked him, and smote
him. 64 And when they had
blindfolded him, they struck
him on the face, and asked him,
saying, Prophesy, who is it that
smote thee? 65 And many other
things blasphemously spake
they against him.

63 Καὶ οἱ ἄνδρες οἱ συνέχοντες [e] τὸν
Ἰησοῦν" ἐνέπαιζον αὐτῷ, δέροντες·
64 καὶ περικαλύψαντες αὐτὸν, ἔτυπτον
αὐτοῦ τὸ πρόσωπον, καὶ ἐπηρώτων αὐ-
τὸν, λέγοντες· Προφήτευσον, τίς ἐστιν
ὁ παίσας σε; 65 Καὶ ἕτερα πολλὰ
βλασφημοῦντες ἔλεγον εἰς αὐτόν.

66 And as soon as it was day,
the elders of the people, and the
chief priests and the scribes
came together, and led him into
their council, saying, 67 Art thou
the Christ? tell us. And he
said unto them, If I tell you, you
will not believe. 68 And if I
also ask you, you will not answer
me, nor let me go. 69 Hereafter

66 Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ
πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε
καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς
τὸ συνέδριον [f] αὐτῶν," λέγοντες· 67 Εἰ
σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν. Εἶπε δὲ
αὐτοῖς· Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύ-
σητε· 68 ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὴ
ἀποκριθῆτε μοι, ἢ ἀπολύσητε. 69 ἀπὸ

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a ⇄ b ⇄ c Rec. add ὁ. d Gb. om. e ∾ αυτον. f ∾ —. Rec. & Gb. εαυτων.

τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ.
70 Εἶπον δὲ πάντες· Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ; Ὁ δὲ πρὸς αὐτοὺς ἔφη· Ὑμεῖς λέγετε, ὅτι ἐγώ εἰμι.
71 Οἱ δὲ εἶπον· Τί ἔτι χρείαν ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

shall the Son of man sit on the right hand of the power of God.
70 Then said they all, Art thou then the son of God? And he said unto them, Ye say that I am.
71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

23. Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν, [a] ἤγαγον" αὐτὸν ἐπὶ τὸν Πιλάτον.
2 ἤρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες· Τοῦτον εὕρομεν διαστρέφοντα τὸ ἔθνος, καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι.
3 Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν, λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· Σὺ λέγεις.
4 Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους· Οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.
5 Οἱ δὲ ἐπίσχυον, λέγοντες· Ὅτι ἀνασείει τὸν λαὸν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.
6 Πιλάτος δὲ ἀκούσας Γαλιλαίαν ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι·

23. And the whole multitude of them arose, and led him unto Pilate.
2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ a king.
3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it.
4 Then said Pilate to the chief priests, and to the people, I find no fault in this man.
5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.
6 When Pilate heard of Galilee, he asked whether the man were a Galilæan.

7 Καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.
8 ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν [b] πολλὰ" περὶ αὐτοῦ· καὶ ἤλπιζέ τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.
9 ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.
10 εἱστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, εὐτόνως κατηγοροῦντες αὐτοῦ.
11 ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπρὰν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.
8 And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him.
9 Then he questioned with him in many words, but he answered him nothing.
10 And the chief priests and scribes stood, and vehemently accused him.
11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

[a] Rec. ἤγαγεν. [b] ⇄

12 And the same day Pilate and
Herod were made friends together; for before, they were at
enmity between themselves.

13 And Pilate, when he had
called together the chief priests,
and the rulers, and the people,
14 said unto them, Ye have
brought this man unto me, as
one that perverteth the people,
and behold, I having examined
him before you, have found no
fault in this man, touching those
things whereof ye accuse him.
15 No, nor yet Herod: for I sent
you to him, and lo, nothing
worthy of death is done unto
him. 16 I will therefore chastise him, and release him. 17 For
of necessity he must release one
unto them at the feast.

18 And they cried out all at
once, saying, Away with this
man, and release unto us Barabbas, 19 who for a certain sedition made in the city, and for
murder, was cast into prison.
20 Pilate therefore willing to
release Jesus, spake again to
them: 21 but they cried, saying,
Crucify him, crucify him. 22 And
he said unto them the third time,
Why, what evil hath he done?
I have found no cause of death
in him, I will therefore chastise
him, and let him go. 23 And
they were instant with loud
voices, requiring that he might
be crucified: and the voices of
them, and of the chief priests
prevailed. 24 And Pilate *gave
sentence that it should be as
they required. 25 And he released unto them, him that for
sedition and murder was cast
into prison, whom they had desired, but he delivered Jesus to
their will.

26 And as they led him away,
they laid hold upon one Simon
a Cyrenian, coming out of the
country, and on him they laid
the cross, that he might bear it

12 ἐγένοντο δὲ φίλοι ὅ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς.

13 Πιλάτος δὲ συγκαλεσάμενος τοὺς
ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν
λαὸν 14 εἶπε πρὸς αὐτούς· Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον, ὡς
ἀποστρέφοντα τὸν λαόν· καὶ ἰδοὺ, ἐγὼ
ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὗρον
ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον, ὧν κατηγορεῖτε κατ' αὐτοῦ· 15 ἀλλ' οὐδὲ Ἡρώδης· a ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν,"
καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ. 16 παιδεύσας οὖν αὐτὸν ἀπολύσω. 17 b Ἀνάγκην δὲ εἶχεν
ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα."

18 Ἀνέκραξαν δὲ παμπληθεὶ, λέγοντες·
Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν c τὸν"
Βαραββᾶν· 19 ὅστις ἦν διὰ στάσιν τινὰ
γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακήν. 20 πάλιν οὖν ὁ
Πιλάτος προσεφώνησε, θέλων ἀπολῦσαι
τὸν Ἰησοῦν· 21 οἱ δὲ ἐπεφώνουν, λέγοντες· Σταύρωσον, σταύρωσον αὐτόν. 22 Ὁ
δὲ τρίτον εἶπε πρὸς αὐτούς· Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου
εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν
ἀπολύσω. 23 Οἱ δὲ ἐπέκειντο φωναῖς
μεγάλαις, αἰτούμενοι αὐτὸν σταυρωθῆναι· καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ
τῶν ἀρχιερέων. 24 ὁ δὲ Πιλάτος ἐπέκρινε
γενέσθαι τὸ αἴτημα αὐτῶν· 25 ἀπέλυσε
δὲ d" τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν, ὃν ᾐτοῦντο· τὸν
δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν.

26 Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου e" ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρὸν, φέρειν ὄπισθεν τοῦ Ἰησοῦ.

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a ∾ ανεπεμψα γαρ αυτον προς ημας. b ⇄ c → d Rec. add αυτοις. e Rec. add του

* Or, assented.

27 ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ
λαοῦ, καὶ γυναικῶν, αἳ [a] καὶ˝ ἐκόπτοντο
καὶ ἐθρήνουν αὐτόν. 28 στραφεὶς δὲ πρὸς
αὐτὰς ὁ Ἰησοῦς εἶπε· Θυγατέρες Ἱε-
ρουσαλὴμ, μὴ κλαίετε ἐπ᾽ ἐμέ· πλὴν ἐφ᾽
ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν.
29 ὅτι ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς
ἐροῦσι, Μακάριαι αἱ στεῖραι, καὶ κοιλίαι
αἳ οὐκ ἐγέννησαν, καὶ μαστοὶ οἳ οὐκ
ἐθήλασαν. 30 τότε ἄρξονται λέγειν τοῖς
ὄρεσι· Πέσετε ἐφ᾽ ἡμᾶς· καὶ τοῖς βουνοῖς·
Καλύψατε ἡμᾶς. 31 Ὅτι, εἰ ἐν τῷ ὑγρῷ
ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί
γένηται;

32 Ἤγοντο δὲ καὶ ἕτεροι δύο, κακοῦργοι,
σὺν αὐτῷ ἀναιρεθῆναι. 33 καὶ ὅτε ἀπῆλ-
θον ἐπὶ τὸν τόπον τὸν καλούμενον Κρα-
νίον, ἐκεῖ ἐσταύρωσαν αὐτὸν, καὶ τοὺς
κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ
ἀριστερῶν. 34 ὁ δὲ Ἰησοῦς ἔλεγε· Πάτερ,
ἄφες αὐτοῖς· οὐ γὰρ οἴδασι τί ποιοῦσι.
Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ,
ἔβαλον κλῆρον. 35 καὶ εἱστήκει ὁ λαὸς
θεωρῶν. ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχον-
τες [b] σὺν αὐτοῖς,˝ λέγοντες· Ἄλλους
ἔσωσε, σωσάτω ἑαυτὸν, εἰ οὗτός ἐστιν
ὁ Χριστὸς, ὁ τοῦ Θεοῦ ἐκλεκτός. 36 Ἐνέ-
παιζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσ-
ερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ,
37 καὶ λέγοντες· Εἰ σὺ εἶ ὁ βασιλεὺς τῶν
Ἰουδαίων, σῶσον σεαυτόν. 38 Ἦν δὲ
καὶ ἐπιγραφὴ γεγραμμένη ἐπ᾽ αὐτῷ
γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς
καὶ Ἑβραϊκοῖς· Οὗτός ἐστιν ὁ βασιλεὺς
τῶν Ἰουδαίων.

39 Εἷς δὲ τῶν κρεμασθέντων κακούρ-
γων ἐβλασφήμει αὐτὸν, λέγων· Εἰ σὺ
εἶ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς.
40 Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ,
λέγων· Οὐδὲ φοβῇ σὺ τὸν Θεὸν, ὅτι ἐν
τῷ αὐτῷ κρίματι εἶ; 41 καὶ ἡμεῖς μὲν

after Jesus. 27 And there fol-
lowed him a great company of
people, and of women, which
also bewailed and lamented
him. 28 But Jesus turning unto
them, said, Daughters of Jeru-
salem, weep not for me, but
weep for yourselves, and for
your children. 29 For behold,
the days are coming, in the
which they shall say, Blessed
are the barren, and the wombs
that never bare, and the paps
which never gave suck. 30 Then
shall they begin to say to the
mountains, Fall on us, and to
the hills, Cover us. 31 For if
they do these things in a green
tree, what shall be done in the
dry?

32 And there were also two
other malefactors led with him,
to be put to death. 33 And when
they were come to the place
which is called [a] Calvary, there
they crucified him, and the ma-
lefactors, one on the right hand,
and the other on the left. 34 Then
said Jesus, Father, forgive them,
for they know not what they do:
and they parted his raiment,
and cast lots. 35 And the peo-
ple stood beholding, and the
rulers also with them derided
him, saying, He saved others,
let him save himself, if he be
Christ, the chosen of God. 36 And
the soldiers also mocked him,
coming to him, and offering him
vinegar, 37 and saying, If thou
be the king of the Jews, save
thyself. 38 And a superscription
also was written over him in
letters of Greek, and Latin, and
Hebrew, THIS IS THE KING
OF THE JEWS.

39 And one of the malefac-
tors, which were hanged, railed
on him, saying, If thou be Christ,
save thyself and us. 40 But the
other answering, rebuked him,
saying, Dost not thou fear God,
seeing thou art in the same con-
demnation? 41 And we indeed

a → b → [a] *Or, the place of a scull.*

justly; for we receive the due
reward of our deeds, but this
man hath done nothing amiss.
42 And he said unto Jesus, Lord,
remember me when thou com-
est into thy kingdom. 43 And
Jesus said unto him, Verily, I
say unto thee, to day shalt thou
be with me in paradise.

44 And it was about the sixth
hour, and there was a darkness
over all the [a]earth, until the
ninth hour. 45 And the sun was
darkened, and the veil of the
temple was rent in the midst.
46 And when Jesus had cried
with a loud voice, he said, Fa-
ther, into thy hands I commend
my spirit: and having said thus,
he gave up the ghost.

47 Now when the centurion
saw what was done, he glorified
God, saying, Certainly this was
a righteous man. 48 And all the
people that came together to
that sight, beholding the things
which were done, smote their
breasts, and returned. 49 And
all his acquaintance, and the
women that followed him from
Galilee, stood afar off, behold-
ing these things.

50 And behold, there was a
man named Joseph, a counsel-
lor; and he was a good man, &
a just. 51 (The same had not
consented to the counsel and
deed of them) he was of Ari-
mathæa, a city of the Jews (who
also himself waited for the
kingdom of God.) 52 This man
went unto Pilate, and begged
the body of Jesus. 53 And he
took it down, and wrapped it
in linen, and laid it in a sepul-
chre that was hewn in stone,
wherein never man before was
laid. 54 And that day was the
preparation, and the sabbath
drew on.

55 And the women also which
came with him from Galilee,
followed after, and beheld the

δικαίως· ἄξια γὰρ ὧν ἐπράξαμεν ἀπο-
λαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον
ἔπραξε. 42 Καὶ ἔλεγε τῷ Ἰησοῦ· Μνή-
σθητί μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ
βασιλείᾳ σου. 43 Καὶ εἶπεν αὐτῷ ὁ
Ἰησοῦς· Ἀμὴν λέγω σοι, σήμερον μετ᾽
ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

44 Ἦν δὲ ὡσεὶ ὥρα ἕκτη, καὶ σκότος
ἐγένετο ἐφ᾽ ὅλην τὴν γῆν, ἕως ὥρας
ἐννάτης. 45 καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ
ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέ-
σον· 46 καὶ φωνήσας φωνῇ μεγάλῃ ὁ
Ἰησοῦς εἶπε· Πάτερ, εἰς χεῖράς σου
[a] παραθήσομαι" τὸ πνεῦμά μου. Καὶ
ταῦτα εἰπὼν ἐξέπνευσεν.

47 Ἰδὼν δὲ ὁ ἑκατόνταρχος τὸ γενό-
μενον ἐδόξασε τὸν Θεὸν, λέγων· Ὄντως
ὁ ἄνθρωπος οὗτος δίκαιος ἦν. 48 Καὶ
πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ
τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γε-
νόμενα, τύπτοντες [b] ἑαυτῶν" τὰ στήθη
ὑπέστρεφον. 49 εἱστήκεισαν δὲ πάντες
οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες
αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς
Γαλιλαίας, ὁρῶσαι ταῦτα.

50 Καὶ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσὴφ,
βουλευτὴς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ
δίκαιος, 51 (οὗτος οὐκ ἦν συγκατατεθει-
μένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν,)
ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων,
[c] ὃς καὶ προσεδέχετο καὶ αὐτὸς" τὴν
βασιλείαν τοῦ Θεοῦ, 52 οὗτος προσελθὼν
τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα τοῦ Ἰη-
σοῦ. 53 καὶ καθελὼν αὐτὸ ἐνετύλιξεν
αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν μνήματι
λαξευτῷ, οὗ οὐκ ἦν οὐδέπω οὐδεὶς κεί-
μενος. 54 [d] καὶ" ἡμέρα ἦν παρασκευὴ,
καὶ σάββατον ἐπέφωσκε.

55 Κατακολουθήσασαι δὲ [e] καὶ" γυ-
ναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι αὐ-
τῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ

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[a] ∾ παρατίθεμαι [b] ⇉ [c] ∾ ὃς προσεδέχετο. [d] ⇉ [e] ⇉ [a] Or, land.

μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ.
56 ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα
καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχα-
σαν κατὰ τὴν ἐντολήν.

24. Τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου
βαθέος ἦλθον ἐπὶ τὸ μνῆμα, φέρουσαι
ἃ ἡτοίμασαν ἀρώματα, [a] καί τινες σὺν
αὐταῖς.″ 2 εὗρον δὲ τὸν λίθον ἀποκεκυ-
λισμένον ἀπὸ τοῦ μνημείου, 3 καὶ εἰσ-
ελθοῦσαι οὐχ εὗρον τὸ σῶμα τοῦ
Κυρίου Ἰησοῦ. 4 καὶ ἐγένετο ἐν τῷ
διαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ
ἰδοὺ, [b] ἄνδρες δύο″ ἐπέστησαν αὐταῖς ἐν
ἐσθήσεσιν ἀστραπτούσαις. 5 ἐμφόβων
δὲ γενομένων αὐτῶν, καὶ κλινουσῶν τὸ
πρόσωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτάς·
Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;
6 οὐκ ἔστιν ὧδε, ἀλλ' ἠγέρθη· μνήσθητε
ὡς ἐλάλησεν ὑμῖν, ἔτι ὢν ἐν τῇ Γαλι-
λαίᾳ, 7 λέγων· Ὅτι δεῖ τὸν υἱὸν τοῦ
ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀν-
θρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι,
καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.

8 Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐ-
τοῦ· 9 καὶ ὑποστρέψασαι ἀπὸ τοῦ μνη-
μείου, ἀπήγγειλαν ταῦτα πάντα τοῖς
ἕνδεκα καὶ πᾶσι τοῖς [c] λοιποῖς. 10 ἦν δὲ″
ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ
Μαρία Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐ-
ταῖς, [d] αἳ″ ἔλεγον πρὸς τοὺς ἀποστόλους
ταῦτα. 11 καὶ ἐφάνησαν ἐνώπιον αὐτῶν
ὡσεὶ λῆρος τὰ ῥήματα αὐτῶν, καὶ ἠπί-
στουν αὐταῖς. 12 ὁ δὲ Πέτρος ἀναστὰς
ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας
βλέπει τὰ ὀθόνια κείμενα μόνα· καὶ
ἀπῆλθε πρὸς ἑαυτὸν θαυμάζων τὸ γε-
γονός.

13 Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πο-
ρευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην
ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱε-
ρουσαλὴμ, ᾗ ὄνομα Ἐμμαούς· 14 καὶ

sepulchre, and how his body
was laid. 56 And they returned,
and prepared spices and oint-
ments, and rested the sabbath
day, according to the com-
mandment.

24. Now upon the first day
of the week, very early in the
morning, they came unto the
sepulchre, bringing the spices
which they had prepared, and
certain others with them. 2 And
they found the stone rolled
away from the sepulchre. 3 And
they entered in, and found not
the body of the Lord Jesus.
4 And it came to pass, as they
were much perplexed there-
about, behold, two men stood
by them in shining garments.
5 And as they were afraid, and
bowed down their faces to the
earth, they said unto them,
Why seek ye [a] the living among
the dead? 6 He is not here,
but is risen: remember how he
spake unto you when he was
yet in Galilee, 7 saying, The
Son of man must be delivered
into the hands of sinful men,
and be crucified, and the third
day rise again.

8 And they remembered his
words, 9 and returned from the
sepulchre, and told all these
things unto the eleven, and to
all the rest. 10 It was Mary
Magdalene, and Joanna, and
Mary *the mother* of James, and
other women that were with
them, which told these things
unto the apostles. 11 And their
words seemed to them as idle
tales, and they believed them
not. 12 Then arose Peter, and
ran unto the sepulchre, and
stooping down, he beheld the
linen clothes laid by themselves,
and departed, wondering in
himself at that which was come
to pass.

13 And behold, two of them
went that same day to a vil-
lage called Emmaus, which was
from Jerusalem about three-
score furlongs. 14 And they

a → b Rec. δυο ανδρες c ∾ —. Rec. & Gb. λοιποις, ησαν δε.— ∾ λοιποις. d ⇄

[a] *Or*, him that liveth.

talked together of all these
things which had happened.
15 And it came to pass, that
while they communed together,
and reasoned, Jesus himself
drew near, and went with them.
16 But their eyes were holden,
that they should not know him.
17 And he said unto them, What
manner of communications are
these that ye have one to another
as ye walk, and are sad?

αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάν-
των τῶν συμβεβηκότων τούτων. 15 καὶ
ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζη-
τεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνε-
πορεύετο αὐτοῖς· 16 οἱ δὲ ὀφθαλμοὶ
αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι
αὐτόν. 17 εἶπε δὲ πρὸς αὐτούς· Τίνες οἱ
λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλ-
λήλους περιπατοῦντες, καί ἐστε σκυ-
θρωποί;

18 And the one of them, whose
name was Cleopas, answering,
said unto him, Art thou only a
stranger in Jerusalem, and hast
not known the things which
are come to pass there in these
days? 19 And he said unto them,
What things? And they said
unto him, Concerning Jesus of
Nazareth, which was a prophet,
mighty in deed and word before
God, and all the people. 20 And
how the chief priests and our
rulers delivered him to be condemned
to death, and have crucified
him. 21 But we trusted
that it had been he, which should
have redeemed Israel: and beside
all this, to day is the third
day since these things were
done. 22 Yea, and certain women
also of our company made
us astonished, which were early
at the sepulchre: 23 and when
they found not his body, they
came, saying, that they had
also seen a vision of angels,
which said that he was alive.
24 And certain of them which
were with us, went to the sepulchre,
and found it even so
as the women had said, but him
they saw not.

18 Ἀποκριθεὶς δὲ ὁ εἷς, ᾧ ὄνομα
Κλεόπας, εἶπε πρὸς αὐτόν· Σὺ μόνος
παροικεῖς [a]"Ἱερουσαλὴμ, καὶ οὐκ ἔγνως
τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις
ταύταις; 19 Καὶ εἶπεν αὐτοῖς· Ποῖα; Οἱ
δὲ εἶπον αὐτῷ· Τὰ περὶ Ἰησοῦ τοῦ Να-
ζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης,
δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ
Θεοῦ καὶ παντὸς τοῦ λαοῦ· 20 ὅπως τε
παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ
ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ
ἐσταύρωσαν αὐτόν· 21 ἡμεῖς δὲ ἠλπί-
ζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυ-
τροῦσθαι τὸν Ἰσραήλ. ἀλλά γε σὺν πᾶσι
τούτοις τρίτην ταύτην ἡμέραν ἄγει σή-
μερον, ἀφ' οὗ ταῦτα ἐγένετο. 22 ἀλλὰ
καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν
ἡμᾶς, γενόμεναι ὄρθριαι ἐπὶ τὸ μνημεῖον·
23 καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ, ἦλ-
θον, λέγουσαι καὶ ὀπτασίαν ἀγγέλων
ἑωρακέναι, οἳ λέγουσιν αὐτὸν ζῆν. 24 καὶ
ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ
μνημεῖον, καὶ εὗρον οὕτω καθὼς καὶ αἱ
γυναῖκες εἶπον· αὐτὸν δὲ οὐκ εἶδον.

25 Then he said unto them,
O fools, and slow of heart to
believe all that the prophets
have spoken: 26 ought not Christ
to have suffered these things,
and to enter into his glory?
27 And beginning at Moses, and
all the prophets, he expounded

25 Καὶ αὐτὸς εἶπε πρὸς αὐτούς· Ὦ
ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πι-
στεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προ-
φῆται· 26 οὐχὶ ταῦτα ἔδει παθεῖν τὸν
Χριστὸν, καὶ εἰσελθεῖν εἰς τὴν δόξαν
αὐτοῦ; 27 Καὶ ἀρξάμενος ἀπὸ Μωσέως
καὶ ἀπὸ πάντων τῶν προφητῶν, διηρμή-

a Rec. add ἐν — ~ εἷς.

νευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ
περὶ [a] αὐτοῦ." 28 καὶ ἤγγισαν εἰς τὴν κώ-
μην οὗ ἐπορεύοντο· καὶ αὐτὸς [b] προσε-
ποιεῖτο" πορρωτέρω πορεύεσθαι. 29 καὶ
παρεβιάσαντο αὐτὸν, λέγοντες· Μεῖνον
μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶ, καὶ
κέκλικεν ἡ ἡμέρα. Καὶ εἰσῆλθε τοῦ
μεῖναι σὺν αὐτοῖς.

30 Καὶ ἐγένετο ἐν τῷ κατακλιθῆναι
αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον
εὐλόγησε, καὶ κλάσας ἐπεδίδου αὐτοῖς.
31 αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ,
καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαν-
τος ἐγένετο ἀπ' αὐτῶν. 32 καὶ εἶπον
πρὸς ἀλλήλους· Οὐχὶ ἡ καρδία ἡμῶν
καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν
τῇ ὁδῷ, καὶ ὡς διήνοιγεν ἡμῖν τὰς
γραφάς;

33 Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπέ-
στρεψαν εἰς Ἱερουσαλὴμ· καὶ εὗρον
συνηθροισμένους τοὺς ἕνδεκα καὶ τοὺς
σὺν αὐτοῖς 34 λέγοντας· "Ὅτι [c] ἠγέρθη
ὁ κύριος ὄντως," καὶ ὤφθη Σίμωνι.
35 Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ,
καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ
ἄρτου.

36 Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς
[d] ὁ Ἰησοῦς" ἔστη ἐν μέσῳ αὐτῶν, καὶ
λέγει αὐτοῖς· Εἰρήνη ὑμῖν. 37 Πτοη-
θέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδό-
κουν πνεῦμα θεωρεῖν. 38 καὶ εἶπεν αὐ-
τοῖς· Τί τεταραγμένοι ἐστέ; καὶ διατί
διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρ-
δίαις ὑμῶν; 39 ἴδετε τὰς χεῖράς μου
καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγώ εἰμι·
ψηλαφήσατέ με καὶ ἴδετε· ὅτι πνεῦμα
σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ
θεωρεῖτε ἔχοντα. 40 Καὶ τοῦτο εἰπὼν
ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς
πόδας. 41 ἔτι δὲ ἀπιστούντων αὐτῶν
ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν

unto them in all the scriptures,
the things concerning himself.
28 And they drew nigh unto
the village, whither they went,
and he made as though he would
have gone further. 29 But they
constrained him, saying, Abide
with us, for it is towards even-
ing, and the day is far spent:
and he went in, to tarry with
them.

30 And it came to pass, as
he sat at meat with them, he
took bread, and blessed it, and
brake, and gave to them. 31 And
their eyes were opened, and
they knew him, and he [a] van-
ished out of their sight. 32 And
they said one unto another, Did
not our heart burn within us,
while he talked with us by the
way, and while he opened to
us the scriptures?

33 And they rose up the same
hour, and returned to Jerusa-
lem, and found the eleven
gathered together, and them
that were with them, 34 saying,
The Lord is risen indeed, and
hath appeared to Simon. 35 And
they told what things were done
in the way, and how he was
known of them in breaking of
bread.

36 And as they thus spake,
Jesus himself stood in the midst
of them, and saith unto them,
Peace be unto you. 37 But they
were terrified, and affrighted,
and supposed that they had
seen a spirit. 38 And he said
unto them, Why are ye trou-
bled, and why do thoughts arise
in your hearts? 39 Behold my
hands and my feet, that it is I
myself: handle me, and see,
for a spirit hath not flesh and
bones, as ye see me have. 40 And
when he had thus spoken, he
shewed them his hands and his
feet. 41 And while they yet be-
lieved not for joy, and wondered,

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a St. & Bz. ἑαυτοῦ. b ∾ προσεποιήσατο. c ∾ ὄντως ὁ κύριος ἠγέρθη. d Gb. om.

a *Or, ceased to be seen of them.*

he said unto them, Have ye
here any meat? 42 And they
gave him a piece of a broiled
fish, and of an honeycomb.
43 And he took it, and did eat
before them.
44 And he said unto them,
These are the words which I
spake unto you, while I was
yet with you, that all things
must be fulfilled, which were
written in the law of Moses,
and in the prophets, and in the
psalms concerning me. 45 Then
opened he their understanding,
that they might understand the
scriptures, 46 and said unto
them, Thus it is written, and
thus it behoved Christ to suf-
fer, and to rise from the dead
the third day: 47 and that re-
pentance and remission of sins
should be preached in his name,
among all nations, beginning
at Jerusalem. 48 And ye are
witnesses of these things. 49 And
behold, I send the promise of
my Father upon you: but tarry
ye in the city of Jerusalem,
until ye be endued with power
from on high.

50 And he led them out as
far as to Bethany, and he lift
up his hands, and blessed them.
51 And it came to pass, while
he blessed them, he was parted
from them, and carried up into
heaven. 52 And they worship-
ped him, and returned to Jeru-
salem, with great joy: 53 and
were continually in the tem-
ple, praising and blessing God.
Amen.

αὐτοῖς· ῎Εχετε τι βρώσιμον ἐνθάδε;
42 Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ
μέρος, [a] καὶ ἀπὸ μελισσίου κηρίου.″
43 καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.
44 Εἶπε δὲ αὐτοῖς· Οὗτοι οἱ λόγοι,
οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν
ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γε-
γραμμένα ἐν τῷ νόμῳ Μωσέως καὶ
προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ.
45 Τότε διήνοιξεν αὐτῶν τὸν νοῦν, τοῦ
συνιέναι τὰς γραφάς· 46 καὶ εἶπεν αὐ-
τοῖς· Ὅτι οὕτω γέγραπται, [b] καὶ οὕτως
ἔδει″ παθεῖν τὸν Χριστὸν, καὶ ἀναστῆναι
ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, 47 καὶ κη-
ρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετά-
νοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα
τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἱερουσαλήμ.
48 ὑμεῖς δέ ἐστε μάρτυρες τούτων. 49 καὶ
ἰδοὺ, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν
τοῦ πατρός μου ἐφ᾽ ὑμᾶς· ὑμεῖς δὲ κα-
θίσατε ἐν τῇ πόλει [c] Ἱερουσαλὴμ,″ ἕως
οὗ ἐνδύσησθε δύναμιν ἐξ ὕψους.
50 Ἐξήγαγε δὲ αὐτοὺς [d] ἔξω″ ἕως εἰς
Βηθανίαν· καὶ ἐπάρας τὰς χεῖρας αὐτοῦ,
εὐλόγησεν αὐτούς. 51 καὶ ἐγένετο ἐν
τῷ εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ᾽
αὐτῶν, [e] καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.″
52 καὶ αὐτοὶ [f] προσκυνήσαντες αὐτὸν,″
ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς
μεγάλης· 53 καὶ ἦσαν διαπαντὸς ἐν τῷ
ἱερῷ, αἰνοῦντες καὶ εὐλογοῦντες τὸν
Θεόν. [g]″

ΕΥΑΓΓΕΛΙΟΝ

ΚΑΤΑ ΙΩΑΝΝΗΝ.

IN the beginning was the
Word, and ÿ Word was with
God, and the Word was God.

᾽ΕΝ ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν
πρὸς τὸν Θεὸν, καὶ Θεὸς ἦν ὁ λόγος.

a → b → c Gb. om. d → e → f → g Rec. add ἀμήν.

2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.
3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς
αὐτοῦ ἐγένετο οὐδὲ ἕν, ὃ γέγονεν. 4 ἐν
αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν
ἀνθρώπων, 5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ
φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.
6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος
παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης. 7 οὗ-
τος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ
περὶ τοῦ φωτὸς, ἵνα πάντες πιστεύσωσι
δι' αὐτοῦ. 8 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ'
ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.
9 Ἦν τὸ φῶς τὸ ἀληθινὸν, ὃ φωτίζει
πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κό-
σμον. 10 ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος
δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν
οὐκ ἔγνω. 11 εἰς τὰ ἴδια ἦλθε, καὶ οἱ
ἴδιοι αὐτὸν οὐ παρέλαβον. 12 ὅσοι δὲ
ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν
τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν
εἰς τὸ ὄνομα αὐτοῦ· 13 οἳ οὐκ ἐξ αἱμάτων,
οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θε-
λήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννή-
θησαν. 14 καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ
ἐσκήνωσεν ἐν ἡμῖν, (καὶ ἐθεασάμεθα
τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς
παρὰ πατρὸς,) πλήρης χάριτος καὶ ἀλη-
θείας.

2 The same was in the begin-
ning with God. 3 All things
were made by him, and with-
out him was not any thing made
that was made. 4 In him was
life, and the life was the light
of men. 5 And the light shineth
in darkness, and the darkness
comprehended it not.
6 There was a man sent from
God, whose name was John.
7 The same came for a witness,
to bear witness of the Light,
that all men through him might
believe. 8 He was not that
Light, but *was sent* to bear
witness of that Light.
9 That was the true Light,
which lighteth every man that
cometh into the world. 10 He
was in the world, and the world
was made by him, and the world
knew him not. 11 He came unto
his own, & his own received him
not. 12 But as many as received
him, to them gave he [a] power
to become the sons of God, *even*
to them that believe on his
name: 13 which were born,
not of blood, nor of the will of
the flesh, nor of the will of man,
but of God. 14 And the Word
was made flesh, and dwelt a-
mong us (and we beheld his
glory, the glory as of the only
begotten of the Father) full of
grace and truth.

15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ
κέκραγε λέγων· Οὗτος ἦν ὃν εἶπον, Ὁ
ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου
γέγονεν· ὅτι πρῶτός μου ἦν. 16 [a] Καὶ" ἐκ
τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες
ἐλάβομεν καὶ χάριν ἀντὶ χάριτος· 17 ὅτι
ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ
ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.
18 Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονο-
γενὴς [b] υἱὸς," ὁ ὢν εἰς τὸν κόλπον τοῦ
πατρὸς, ἐκεῖνος ἐξηγήσατο.

15 John bare witness of him,
and cried, saying, This was he
of whom I spake, He that com-
eth after me, is preferred before
me, for he was before me.
16 And of his fulness have all
we received, and grace for
grace. 17 For the law was given
by Moses, but grace and truth
came by Jesus Christ. 18 No
man hath seen God at any time:
the only begotten Son, which is
in the bosom of the Father, he
hath declared him.

19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ
Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ

19 And this is the record of
John, when the Jews sent priests

[a] Gb. ὅτι. [b] —

[a] *Or,* the right, *or,* privilege.

out of Nazareth? Philip saith
unto him, Come and see.

48 Jesus saw Nathanael com-
ing to him, and saith of him,
Behold an Israelite indeed, in
whom is no guile. 49 Na-
thanael saith unto him, Whence
knowest thou me? Jesus an-
swered, and said unto him,
Before that Philip called thee,
when thou wast under the
fig tree, I saw thee. 50 Na-
thanael answered, and saith
unto him, Rabbi, thou art the
son of God, thou art the King
of Israel. 51 Jesus answered,
and said unto him, Because I
said unto thee, I saw thee under
the fig tree, believest thou?
thou shalt see greater things
than these. 52 And he saith
unto him, Verily, verily I say
unto you, Hereafter ye shall
see heaven open, and the angels
of God ascending, and descend-
ing upon the Son of man.

ἀγαθὸν εἶναι; Λέγει αὐτῷ Φίλιππος·
Ἔρχου καὶ ἴδε.

48 Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ
ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ
αὐτοῦ· Ἴδε ἀληθῶς Ἰσραηλίτης, ἐν ᾧ
δόλος οὐκ ἔστι. 49 Λέγει αὐτῷ Ναθα-
ναήλ· Πόθεν με γινώσκεις; Ἀπεκρίθη
[a] Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε
Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκῆν
εἶδόν σε. 50 Ἀπεκρίθη Ναθαναὴλ καὶ
λέγει αὐτῷ· Ῥαββὶ, σὺ εἶ ὁ υἱὸς τοῦ
Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ.
51 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ·
Ὅτι εἶπόν σοι· Εἶδόν σε ὑποκάτω τῆς
συκῆς· πιστεύεις; μείζω τούτων [b] ὄψῃ.
52 Καὶ λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω
ὑμῖν, [c] ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν
ἀνεῳγότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ
ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν
υἱὸν τοῦ ἀνθρώπου.

2. And the third day there
was a marriage in Cana of Ga-
lilee, and the mother of Jesus
was there. 2 And both Jesus
was called, and his disciples, to
the marriage. 3 And when
they wanted wine, the mother
of Jesus saith unto him, They
have no wine. 4 Jesus saith
unto her, Woman, what have I
to do with thee? mine hour is
not yet come. 5 His mother saith
unto the servants, Whatsoever
he saith unto you, do it. 6 And
there were set there six water-
pots of stone, after the manner
of the purifying of the Jews,
containing two or three firkins
apiece.

7 Jesus saith unto them, Fill
the waterpots with water. And
they filled them up to the brim.
8 And he saith unto them, Draw
out now, and bear unto the
governor of the feast. And they
bare it. 9 When the ruler of
the feast had tasted the water
that was made wine, and knew
not whence it was, (but the

2. Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγέ-
νετο ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἦν ἡ
μήτηρ τοῦ Ἰησοῦ ἐκεῖ. 2 ἐκλήθη δὲ καὶ
ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν
γάμον. 3 καὶ ὑστερήσαντος οἴνου, λέγει
ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν· Οἶνον
οὐκ ἔχουσι. 4 Λέγει αὐτῇ ὁ Ἰησοῦς·
Τί ἐμοὶ καὶ σοί, γύναι; οὔπω ἥκει ἡ
ὥρα μου. 5 Λέγει ἡ μήτηρ αὐτοῦ τοῖς
διακόνοις· Ὅ τι ἂν λέγῃ ὑμῖν, ποιήσατε.
6 Ἦσαν δὲ ἐκεῖ ὑδρίαι λίθιναι ἓξ κεί-
μεναι κατὰ τὸν καθαρισμὸν τῶν Ἰου-
δαίων, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ
τρεῖς.

7 Λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε
τὰς ὑδρίας ὕδατος. Καὶ ἐγέμισαν αὐτὰς
ἕως ἄνω. 8 καὶ λέγει αὐτοῖς· Ἀντλήσατε
νῦν, καὶ φέρετε τῷ ἀρχιτρικλίνῳ. Καὶ
ἤνεγκαν. 9 ὡς δὲ ἐγεύσατο ὁ ἀρχιτρί-
κλινος τὸ ὕδωρ οἶνον γεγενημένον, (καὶ
οὐκ ᾔδει πόθεν ἐστίν· οἱ δὲ διάκονοι

a Rec. add ὁ. b Rec. ὄψει. c ⇉

ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ·) φωνεῖ
τὸν νυμφίον ὁ ἀρχιτρίκλινος, 10 καὶ λέ-
γει αὐτῷ· Πᾶς ἄνθρωπος πρῶτον τὸν
καλὸν οἶνον τίθησι, καὶ ὅταν μεθυσθῶσι,
τότε τὸν ἐλάσσω· σὺ τετήρηκας τὸν
καλὸν οἶνον ἕως ἄρτι. 11 Ταύτην ἐποί-
ησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς
ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφανέρωσε
τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς
αὐτὸν οἱ μαθηταὶ αὐτοῦ.

12 Μετὰ τοῦτο κατέβη εἰς Καπερ-
ναοὺμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ
ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ·
καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰου-
δαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰη-
σοῦς. 14 καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς
πωλοῦντας βόας καὶ πρόβατα καὶ περι-
στερὰς, καὶ τοὺς κερματιστὰς καθημέ-
νους. 15 καὶ ποιήσας φραγέλλιον ἐκ
σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ,
τά τε πρόβατα καὶ τοὺς βόας· καὶ τῶν
κολλυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς
τραπέζας ἀνέστρεψε. 16 καὶ τοῖς τὰς
περιστερὰς πωλοῦσιν εἶπεν· Ἄρατε
ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον
τοῦ πατρός μου οἶκον ἐμπορίου. 17 Ἐ-
μνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι
γεγραμμένον ἐστίν· Ὁ ζῆλος τοῦ οἴκου
σου [a] καταφάγεταί με.

18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ
εἶπον αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν,
ὅτι ταῦτα ποιεῖς; 19 Ἀπεκρίθη [b] ὁ Ἰη-
σοῦς καὶ εἶπεν αὐτοῖς· Λύσατε τὸν ναὸν
τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ
αὐτόν. 20 Εἶπον οὖν οἱ Ἰουδαῖοι· Τεσ-
σαράκοντα καὶ ἓξ ἔτεσιν ᾠκοδομήθη ὁ
ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις
ἐγερεῖς αὐτόν; 21 Ἐκεῖνος δὲ ἔλεγε
περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. 22 ὅτε
οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ

servants which drew the water
knew) the governor of the feast
called the bridegroom, 10 and
saith unto him, Every man at
the beginning doth set forth
good wine, and when men have
well drunk, then that which is
worse: but thou hast kept the
good wine until now. 11 This
beginning of miracles did Jesus
in Cana of Galilee, and mani-
fested forth his glory, and his
disciples believed on him.

12 After this he went down to
Capernaum, he and his mother,
and his brethren, and his disci-
ples, and they continued there
not many days.

13 And the Jews passover
was at hand, and Jesus went up
to Jerusalem 14 and found in
the temple those that sold oxen,
and sheep, and doves, and the
changers of money, sitting.
15 And when he had made a
scourge of small cords, he drove
them all out of the temple, and
the sheep and the oxen, and
poured out the changers' money,
and overthrew the tables, 16 and
said unto them that sold doves
Take these things hence, make
not my Father's house an house
of merchandise. 17 And his dis-
ciples remembered that it was
written, The zeal of thine house
hath eaten me up.

18 Then answered the Jews,
and said unto him, What sign
shewest thou unto us, seeing
that thou doest these things?
19 Jesus answered, and said un-
to them, Destroy this temple,
and in three days I will raise it
up. 20 Then said the Jews,
Forty and six years was this
temple in building, and wilt
thou rear it up in three days?
21 But he spake of the temple of
his body. 22 When therefore he
was risen from the dead, his

[a] Rec. κατέφαγε.

[b] ⇄

disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said.

μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγε[a]· καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.

23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. 24 But Jesus did not commit himself unto them, because he knew all men, 25 and needed not that any should testify of man: for he knew what was in man.

23 Ὡς δὲ ἦν ἐν [b]τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα, ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. 24 αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας· 25 καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τὶς μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

3. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3. Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων. 2 οὗτος ἦλθε πρὸς [c]αὐτὸν νυκτὸς, καὶ εἶπεν αὐτῷ· Ῥαββὶ, οἴδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν, ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ Θεὸς μετ᾽ αὐτοῦ.

3 Jesus answered, and said unto him, Verily, verily I say unto thee, Except a man be born [α]again, he cannot see the kingdom of God.

3 Ἀπεκρίθη [d]ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

4 Λέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὤν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;

5 Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh, is flesh, and that which is born of the Spirit, is spirit. 7 Marvel not that I said unto thee, Ye must be born [β]again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

5 Ἀπεκρίθη [e]ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. 6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σάρξ ἐστι· καὶ τὸ γεγεννημένον ἐκ τοῦ Πνεύματος, πνεῦμά ἐστι. 7 μὴ θαυμάσῃς ὅτι εἶπόν σοι· Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. 8 τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ᾽ οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος.

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[a] Rec. add αυτοις. [b] Rec. om. τοις. [c] Rec. τον Ιησουν. [d] ⇄ [e] Gb. om. [α] Or, from above. [β] Or, from above.

9 Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐ-
τῷ· Πῶς δύναται ταῦτα γενέσθαι;
10 Ἀπεκρίθη [a]″ Ἰησοῦς καὶ εἶπεν αὐ-
τῷ· Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ
ταῦτα οὐ γινώσκεις; 11 ἀμὴν ἀμὴν λέγω
σοι, ὅτι ὃ οἴδαμεν λαλοῦμεν, καὶ ὃ ἑω-
ράκαμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν
ἡμῶν οὐ λαμβάνετε. 12 εἰ τὰ ἐπίγεια
εἶπον ὑμῖν, καὶ οὐ πιστεύετε, πῶς, ἐὰν
εἴπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε;
13 καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν,
εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς
τοῦ ἀνθρώπου [b] ὁ ὢν ἐν τῷ οὐρανῷ·″
14 καὶ καθὼς Μωσῆς ὕψωσε τὸν ὄφιν ἐν
τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν
τοῦ ἀνθρώπου, 15 ἵνα πᾶς ὁ πιστεύων
εἰς αὐτὸν [c] μὴ ἀπόληται, ἀλλ'″ ἔχῃ ζωὴν
αἰώνιον. 16 οὕτω γὰρ ἠγάπησεν ὁ Θεὸς
τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν
μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων
εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν
αἰώνιον. 17 οὐ γὰρ ἀπέστειλεν ὁ Θεὸς
τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ
τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι'
αὐτοῦ.

18 Ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται·
ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ
πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς
υἱοῦ τοῦ Θεοῦ. 19 αὕτη δέ ἐστιν ἡ κρίσις,
ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον,
καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ
σκότος, ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν
τὰ ἔργα. 20 πᾶς γὰρ ὁ φαῦλα πράσσων,
μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ
φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ·
21 ὁ δὲ ποιῶν τὴν ἀλήθειαν, ἔρχεται
πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ
ἔργα, ὅτι ἐν Θεῷ ἐστιν εἰργασμένα.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ
οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν
γῆν καὶ ἐκεῖ διέτριβε μετ' αὐτῶν καὶ

9 Nicodemus answered, and
said unto him, How can these
things be?
10 Jesus answered, and said
unto him, Art thou a master of
Israel, and knowest not these
things? 11 Verily, verily I say
unto thee, We speak that we
do know, and testify that we
have seen; and ye receive not
our witness. 12 If I have told
you earthly things, and ye be-
lieve not: how shall ye believe
if I tell you of heavenly things?
13 And no man hath ascended
up to heaven, but he that came
down from heaven, *even* the
Son of man which is in heaven.
14 And as Moses lifted up the
serpent in the wilderness: even
so must the Son of man be
lifted up: 15 that whosoever
believeth in him, should not
perish, but have eternal life.
16 For God so loved the world,
that he gave his only begotten
Son: that whosoever believeth
in him, should not perish, but
have everlasting life. 17 For
God sent not his Son into the
world to condemn the world:
but that the world through him
might be saved.

18 He that believeth on him, is
not condemned: but he that
believeth not, is condemned
already, because he hath not
believed in the name of the only
begotten son of God. 19 And
this is the condemnation, that
light is come into the world,
and men loved darkness rather
than light, because their deeds
were evil. 20 For every one
that doeth evil, hateth the light,
neither cometh to the light,
lest his deeds should be [*] re-
proved. 21 But he that doeth
truth, cometh to the light, that
his deeds may be made mani-
fest, that they are wrought in
God.

22 After these things, came
Jesus and his disciples into
the land of Judæa, and there
he tarried with them, and

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[a] Rec. add ὁ. b → c ⇉ [*] *Or*, discovered.

baptized. 23 And John also was
baptizing in Ænon, near to
Salim, because there was much
water there: and they came, and
were baptized. 24 For John
was not yet cast into prison.

25 Then there arose a question
between some of John's
disciples and the Jews, about
purifying. 26 And they came
unto John, and said unto him,
Rabbi, he that was with thee
beyond Jordan, to whom thou
barest witness, behold, the same
baptizeth, and all men come to
him.

27 John answered, and said,
A man can [a] receive nothing,
except it be given him from
heaven. 28 Ye yourselves bear
me witness, that I said, I am
not the Christ, but that I am
sent before him. 29 He that
hath the bride, is the bridegroom:
but the friend of the
bridegroom, which standeth
and heareth him, rejoiceth
greatly because of the bridegroom's
voice: this my joy therefore
is fulfilled. 30 He must
increase, but I must decrease.

31 He that cometh from above,
is above all: he that is of the
earth, is earthly, and speaketh
of the earth: he that cometh
from heaven is above all: 32 and
what he hath seen and heard,
that he testifieth, and no man
receiveth his testimony: 33 he
that hath received his testimony,
hath set to his seal, that
God is true. 34 For he whom
God hath sent, speaketh the
words of God: for God giveth
not the Spirit by measure *unto
him*. 35 The Father loveth
the Son, and hath given all
things into his hand. 36 He
that believeth on the Son, hath
everlasting life: and he that
believeth not the Son, shall not
see life: but the wrath of God
abideth on him.

ἐβάπτιζεν. 23 ἦν δὲ καὶ Ἰωάννης βα-
πτίζων ἐν Αἰνὼν ἐγγὺς τοῦ Σαλεὶμ, ὅτι
ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο
καὶ ἐβαπτίζοντο. 24 οὔπω γὰρ ἦν βε-
βλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

25 Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθη-
τῶν Ἰωάννου μετὰ [a] Ἰουδαίου″ περὶ
καθαρισμοῦ· 26 καὶ ἦλθον πρὸς τὸν Ἰω-
άννην καὶ εἶπον αὐτῷ· Ῥαββὶ, ὃς ἦν
μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ
μεμαρτύρηκας, ἴδε οὗτος βαπτίζει, καὶ
πάντες ἔρχονται πρὸς αὐτόν.

27 Ἀπεκρίθη Ἰωάννης καὶ εἶπεν· Οὐ
δύναται ἄνθρωπος λαμβάνειν οὐδὲν, ἐὰν
μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.
28 αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον·
Οὐκ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλ' ὅτι ἀπε-
σταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. 29 ὁ
ἔχων τὴν νύμφην, νυμφίος ἐστίν· ὁ δὲ
φίλος τοῦ νυμφίου, ὁ ἑστηκὼς καὶ
ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν
φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ
ἐμὴ πεπλήρωται. 30 ἐκεῖνον δεῖ αὐξάνειν,
ἐμὲ δὲ ἐλαττοῦσθαι.

31 Ὁ ἄνωθεν ἐρχόμενος, ἐπάνω πάν-
των ἐστίν. ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς
ἐστι, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ
οὐρανοῦ ἐρχόμενος, [b] ἐπάνω πάντων
ἐστὶ, 32 καὶ″ ὃ ἑώρακε καὶ ἤκουσε, [c] τοῦ-
το″ μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ
οὐδεὶς λαμβάνει. 33 ὁ λαβὼν αὐτοῦ τὴν
μαρτυρίαν, ἐσφράγισεν ὅτι ὁ Θεὸς
ἀληθής ἐστιν. 34 ὃν γὰρ ἀπέστειλεν ὁ
Θεὸς, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ
γὰρ ἐκ μέτρου δίδωσιν [d] ὁ Θεὸς″ τὸ
Πνεῦμα. 35 ὁ πατὴρ ἀγαπᾷ τὸν υἱὸν,
καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.
36 ὁ πιστεύων εἰς τὸν υἱὸν, ἔχει ζωὴν
αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ
ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ
[e] μένει″ ἐπ' αὐτόν.

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[a] Rec. ∾ Ἰουδαίων. [b] ⇉ [c] ⇉ [d] ⇉ [e] ∾ μενεῖ.

[a] *Or*, take unto himself.

4. Ὡς οὖν ἔγνω ὁ Κύριος, ὅτι ἤκουσαν
οἱ Φαρισαῖοι· Ὅτι Ἰησοῦς πλείονας μα-
θητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης·
[2] (καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν,
ἀλλ' οἱ μαθηταὶ αὐτοῦ·) [3] ἀφῆκε τὴν
Ἰουδαίαν, καὶ ἀπῆλθε [a] πάλιν" εἰς τὴν
Γαλιλαίαν. [4] ἔδει δὲ αὐτὸν διέρχεσθαι
διὰ τῆς Σαμαρείας. [5] ἔρχεται οὖν εἰς
πόλιν τῆς Σαμαρείας λεγομένην [b] Συ-
χάρ," πλησίον τοῦ χωρίου [c] οὗ" ἔδωκεν
Ἰακὼβ Ἰωσὴφ τῷ υἱῷ αὐτοῦ. [6] ἦν δὲ
ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς
κεκοπιακὼς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο
οὕτως ἐπὶ τῇ πηγῇ. ὥρα ἦν ὡσεὶ ἕκτη.

[7] Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας
ἀντλῆσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς·
Δός μοι πιεῖν. [8] (Οἱ γὰρ μαθηταὶ αὐ-
τοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα
τροφὰς ἀγοράσωσι.) [9] λέγει οὖν αὐτῷ
ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ Ἰουδαῖος
ὢν παρ' ἐμοῦ πιεῖν αἰτεῖς, οὔσης γυ-
ναικὸς Σαμαρείτιδος; (Οὐ γὰρ συγχρῶν-
ται Ἰουδαῖοι Σαμαρείταις.) [10] ἀπεκρίθη
Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ᾔδεις τὴν
δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστιν ὁ λέγων
σοι· Δός μοι πιεῖν, σὺ ἂν ᾔτησας αὐ-
τόν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. [11] Λέ-
γει αὐτῷ ἡ γυνή· Κύριε, οὔτε ἄντλημα
ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν
οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; [12] μὴ σὺ
μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς
ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ
αὐτοῦ ἔπιε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ
θρέμματα αὐτοῦ;

[13] Ἀπεκρίθη [d] "Ἰησοῦς καὶ εἶπεν αὐ-
τῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου,
διψήσει πάλιν· [14] ὃς δ' ἂν πίῃ ἐκ τοῦ
ὕδατος, οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ
διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ
δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ
ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον.

4. When therefore the Lord
knew how the Pharisees had
heard that Jesus made and bap-
tized more disciples than John,
[2] (though Jesus himself bap-
tized not, but his disciples:)
[3] he left Judæa, and departed
again into Galilee. [4] And he
must needs go through Sama-
ria. [5] Then cometh he to a
city of Samaria, which is called
Sychar, near to the parcel of
ground that Jacob gave to his
son Joseph. [6] Now Jacob's
well was there. Jesus there-
fore being wearied with his
journey, sat thus on the well:
and it was about the sixth hour.

[7] There cometh a woman of
Samaria to draw water: Jesus
saith unto her, Give me to
drink. [8] For his disciples were
gone away unto the city to buy
meat. [9] Then saith the wo-
man of Samaria unto him, How
is it that thou, being a Jew,
askest drink of me, which am
a woman of Samaria? for the
Jews have no dealings with the
Samaritans. [10] Jesus answer-
ed, and said unto her, If thou
knewest the gift of God, and
who it is that saith to thee,
Give me to drink; thou would-
est have asked of him, and he
would have given thee living
water. [11] The woman saith
unto him, Sir, thou hast nothing
to draw with, and the well is
deep: from whence then hast
thou that living water? [12] Art
thou greater than our father
Jacob, which gave us the well,
and drank thereof himself, and
his children, and his cattle?

[13] Jesus answered, and said
unto her, Whosoever drinketh
of this water, shall thirst again:
[14] but whosoever drinketh of
the water that I shall give him,
shall never thirst: but the wa-
ter that I shall give him, shall
be in him a well of water spring-
ing up into everlasting life.

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a —. b Bz. & Els. Σιχάρ. c Rec ὁ. d Rec. add ὁ.

15 The woman saith unto him,
Sir, give me this water, that I
thirst not, neither come hither
to draw.
16 Jesus saith unto her, Go,
call thy husband, and come
hither. 17 The woman an-
swered, and said, I have no
husband.

Jesus said unto her, Thou
hast well said, I have no hus-
band: 18 for thou hast had five
husbands, and he whom thou
now hast, is not thy husband:
in that saidst thou truly. 19 The
woman saith unto him, Sir, I
perceive that thou art a pro-
phet. 20 Our fathers worship-
ped in this mountain, and ye
say, that in Jerusalem is the
place where men ought to wor-
ship.
21 Jesus saith unto her, Wo-
man, believe me, the hour
cometh when ye shall neither
in this mountain, nor yet at
Jerusalem, worship the Father.
22 Ye worship ye know not
what: we know what we wor-
ship: for salvation is of the
Jews. 23 But the hour cometh,
and now is, when the true wor-
shippers shall worship the Fa-
ther in spirit, and in truth: for
the Father seeketh such to
worship him. 24 God is a Spi-
rit, and they that worship him,
must worship him in spirit, and
in truth. 25 The woman saith
unto him, I know that Messias
cometh, which is called Christ:
when he is come, he will tell us
all things.

26 Jesus saith unto her, I
that speak unto thee, am he.
27 And upon this came his dis-
ciples, and marvelled that he
talked with the woman: yet
no man said, What seekest
thou, or, Why talkest thou
with her?
28 The woman then left her
waterpot, and went her way
into the city, and saith to the
men, 29 Come, see a man, which

15 Λέγει πρὸς αὐτὸν ἡ γυνή· Κύριε, δός
μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ
ἔρχωμαι ἐνθάδε ἀντλεῖν.
16 Λέγει αὐτῇ ὁ Ἰησοῦς· Ὕπαγε, φώ-
νησον τὸν ἄνδρα σου, καὶ ἐλθὲ ἐνθάδε.
17 Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν· Οὐκ ἔχω
ἄνδρα.

Λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας·
Ὅτι ἄνδρα οὐκ ἔχω· 18 πέντε γὰρ ἄν-
δρας ἔσχες· καὶ νῦν ὃν ἔχεις, οὐκ ἔστι
σου ἀνήρ· τοῦτο ἀληθὲς εἴρηκας. 19 Λέ-
γει αὐτῷ ἡ γυνή· Κύριε, θεωρῶ ὅτι
προφήτης εἶ σύ. 20 οἱ πατέρες ἡμῶν ἐν
[a]τῷ ὄρει τούτῳ" προσεκύνησαν· καὶ
ὑμεῖς λέγετε, ὅτι ἐν Ἱεροσολύμοις ἐστὶν
ὁ τόπος, ὅπου δεῖ προσκυνεῖν.
21 Λέγει αὐτῇ ὁ Ἰησοῦς· [b]Γύναι, πί-
στευσόν μοι," ὅτι ἔρχεται ὥρα, ὅτε οὔτε
ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις
προσκυνήσετε τῷ πατρί. 22 ὑμεῖς προσ-
κυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦ-
μεν ὃ οἴδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν
Ἰουδαίων ἐστίν. 23 ἀλλ' ἔρχεται ὥρα
καὶ νῦν ἐστιν, ὅτε οἱ ἀληθινοὶ προσκυ-
νηταὶ προσκυνήσουσι τῷ πατρὶ ἐν πνεύ-
ματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ
τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐ-
τόν. 24 Πνεῦμα ὁ Θεός· καὶ τοὺς προσ-
κυνοῦντας αὐτὸν, ἐν πνεύματι καὶ ἀληθείᾳ
δεῖ προσκυνεῖν. 25 Λέγει αὐτῷ ἡ γυνή·
Οἶδα ὅτι [c]Μεσσίας" ἔρχεται· (ὁ λεγό-
μενος Χριστός·) ὅταν ἔλθῃ ἐκεῖνος,
ἀναγγελεῖ ἡμῖν πάντα.
26 Λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγώ εἰμι,
ὁ λαλῶν σοι. 27 Καὶ ἐπὶ τούτῳ ἦλθον
οἱ μαθηταὶ αὐτοῦ, καὶ [d]ἐθαύμαζον" ὅτι
μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι
εἶπε· Τί ζητεῖς; ἤ· Τί λαλεῖς μετ' αὐτῆς;
28 Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ
γυνὴ, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ
λέγει τοῖς ἀνθρώποις· 29 Δεῦτε, ἴδετε

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[a] Rec. τουτῳ τῳ ορει. [b] ∾ Πιστευε μοι, γυναι. [c] ∾ Μεσιας. [d] Rec. εθαυμασαν.

ἄνθρωπον, ὃς εἶπέ μοι πάντα ὅσα ἐποίη-
σα· μήτι οὗτός ἐστιν ὁ Χριστός; 30 Ἐξ-
ῆλθον [a] " ἐκ τῆς πόλεως, καὶ ἤρχοντο
πρὸς αὐτόν.

31 Ἐν [b] δὲ" τῷ μεταξὺ ἠρώτων αὐτὸν
οἱ μαθηταὶ, λέγοντες· Ῥαββὶ, φάγε.
32 Ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ βρῶσιν ἔχω
φαγεῖν, ἣν ὑμεῖς οὐκ οἴδατε. 33 Ἔλεγον
οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· Μήτις
ἤνεγκεν αὐτῷ φαγεῖν; 34 Λέγει αὐτοῖς
ὁ Ἰησοῦς· Ἐμὸν βρῶμά ἐστιν, ἵνα
[c] ποιῶ" τὸ θέλημα τοῦ πέμψαντός με,
καὶ τελειώσω αὐτοῦ τὸ ἔργον. 35 οὐχ
ὑμεῖς λέγετε, ὅτι [d] ἔτι " [e] τετράμηνός"
ἐστι, καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ, λέ-
γω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν,
καὶ θεάσασθε τὰς χώρας, ὅτι λευκαί
εἰσι πρὸς θερισμὸν ἤδη. 36 [f] καὶ " ὁ
θερίζων μισθὸν λαμβάνει, καὶ συνάγει
καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ
σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων.
37 ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν [g] ὁ" ἀλη-
θινὸς, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ
ἄλλος ὁ θερίζων. 38 ἐγὼ ἀπέστειλα
ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε·
ἄλλοι κεκοπιάκασι, καὶ ὑμεῖς εἰς τὸν
κόπον αὐτῶν εἰσεληλύθατε.

39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ
ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν,
διὰ τὸν λόγον τῆς γυναικὸς μαρτυρού-
σης· Ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα.
40 Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμα-
ρεῖται, ἠρώτων αὐτὸν μεῖναι παρ' αὐτοῖς·
καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. 41 καὶ πολ-
λῷ πλείους ἐπίστευσαν διὰ τὸν λόγον
αὐτοῦ, 42 τῇ τε γυναικὶ ἔλεγον· Ὅτι
οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν·
αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι
οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κό-
σμου, [h] ὁ Χριστός."

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν

told me all things that ever I
did: is not this the Christ?
30 Then they went out of the
city, and came unto him.

31 In the mean while his dis-
ciples prayed him, saying, Mas-
ter, eat. 32 But he said unto
them, I have meat to eat that
ye know not of. 33 Therefore
said the disciples one to ano-
ther, Hath any man brought
him ought to eat? 34 Jesus
saith unto them, My meat is,
to do the will of him that sent
me, and to finish his work.
35 Say not ye, There are yet
four months, and then cometh
harvest? behold, I say unto
you, Lift up your eyes, and
look on the fields: for they are
white already to harvest. 36 And
he that reapeth receiveth wages,
and gathereth fruit unto life
eternal: that both he that sow-
eth, and he that reapeth, may
rejoice together. 37 And herein
is that saying true: One soweth,
and another reapeth. 38 I sent
you to reap that, whereon ye
bestowed no labour: other men
laboured, and ye are entered
into their labours.

39 And many of the Samari-
tans of that city believed on him,
for the saying of the woman,
which testified, He told me all
that ever I did. 40 So when the
Samaritans were come unto
him, they besought him that he
would tarry with them, and he
abode there two days. 41 And
many more believed, because
of his own word: 42 and said
unto the woman, Now we be-
lieve, not because of thy saying,
for we have heard him our-
selves, and know that this is in-
deed the Christ, the Saviour of
the world.

43 Now after two days he

a Rec. add οὖν. b ⇉ c ∾ ποιησω. d → e Rec. τετράμηνον. f Gb. om. g → h ⇉

departed thence, and went into Galilee: 44 for Jesus himself testified, that a prophet hath no honour in his own country. 45 Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

ἐκεῖθεν, [a] καὶ ἀπῆλθεν″ εἰς τὴν Γαλιλαίαν. 44 αὐτὸς γὰρ [b]″ Ἰησοῦς ἐμαρτύρησεν, ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. 45 ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain [α] nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. 48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. 49 The nobleman saith unto him, Sir, come down ere my child die. 50 Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. 51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth. 52 Then enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. 53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth, and himself believed, and his whole house. 54 This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

46 Ἦλθεν οὖν [c]″ πάλιν [d] ὁ Ἰησοῦς″ εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. καὶ ἦν τις βασιλικὸς, οὗ ὁ υἱὸς ἠσθένει ἐν Καπερναούμ. 47 οὗτος ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτὸν, καὶ ἠρώτα αὐτὸν ἵνα καταβῇ καὶ ἰάσηται αὐτοῦ τὸν υἱόν· ἤμελλε γὰρ ἀποθνήσκειν. 48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε. 49 Λέγει πρὸς αὐτὸν ὁ βασιλικός· Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. 50 Λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ὁ υἱός σου ζῇ. [e] Καὶ″ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ [f] ὁ″ Ἰησοῦς, καὶ ἐπορεύετο. 51 ἤδη δὲ αὐτοῦ καταβαίνοντος, οἱ δοῦλοι αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν λέγοντες· Ὅτι ὁ παῖς σου ζῇ. 52 Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν ἐν ᾗ κομψότερον ἔσχε· καὶ εἶπον αὐτῷ· Ὅτι [g] χθὲς″ ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. 53 Ἔγνω οὖν ὁ πατὴρ, ὅτι [h] ἐν″ ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι ὁ υἱός σου ζῇ. Καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. 54 τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

5. After this there was a feast of the Jews, and Jesus went up to Jerusalem. 2 Now there is at Jerusalem by the sheep [β] *market*, a pool, which is

5. Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη [i] ὁ″ Ἰησοῦς εἰς Ἱεροσόλυμα. 2 ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἡ

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a → b Rec. add ο. c Rec. add ο Ιησους. d Rec. & Gb. om. e → f ∾ —. Rec. & Gb. om. g ∾ εχθες. h Bz. om. i ⇉

α Or, courtier, or, ruler. β Or, gate.

ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδὰ, πέντε
στοὰς ἔχουσα. 3 (ἐν ταύταις κατέκειτο
πλῆθος [a] πολὺ" τῶν ἀσθενούντων, τυ-
φλῶν, χωλῶν, ξηρῶν, [b] ἐκδεχομένων τὴν
τοῦ ὕδατος κίνησιν. 4 ἄγγελος γὰρ κατὰ
καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ,
καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος
ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος,
ὑγιὴς ἐγίνετο, ᾧ δήποτε κατείχετο νο-
σήματι.")

5 Ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα
[c] καὶ" ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ.
6 τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον,
καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει,
λέγει αὐτῷ· Θέλεις ὑγιὴς γενέσθαι;
7 Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν· Κύριε,
ἄνθρωπον οὐκ ἔχω, ἵνα ὅταν ταραχθῇ
τὸ ὕδωρ, [d] βάλῃ" με εἰς τὴν κολυμβή-
θραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ
ἐμοῦ καταβαίνει. 8 Λέγει αὐτῷ ὁ Ἰη-
σοῦς· [e] "Ἔγειρε," ἆρον τὸν κράββατόν
σου, καὶ περιπάτει. 9 Καὶ εὐθέως ἐγέ-
νετο ὑγιὴς ὁ ἄνθρωπος, καὶ ἦρε τὸν
κράββατον αὐτοῦ, καὶ περιεπάτει. ἦν
δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

10 "Ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθε-
ραπευμένῳ· Σάββατόν ἐστιν· οὐκ ἔξεστί
σοι ἆραι τὸν κράββατον. 11 Ἀπεκρίθη
αὐτοῖς· Ὁ ποιήσας με ὑγιῆ, ἐκεῖνός μοι
εἶπεν· Ἆρον τὸν κράββατόν σου, καὶ
περιπάτει. 12 Ἠρώτησαν [f] οὖν" αὐτόν·
Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπών σοι·
Ἆρον τὸν κράββατόν σου, καὶ περιπά-
τει; 13 Ὁ δὲ [g] ἰαθεὶς" οὐκ ᾔδει τίς ἐστιν·
ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος
ἐν τῷ τόπῳ. 14 μετὰ ταῦτα εὑρίσκει
αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν
αὐτῷ· "Ἴδε ὑγιὴς γέγονας· μηκέτι ἁμάρ-
τανε, ἵνα μὴ χεῖρόν [h] σοί τι" γένηται.
15 Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε
τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστιν ὁ

called in the Hebrew tongue
Bethesda, having five porches.
3 In these lay a great multitude
of impotent folk, of blind, halt,
withered, waiting for the mov-
ing of the water. 4 For an an-
gel went down at a certain sea-
son into the pool, and troubled
the water: whosoever then first
after the troubling of the water
stepped in, was made whole of
whatsoever disease he had.

5 And a certain man was
there, which had an infirmity
thirty and eight years. 6 When
Jesus saw him lie, and knew
that he had been now a long
time in that case, he saith unto
him, Wilt thou be made whole?
7 The impotent man answered
him, Sir, I have no man when
the water is troubled, to put
me into the pool: but while I
am coming, another steppeth
down before me. 8 Jesus saith
unto him, Rise, take up thy bed,
and walk. 9 And immediately
the man was made whole, and
took up his bed, and walked:
and on the same day was the
sabbath.

10 The Jews therefore said
unto him that was cured, It is
the sabbath day, it is not law-
ful for thee to carry thy bed.
11 He answered them, He that
made me whole, the same said
unto me, Take up thy bed, and
walk. 12 Then asked they him,
What man is that which said
unto thee, Take up thy bed, and
walk? 13 And he that was heal-
ed, wist not who it was: for
Jesus had conveyed himself
away, [α] a multitude being in
that place. 14 Afterward Jesus
findeth him in the temple, and
said unto him, Behold, thou art
made whole: sin no more, lest
a worse thing come unto thee.
15 The man departed, and told
the Jews that it was Jesus

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[a] ⇉ [b] ⇉ εκδεχομενων ad νοσηματι, ver. 4. [c] Rec. om. [d] Rec. βαλλῃ. [e] Rec. & Gb. εγειραι. [f] → [g] ∾ ασθενων. [h] Bz. & Elz. τι σοι.

[α] *Or*, from the multitude that was.

which had made him whole.
16 And therefore did the Jews
persecute Jesus, and sought to
slay him, because he had done
these things on the sabbath
day.

17 But Jesus answered them,
My Father worketh hitherto,
and I work. 18 Therefore the
Jews sought the more to kill
him, not only because he had
broken the sabbath, but said
also, that God was his Father,
making himself equal with
God.

19 Then answered Jesus, and
said unto them, Verily, verily
I say unto you, The Son can
do nothing of himself, but what
he seeth the Father do: for
what things soever he doeth,
these also doeth the Son like-
wise. 20 For the Father loveth
the Son, and sheweth him all
things that himself doeth: and
he will shew him greater works
than these, that ye may marvel.
21 For as the Father raiseth up
the dead, and quickeneth them:
even so the Son quickeneth
whom he will. 22 For the Fa-
ther judgeth no man: but hath
committed all judgment unto
the Son: 23 that all men should
honour the Son, even as they
honour the Father. He that
honoureth not the Son, honour-
eth not the Father which hath
sent him.

24 Verily, verily I say unto
you, He that heareth my word,
and believeth on him that sent
me, hath everlasting life, and
shall not come into condemna-
tion: but is passed from death
unto life. 25 Verily, verily I
say unto you, The hour is com-
ing, and now is, when the dead
shall hear the voice of the son
of God: and they that hear,
shall live. 26 For as the Fa-
ther hath life in himself: so
hath he given to the Son to
have life in himself: 27 and
hath given him authority to
execute judgment also, because
he is the Son of man. 28 Mar-

ποιήσας αὐτὸν ὑγιῆ. 16 καὶ διὰ τοῦτο
ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, [a] καὶ
ἐζήτουν αὐτὸν ἀποκτεῖναι,[a] ὅτι ταῦτα
ἐποίει ἐν σαββάτῳ.

17 Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς·
Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, κἀγὼ
ἐργάζομαι. 18 Διὰ τοῦτο οὖν μᾶλλον
ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι,
ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ
καὶ πατέρα ἴδιον ἔλεγε τὸν Θεὸν, ἴσον
ἑαυτὸν ποιῶν τῷ Θεῷ.

19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶ-
πεν αὐτοῖς· Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ
δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν,
ἐὰν μή τι βλέπῃ τὸν πατέρα ποιοῦντα·
ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς
ὁμοίως ποιεῖ· 20 ὁ γὰρ πατὴρ φιλεῖ τὸν
υἱὸν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς
ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ
ἔργα, ἵνα ὑμεῖς θαυμάζητε. 21 ὥσπερ
γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ
ζωοποιεῖ, οὕτω καὶ ὁ υἱὸς οὓς θέλει
ζωοποιεῖ. 22 οὐδὲ γὰρ ὁ πατὴρ κρίνει
οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε
τῷ υἱῷ· 23 ἵνα πάντες τιμῶσι τὸν υἱὸν,
καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν
τὸν υἱὸν, οὐ τιμᾷ τὸν πατέρα τὸν πέμ-
ψαντα αὐτόν.

24 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν
λόγον μου ἀκούων, καὶ πιστεύων τῷ
πέμψαντί με, ἔχει ζωὴν αἰώνιον· καὶ εἰς
κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν
ἐκ τοῦ θανάτου εἰς τὴν ζωήν· 25 ἀμὴν
ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα καὶ
νῦν ἐστιν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς
φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκού-
σαντες ζήσονται. 26 ὥσπερ γὰρ ὁ πατὴρ
ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ
υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ· 27 καὶ ἐξου-
σίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι
υἱὸς ἀνθρώπου ἐστί. 28 μὴ θαυμάζετε

a Gb. om.

τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ
ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς
αὐτοῦ, 29 καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ
ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ δὲ
τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν
κρίσεως. 30 οὐ δύναμαι ἐγὼ ποιεῖν ἀπ'
ἐμαυτοῦ οὐδέν. καθὼς ἀκούω, κρίνω· καὶ
ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν· ὅτι οὐ ζητῶ
τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα
τοῦ πέμψαντός με [a].

31 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ,
ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής. 32 ἄλ-
λος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ
οἶδα ὅτι ἀληθής ἐστιν ἡ μαρτυρία ἣν
μαρτυρεῖ περὶ ἐμοῦ. 33 ὑμεῖς ἀπεστάλ-
κατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε
τῇ ἀληθείᾳ· 34 ἐγὼ δὲ οὐ παρὰ ἀνθρώπου
τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα
λέγω ἵνα ὑμεῖς σωθῆτε. 35 ἐκεῖνος ἦν ὁ
λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς
δὲ ἠθελήσατε [b] ἀγαλλιαθῆναι πρὸς ὥραν
ἐν τῷ φωτὶ αὐτοῦ. 36 ἐγὼ δὲ ἔχω τὴν
μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ
ἔργα ἃ ἔδωκέ μοι ὁ πατὴρ ἵνα τελειώσω
αὐτὰ, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρ-
τυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέ-
σταλκε· 37 καὶ ὁ πέμψας με πατὴρ, αὐ-
τὸς μεμαρτύρηκε περὶ ἐμοῦ. οὔτε φωνὴν
αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐ-
τοῦ ἑωράκατε. 38 καὶ τὸν λόγον αὐτοῦ
οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὃν ἀπέ-
στειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πι-
στεύετε.

vel not at this: for the hour is
coming, in the which all that
are in the graves shall hear his
voice, 29 and shall come forth,
they that have done good, unto
the resurrection of life, and
they that have done evil, unto
the resurrection of damnation.
30 I can of mine own self do
nothing: as I hear, I judge: and
my judgment is just, because I
seek not mine own will, but the
will of the Father, which hath
sent me.

31 If I bear witness of myself,
my witness is not true. 32 There
is another that beareth witness
of me, and I know that the
witness which he witnesseth of
me, is true. 33 Ye sent unto
John, and he bare witness unto
the truth. 34 But I receive not
testimony from man: but these
things I say, that ye might be
saved. 35 He was a burning and
a shining light: and ye were
willing for a season to rejoice
in his light. 36 But I have great-
er witness than that of John:
for the works which the Father
hath given me to finish, the
same works that I do, bear wit-
ness of me, that the Father hath
sent me. 37 And the Father
himself which hath sent me,
hath borne witness of me. Ye
have neither heard his voice at
any time, nor seen his shape.
38 And ye have not his word
abiding in you: for whom he
hath sent, him ye believe not.

39 Ἐρευνᾶτε τὰς γραφὰς, ὅτι ὑμεῖς
δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν,
καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ
ἐμοῦ· 40 καὶ οὐ θέλετε ἐλθεῖν πρός με,
ἵνα ζωὴν ἔχητε. 41 δόξαν παρὰ ἀνθρώ-
πων οὐ λαμβάνω· 42 ἀλλ' ἔγνωκα ὑμᾶς,
ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν
ἑαυτοῖς. 43 ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι

39 Search the scriptures, for
in them ye think ye have eternal
life, and they are they which
testify of me. 40 And ye will
not come to me, that ye might
have life. 41 I receive not honour
from men. 42 But I know you,
that ye have not the love of
God in you. 43 I am come in

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a Rec. add πατρος.

b Rec. αγαλλιασθηναι.

my Father's name, and ye re-
ceive me not: if another shall
come in his own name, him ye
will receive. 44 How can ye be-
lieve, which receive honour one
of another, and seek not the
honour that cometh from God
only? 45 Do not think that I
will accuse you to the Father:
there is one that accuseth you,
even Moses, in whom ye trust?
46 For had ye believed Moses,
ye would have believed me:
for he wrote of me. 47 But if
ye believe not his writings,
how shall ye believe my
words?

6. After these things Jesus
went over the sea of Galilee,
which is the sea of Tiberias:
2 and a great multitude fol-
lowed him, because they saw
his miracles which he did on
them that were diseased. 3 And
Jesus went up into a mountain,
and there he sat with his disci-
ples. 4 And the passover, a feast
of the Jews, was nigh. 5 When
Jesus then lifted up his eyes,
and saw a great company come
unto him, he saith unto Philip,
Whence shall we buy bread,
that these may eat? 6 (And
this he said to prove him: for
he himself knew what he would
do)

7 Philip answered him, Two
hundred pennyworth of bread
is not sufficient for them, that
every one of them may take a
little. 8 One of his disciples,
Andrew, Simon Peter's brother,
saith unto him, 9 There is a lad
here, which hath five barley
loaves, and two small fishes:
but what are they among so
many? 10 And Jesus said, Make
the men sit down. Now there
was much grass in the place.
So the men sat down, in num-
ber about five thousand. 11 And
Jesus took the loaves, and when

τοῦ πατρός μου, καὶ οὐ λαμβάνετέ
με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ
ἰδίῳ, ἐκεῖνον λήψεσθε. 44 πῶς δύνασθε
ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων
λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ
τοῦ μόνου Θεοῦ οὐ ζητεῖτε; 45 μὴ δο-
κεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς
τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν,
Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. 46 εἰ γὰρ
ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν ἐμοί·
περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. 47 εἰ δὲ
τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε,
πῶς τοῖς ἐμοῖς ῥήμασι πιστεύσετε;

6. Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς
πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς
Τιβεριάδος· 2 καὶ ἠκολούθει αὐτῷ ὄ-
χλος πολὺς, ὅτι ἑώρων[a] τὰ σημεῖα ἃ
ἐποίει ἐπὶ τῶν ἀσθενούντων. 3 ἀνῆλθε
δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκά-
θητο μετὰ τῶν μαθητῶν αὐτοῦ. 4 ἦν δὲ
ἐγγὺς τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων.
5 ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς,
καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται
πρὸς αὐτὸν, λέγει πρὸς τὸν Φίλιππον·
Πόθεν [b]ἀγοράσωμεν ἄρτους, ἵνα φά-
γωσιν οὗτοι; 6 (Τοῦτο δὲ ἔλεγε πει-
ράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλε
ποιεῖν.)

7 Ἀπεκρίθη αὐτῷ Φίλιππος· Διακο-
σίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐ-
τοῖς, ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ.
8 Λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ,
Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου·
9 Ἔστι παιδάριον [c]ἓν ὧδε, [d]ὃ ἔχει
πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια·
ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους;
10 Εἶπε [e]δὲ ὁ Ἰησοῦς· Ποιήσατε τοὺς
ἀνθρώπους ἀναπεσεῖν. Ἦν δὲ χόρτος
πολὺς ἐν τῷ τόπῳ. ἀνέπεσον [f]οὖν οἱ
ἄνδρες τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι.
11 ἔλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ

a Rec. add αυτου. b Rec. & Gb. αγορασομεν. c → d ∾ ος. e ⇄ f ⇄

εὐχαριστήσας διέδωκε [a] τοῖς μαθηταῖς,
οἱ δὲ μαθηταὶ″ τοῖς ἀνακειμένοις· ὁμοίως
καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον. 12 ὡς
δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς
αὐτοῦ· Συναγάγετε τὰ περισσεύσαντα
κλάσματα, ἵνα μή τι ἀπόληται. 13 Συν-
ήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κο-
φίνους κλασμάτων ἐκ τῶν πέντε ἄρτων
τῶν κριθίνων, ἃ ἐπερίσσευσε τοῖς βε-
βρωκόσιν.
14 Οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησε
σημεῖον ὁ Ἰησοῦς, ἔλεγον· ″Ὅτι οὗτός
ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος
εἰς τὸν κόσμον. 15 Ἰησοῦς οὖν γνοὺς
ὅτι μέλλουσιν ἔρχεσθαι καὶ ἁρπάζειν
αὐτὸν, ἵνα ποιήσωσιν αὐτὸν βασιλέα,
ἀνεχώρησε [b] πάλιν″ εἰς τὸ ὄρος αὐτὸς
μόνος.
16 Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ
μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, 17 καὶ
ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν
τῆς θαλάσσης εἰς Καπερναούμ. καὶ σκο-
τία ἤδη ἐγεγόνει, καὶ οὐκ ἐληλύθει πρὸς
αὐτοὺς ὁ Ἰησοῦς, 18 ἥ τε θάλασσα
ἀνέμου μεγάλου πνέοντος διηγείρετο.
19 ἐληλακότες οὖν ὡς σταδίους εἰκοσι-
πέντε ἢ τριάκοντα, θεωροῦσι τὸν Ἰησοῦν
περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ
ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφο-
βήθησαν. 20 ὁ δὲ λέγει αὐτοῖς· Ἐγώ
εἰμι· μὴ φοβεῖσθε. 21 ″Ἤθελον οὖν
λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως
τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν
ὑπῆγον.
22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς
πέραν τῆς θαλάσσης, ἰδὼν ὅτι πλοιάριον
ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν [c] ἐκεῖνο εἰς ὃ
ἐνέβησαν οἱ μαθηταὶ αὐτοῦ,″ καὶ ὅτι οὐ
συνεισῆλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰη-
σοῦς εἰς τὸ [d] πλοιάριον,″ ἀλλὰ μόνοι οἱ
μαθηταὶ αὐτοῦ ἀπῆλθον· 23 (ἄλλα δὲ

he had given thanks, he distri-
buted to the disciples, and the
disciples to them that were set
down, and likewise of the fishes,
as much as they would. 12 When
they were filled, he said unto
his disciples, Gather up the
fragments that remain, that
nothing be lost. 13 Therefore
they gathered them together,
and filled twelve baskets with
the fragments of the five barley
loaves, which remained over
and above, unto them that had
eaten.
14 Then those men, when
they had seen the miracle that
Jesus did, said, This is of a
truth that prophet that should
come into the world. 15 When
Jesus therefore perceived that
they would come and take him
by force, to make him a king,
he departed again into a moun-
tain, himself alone.
16 And when even was now
come, his disciples went down
unto the sea, 17 and entered into
a ship, and went over the sea
towards Capernaum: and it was
now dark, and Jesus was not
come to them. 18 And the sea
arose, by reason of a great
wind that blew. 19 So when
they had rowed about five and
twenty, or thirty furlongs, they
see Jesus walking on the sea,
and drawing nigh unto the ship:
and they were afraid. 20 But
he saith unto them, It is I, be
not afraid. 21 Then they wil-
lingly received him into the
ship, and immediately the ship
was at the land whither they
went.
22 The day following, when
the people which stood on the
other side of the sea, saw that
there was none other boat there,
save that one whereinto his dis-
ciples were entered, and that
Jesus went not with his disci-
ples into the boat, but that his
disciples were gone away alone:
23 howbeit there came other

[a] ⇄ [b] ⇄ [c] Gb. om. [d] Gb. πλοῖον.

boats from Tiberias, nigh unto
the place where they did eat
bread, after that the Lord had
given thanks: 24 when the peo-
ple therefore saw that Jesus
was not there, neither his disci-
ples, they also took shipping,
and came to Capernaum, seek-
ing for Jesus.

ἦλθε πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ
τόπου ὅπου ἔφαγον τὸν ἄρτον, [a] εὐχα-
ριστήσαντος τοῦ Κυρίου·") 24 ὅτε οὖν
εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν
ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν
[b]" αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Κα-
περναοὺμ, ζητοῦντες τὸν Ἰησοῦν.

25 And when they had found
him on the other side of the
sea, they said unto him, Rabbi,
when camest thou hither?
26 Jesus answered them, and
said, Verily, verily I say unto
you, Ye seek me, not because
ye saw the miracles, but be-
cause ye did eat of the loaves,
and were filled. 27 [a] Labour
not for the meat which perish-
eth, but for that meat which
endureth unto everlasting life,
which the Son of man shall give
unto you: for him hath God the
Father sealed. 28 Then said
they unto him, What shall we
do, that we might work the
works of God? 29 Jesus an-
swered, and said unto them,
This is the work of God, that
ye believe on him whom he
hath sent. 30 They said there-
fore unto him, What sign shew-
est thou then, that we may see,
and believe thee? what dost
thou work? 31 Our fathers did
eat manna in the desert, as it
is written, He gave them bread
from heaven to eat.

25 Καὶ εὑρόντες αὐτὸν πέραν τῆς θα-
λάσσης, εἶπον αὐτῷ· Ῥαββὶ, πότε ὧδε
γέγονας; 26 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς
καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν, ζη-
τεῖτέ με, οὐχ ὅτι εἴδετε σημεῖα, ἀλλ'
ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτά-
σθητε. 27 ἐργάζεσθε μὴ τὴν βρῶσιν τὴν
ἀπολλυμένην, ἀλλὰ τὴν βρῶσιν τὴν
μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς
τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ
πατὴρ ἐσφράγισεν ὁ Θεός. 28 Εἶπον
οὖν πρὸς αὐτόν· Τί ποιῶμεν, ἵνα ἐργα-
ζώμεθα τὰ ἔργα τοῦ Θεοῦ; 29 Ἀπεκρίθη
[c] ὁ " Ἰησοῦς καὶ εἶπεν αὐτοῖς· Τοῦτό
ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε
εἰς ὃν ἀπέστειλεν ἐκεῖνος. 30 Εἶπον οὖν
αὐτῷ· Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα
ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργά-
ζῃ; 31 οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον
ἐν τῇ ἐρήμῳ, καθώς ἐστι γεγραμμένον·
Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς
φαγεῖν.

32 Then Jesus said unto
them, Verily, verily I say unto
you, Moses gave you not that
bread from heaven, but my
Father giveth you the true
bread from heaven. 33 For the
bread of God is he which com-
eth down from heaven, and
giveth life unto the world.
34 Then said they unto him,
Lord, evermore give us this
bread. 35 And Jesus said unto
them, I am the bread of life:
he that cometh to me, shall
never hunger: and he that be-

32 Εἶπεν [d] οὖν" αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν
ἀμὴν λέγω ὑμῖν, οὐ Μωσῆς δέδωκεν
ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ
πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ
τοῦ οὐρανοῦ τὸν ἀληθινόν. 33 ὁ γὰρ ἄρ-
τος τοῦ Θεοῦ ἐστιν ὁ καταβαίνων ἐκ
τοῦ οὐρανοῦ, καὶ ζωὴν διδοὺς τῷ κόσμῳ.
34 Εἶπον οὖν πρὸς αὐτόν· Κύριε, πάν-
τοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον. 35 Εἶπε
[e] δὲ " αὐτοῖς ὁ Ἰησοῦς· Ἐγώ εἰμι ὁ
ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρός με,
οὐ μὴ πεινάσῃ· καὶ ὁ πιστεύων εἰς ἐμὲ,

a → b Rec. add καὶ. c ⇄ d ⇄ e ⇄ [a] Or, Work not.

οὐ μὴ διψήσῃ πώποτε. 36 ἀλλ' εἶπον
ὑμῖν ὅτι καὶ ἑωράκατέ με, καὶ οὐ πι-
στεύετε. 37 πᾶν ὃ δίδωσί μοι ὁ πατὴρ,
πρὸς ἐμὲ ἥξει· καὶ τὸν ἐρχόμενον πρός
με οὐ μὴ ἐκβάλω ἔξω· 38 ὅτι καταβέ-
βηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ
θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ
πέμψαντός με. 39 τοῦτο δέ ἐστι τὸ
θέλημα τοῦ πέμψαντός με [a] πατρὸς," ἵνα
πᾶν ὃ δέδωκέ μοι, μὴ ἀπολέσω ἐξ αὐτοῦ,
ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέ-
ρᾳ. 40 τοῦτο [b] γάρ" ἐστι τὸ θέλημα τοῦ
[c] πέμψαντός με," ἵνα πᾶς ὁ θεωρῶν τὸν
υἱὸν καὶ πιστεύων εἰς αὐτὸν, ἔχῃ ζωὴν
αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ
ἐσχάτῃ ἡμέρᾳ.

41 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ
αὐτοῦ, ὅτι εἶπεν· Ἐγώ εἰμι ὁ ἄρτος ὁ
καταβὰς ἐκ τοῦ οὐρανοῦ· 42 καὶ ἔλεγον·
Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰω-
σήφ, οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ
τὴν μητέρα; πῶς οὖν λέγει [d] οὗτος·"
Ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα; 43 Ἀ-
πεκρίθη [e]" ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς·
Μὴ γογγύζετε μετ' ἀλλήλων. 44 οὐδεὶς
δύναται ἐλθεῖν πρός με, ἐὰν μὴ ὁ πατὴρ
ὁ πέμψας με ἑλκύσῃ αὐτὸν, καὶ ἐγὼ
ἀναστήσω αὐτὸν [f] ἐν" τῇ ἐσχάτῃ ἡμέρᾳ.
45 ἔστι γεγραμμένον ἐν τοῖς προφήταις·
Καὶ ἔσονται πάντες διδακτοὶ [g]" Θεοῦ.
Πᾶς [h]" ὁ [i] ἀκούων" παρὰ τοῦ πατρὸς
καὶ μαθὼν, ἔρχεται πρός με· 46 οὐχ ὅτι
τὸν πατέρα τις ἑώρακεν· εἰ μὴ ὁ ὢν πα-
ρὰ τοῦ Θεοῦ, οὗτος ἑώρακε τὸν πατέρα.

47 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων
εἰς ἐμὲ, ἔχει ζωὴν αἰώνιον. 48 ἐγώ εἰμι
ὁ ἄρτος τῆς ζωῆς. 49 οἱ πατέρες ὑμῶν
ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέ-
θανον· 50 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ
οὐρανοῦ καταβαίνων, ἵνα τὶς ἐξ αὐτοῦ
φάγῃ καὶ μὴ ἀποθάνῃ. 51 ἐγώ εἰμι ὁ

lieveth on me, shall never thirst.
36 But I said unto you, That ye
also have seen me, and believe
not. 37 All that the Father
giveth me, shall come to me;
and him that cometh to me, I
will in no wise cast out. 38 For
I came down from heaven, not
to do mine own will, but the
will of him that sent me. 39 And
this is the Father's will which
hath sent me, that of all which
he hath given me, I should lose
nothing, but should raise it up
again at the last day. 40 And
this is the will of him that sent
me, that every one which seeth
the Son, and believeth on him,
may have everlasting life: and
I will raise him up at the last
day.

41 The Jews then murmured
at him, because he said, I am
the bread which came down
from heaven. 42 And they said,
Is not this Jesus the son of Jo-
seph, whose father and mother
we know? how is it then that
he saith, I came down from
heaven? 43 Jesus therefore an-
swered, and said unto them,
Murmur not among yourselves.
44 No man can come to me,
except the Father which hath
sent me, draw him: and I will
raise him up at the last day.
45 It is written in the prophets,
And they shall be all taught of
God. Every man therefore that
hath heard, and hath learned of
the Father, cometh unto me,
46 not that any man hath seen
the Father; save he which is of
God, he hath seen the Father.

47 Verily, verily I say unto
you, He that believeth on me,
hath everlasting life. 48 I am
that bread of life. 49 Your
fathers did eat manna in the
wilderness, and are dead.
50 This is the bread which
cometh down from heaven,
that a man may eat thereof,
and not die. 51 I am the living

a Gb. om. b Rec. δε. c ∾ πατρος μου. d →. e Rec. add ουν. f Rec. om. g Rec. add του. h Rec. add ουν. i ∾—, Rec. & Gb. ακουσας.

bread, which came down from
heaven. If any man eat of this
bread, he shall live for ever:
and the bread that I will give,
is my flesh, which I will give
for the life of the world.

52 The Jews therefore strove
amongst themselves, saying,
How can this man give us his
flesh to eat? 53 Then Jesus said
unto them, Verily, verily I say
unto you, Except ye eat the
flesh of the Son of man, and
drink his blood, ye have no life
in you. 54 Whoso eateth my
flesh, and drinketh my blood,
hath eternal life, and I will
raise him up at the last day.
55 For my flesh is meat indeed,
and my blood is drink indeed.
56 He that eateth my flesh, and
drinketh my blood, dwelleth in
me, and I in him. 57 As the
living Father hath sent me, and
I live by the Father: so, he that
eateth me, even he shall live by
me. 58 This is that bread which
came down from heaven: not as
your fathers did eat manna, and
are dead: he that eateth of this
bread, shall live for ever.

59 These things said he in the
synagogue, as he taught in Ca-
pernaum. 60 Many therefore of
his disciples, when they had
heard *this*, said, This is an hard
saying, who can hear it?
61 When Jesus knew in himself,
that his disciples murmured at
it, he said unto them, Doth this
offend you? 62 *What* and if ye
shall see the Son of man ascend
up where he was before? 63 It
is the spirit that quickeneth,
the flesh profiteth nothing: the
words that I speak unto you,
they are spirit, and they are life.
64 But there are some of you

ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς·
ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζή-
σεται εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος δὲ ὃν
ἐγὼ δώσω, ἡ σάρξ μου ἐστὶν, [a] ἣν ἐγὼ
δώσω" ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ
Ἰουδαῖοι λέγοντες· Πῶς δύναται οὗτος
ἡμῖν δοῦναι τὴν σάρκα φαγεῖν; 53 Εἶπεν
οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω
ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ
τοῦ ἀνθρώπου, καὶ πίητε αὐτοῦ τὸ αἷμα,
οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. 54 ὁ τρώγων
μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα,
ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω
αὐτὸν [b] ἐν" τῇ ἐσχάτῃ ἡμέρᾳ. 55 ἡ γὰρ
σάρξ μου [c] ἀληθῶς" ἐστι βρῶσις, καὶ
τὸ αἷμά μου [c] ἀληθῶς" ἐστι πόσις. 56 ὁ
τρώγων μου τὴν σάρκα, καὶ πίνων μου
τὸ αἷμα, ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ.
57 καθὼς ἀπέστειλέ με ὁ ζῶν πατὴρ,
κἀγὼ ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων
με, κἀκεῖνος [d] ζήσεται" δι' ἐμέ. 58 οὗτός
ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ. οὐρανοῦ κατα-
βάς· οὐ καθὼς ἔφαγον οἱ πατέρες [e] ὑμῶν"
[f] τὸ μάννα," καὶ ἀπέθανον· ὁ τρώγων
τοῦτον τὸν ἄρτον [g] ζήσεται" εἰς τὸν
αἰῶνα.

59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων
ἐν Καπερναούμ. 60 πολλοὶ οὖν ἀκού-
σαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον·
Σκληρός ἐστιν οὗτος ὁ λόγος· τίς δύνα-
ται αὐτοῦ ἀκούειν; 61 Εἰδὼς δὲ ὁ Ἰη-
σοῦς ἐν ἑαυτῷ, ὅτι γογγύζουσι περὶ
τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς·
Τοῦτο ὑμᾶς σκανδαλίζει; 62 ἐὰν οὖν
θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀνα-
βαίνοντα ὅπου ἦν τὸ πρότερον; 63 τὸ
πνεῦμά ἐστι τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ
ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ [h] λελά-
ληκα" ὑμῖν, πνεῦμά ἐστι καὶ ζωή ἐστιν.
64 ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ

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a → b Rec. & Gb. om. c ∾ αληθης *bis*. d ∾ ζησει. e ⇉ f Gb. om. g ∾ ζησει.
h ∾. — Rec. & Gb. λαλω.

πιστεύουσιν. ″Ηδει γὰρ ἐξ ἀρχῆς ὁ Ἰη-
σοῦς, τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ
τίς ἐστιν ὁ παραδώσων αὐτόν.
65 Καὶ ἔλεγε· Διὰ τοῦτο εἴρηκα ὑμῖν,
ὅτι οὐδεὶς δύναται ἐλθεῖν πρός με, ἐὰν
μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ πατρός
[a] μου.″
66 Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν
μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι
μετ' αὐτοῦ περιεπάτουν. 67 εἶπεν οὖν ὁ
Ἰησοῦς τοῖς δώδεκα· Μὴ καὶ ὑμεῖς θέλετε
ὑπάγειν; 68 Ἀπεκρίθη [b]″ αὐτῷ Σίμων
Πέτρος· Κύριε, πρὸς τίνα ἀπελευσόμε-
θα; ῥήματα ζωῆς αἰωνίου ἔχεις· 69 καὶ
ἡμεῖς πεπιστεύκαμεν, καὶ ἐγνώκαμεν ὅτι
σὺ εἶ ὁ [c] Χριστὸς ὁ υἱὸς″ τοῦ Θεοῦ[d] ″.
70 Ἀπεκρίθη αὐτοῖς [e] ὁ Ἰησοῦς·″ Οὐκ
ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ
ἐξ ὑμῶν εἷς διάβολός ἐστιν; 71 ″Ελεγε
δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην·
οὗτος γὰρ ἤμελλεν αὐτὸν παραδιδόναι,
εἷς [f] ὢν″ ἐκ τῶν δώδεκα.
7. Καὶ [g] μετὰ ταῦτα περιεπάτει ὁ
Ἰησοῦς″ ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν
ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν
αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.
2 ″Ην δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων
ἡ σκηνοπηγία. 3 εἶπον οὖν πρὸς αὐτὸν
οἱ ἀδελφοὶ αὐτοῦ· Μετάβηθι ἐντεῦθεν,
καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ
μαθηταί σου θεωρήσωσι τὰ ἔργα σου
ἃ ποιεῖς· 4 οὐδεὶς γὰρ ἐν κρυπτῷ τι
ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παῤῥησίᾳ εἶναι.
εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ
κόσμῳ. 5 Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ
ἐπίστευον εἰς αὐτόν. 6 λέγει [h] οὖν″ αὐ-
τοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὁ ἐμὸς οὔπω
πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάν-
τοτέ ἐστιν ἕτοιμος. 7 οὐ δύναται ὁ κό-
σμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ
μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ

that believe not. For Jesus
knew from the beginning, who
they were that believed not,
and who should betray him.
65 And he said, Therefore said
I unto you, that no man can
come unto me, except it were
given unto him of my Father.
66 From that time many of
his disciples went back, and
walked no more with him.
67 Then said Jesus unto the
twelve, Will ye also go away?
68 Then Simon Peter answered
him, Lord, to whom shall we
go? thou hast the words of eter-
nal life. 69 And we believe and
are sure that thou art that
Christ, the son of the living
God. 70 Jesus answered them,
Have not I chosen you twelve,
and one of you is a devil? 71 He
spake of Judas Iscariot the son
of Simon: for he it was that
should betray him, being one
of the twelve.
7. After these things, Jesus
walked in Galilee: for he would
not walk in Jewry, because the
Jews sought to kill him.
2 Now the Jews feast of ta-
bernacles was at hand. 3 His
brethren therefore said unto
him, Depart hence, and go into
Judæa, that thy disciples also
may see the works that thou
doest. 4 For there is no man
that doeth any thing in secret,
and he himself seeketh to be
known openly: if thou do these
things, shew thyself to the world.
5 For neither did his brethren
believe in him. 6 Then Jesus
said unto them, My time is not
yet come: but your time is
alway ready. 7 The world can-
not hate you, but me it hateth,
because I testify of it, that the

continued to walk

a ⇄ b Rec. add ουν. c ∾. — Gb. αγιος. d Rec. add. του ζωντος. e ⇄ f ⇄ g Rec. & G' περιεπατει ο Ιησους μετα ταυτα. h ⇄

works thereof are evil. [8] Go
ye up unto this feast: I go not
up yet unto this feast, for my
time is not yet full come.
[9] When he had said these words
unto them, he abode still in
Galilee. [10] But when his bre-
thren were gone up, then went
he also up unto the feast, not
openly, but as it were in
secret.
[11] Then the Jews sought him
at the feast, and said, Where is
he? [12] And there was much
murmuring among the people,
concerning him: for some said,
He is a good man: others said,
Nay, but he deceiveth the peo-
ple. [13] Howbeit, no man spake
openly of him, for fear of the
Jews.

[14] Now about the midst of
the feast, Jesus went up into
the temple, and taught. [15] And
the Jews marvelled, saying,
How knoweth this man [a]letters,
having never learned? [16] Jesus
answered them, My doctrine is
not mine, but his that sent me.
[17] If any man will do his will,
he shall know of the doctrine,
whether it be of God, or whe-
ther I speak of myself. [18] He
that speaketh of himself, seek-
eth his own glory: but he that
seeketh his glory that sent him,
the same is true, and no un-
righteousness is in him. [19] Did
not Moses give you the law,
and *yet* none of you keepeth
the law? Why go ye about
to kill me? [20] The people an-
swered, and said, Thou hast a
devil: who goeth about to kill
thee?

[21] Jesus answered, and said
unto them, I have done one
work, and ye all marvel.
[22] Moses therefore gave unto
you circumcision (not because
it is of Moses, but of the fa-
thers) and ye on the sabbath
day circumcise a man. [23] If a

πονηρά ἐστιν. [8] ὑμεῖς ἀνάβητε εἰς τὴν
ἑορτὴν [a]ταύτην· ἐγὼ [b]οὐκ ἀναβαίνω
εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ
ἐμὸς οὔπω πεπλήρωται. [9] Ταῦτα [c]
εἰπὼν [d]αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ.
[10] ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ,
τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ
φανερῶς, ἀλλ' ὡς ἐν κρυπτῷ.
[11] Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν
τῇ ἑορτῇ, καὶ ἔλεγον· Ποῦ ἐστιν ἐκεῖ-
νος; [12] Καὶ γογγυσμὸς πολὺς περὶ
αὐτοῦ ἦν ἐν τοῖς ὄχλοις. οἱ μὲν ἔλεγον·
Ὅτι ἀγαθός ἐστιν· ἄλλοι [e] ἔλεγον·
Οὔ· ἀλλὰ πλανᾷ τὸν ὄχλον. [13] Οὐδεὶς
μέντοι παῤῥησίᾳ ἐλάλει περὶ αὐτοῦ, διὰ
τὸν φόβον τῶν Ἰουδαίων.
[14] Ἤδη δὲ τῆς ἑορτῆς μεσούσης, ἀνέ-
βη ὁ Ἰησοῦς εἰς τὸ ἱερὸν, καὶ ἐδίδασκε.
[15] καὶ ἐθαύμαζον οἱ Ἰουδαῖοι λέγοντες·
Πῶς οὗτος γράμματα οἶδε, μὴ μεμαθη-
κώς; [16] Ἀπεκρίθη [f]οὖν αὐτοῖς ὁ Ἰη-
σοῦς καὶ εἶπεν· Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν
ἐμὴ, ἀλλὰ τοῦ πέμψαντός με. [17] ἐάν
τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώ-
σεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ
Θεοῦ ἐστιν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ.
[18] ὁ ἀφ' ἑαυτοῦ λαλῶν, τὴν δόξαν τὴν
ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ
πέμψαντος αὐτὸν, οὗτος ἀληθής ἐστι,
καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. [19] οὐ
Μωσῆς δέδωκεν ὑμῖν τὸν νόμον, καὶ
οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; τί με
ζητεῖτε ἀποκτεῖναι; [20] Ἀπεκρίθη ὁ ὄ-
χλος καὶ εἶπε· Δαιμόνιον ἔχεις· τίς σε
ζητεῖ ἀποκτεῖναι;
[21] Ἀπεκρίθη [g]ὁ Ἰησοῦς καὶ εἶπεν
αὐτοῖς· Ἓν ἔργον ἐποίησα, καὶ πάντες
θαυμάζετε· [22] διὰ τοῦτο· Μωσῆς δέδω-
κεν ὑμῖν τὴν περιτομήν· (οὐχ ὅτι ἐκ τοῦ
Μωσέως ἐστὶν, ἀλλ' ἐκ τῶν πατέρων·)
καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.

a ⇄ b Rec. ουπω c Rec. add δε. d ∾ αυτος εμεινεν. e Rec. add δε. f ∾. — Rec. & Gb. om. g →

a Or, learning.

23 εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν
σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως,
ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ
ἐποίησα ἐν σαββάτῳ; 24 μὴ κρίνετε
κατ᾽ ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν
κρίνατε.

25 ˇἜλεγον οὖν τινες ἐκ τῶν Ἱεροσο-
λυμιτῶν· Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν
ἀποκτεῖναι; 26 [a] καὶ ″ ἴδε παῤῥησίᾳ
λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι. μήποτε
ἀληθῶς ἔγνωσαν οἱ ἄρχοντες, ὅτι οὗτός
ἐστιν [b] ″ ὁ Χριστός; 27 ἀλλὰ τοῦτον
οἴδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν
ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν.

28 ˇἜκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων
ὁ Ἰησοῦς καὶ λέγων· Κἀμὲ οἴδατε, καὶ
οἴδατε πόθεν εἰμί· καὶ ἀπ᾽ ἐμαυτοῦ οὐκ
ἐλήλυθα, ἀλλ᾽ ἔστιν ἀληθινὸς ὁ πέμψας
με, ὃν ὑμεῖς οὐκ οἴδατε· 29 ἐγὼ [c] ″ οἶδα
αὐτὸν, ὅτι παρ᾽ αὐτοῦ εἰμι, κἀκεῖνός με
ἀπέστειλεν. 30 Ἐζήτουν οὖν αὐτὸν
πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ᾽ αὐτὸν
τὴν χεῖρα, ὅτι οὔπω ἐληλύθει ἡ ὥρα
αὐτοῦ. 31 πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπί-
στευσαν εἰς αὐτὸν, καὶ ἔλεγον· Ὅτι ὁ
Χριστὸς ὅταν ἔλθῃ, [d] μήτι ″ πλείονα
σημεῖα [e] τούτων ″ ποιήσει ὧν οὗτος
ἐποίησεν;

32 ˇἬκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου
γογγύζοντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέ-
στειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς
ὑπηρέτας, ἵνα πιάσωσιν αὐτόν. 33 εἶπεν
οὖν [f] ″ ὁ Ἰησοῦς· ˇἜτι μικρὸν χρόνον
μεθ᾽ ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν
πέμψαντά με. 34 ζητήσετέ με, καὶ οὐχ
εὑρήσετε· καὶ ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ
δύνασθε ἐλθεῖν. 35 Εἶπον οὖν οἱ Ἰου-
δαῖοι πρὸς ἑαυτούς· Ποῦ οὗτος μέλλει
πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὑρήσομεν
αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλ-
λήνων μέλλει πορεύεσθαι, καὶ διδάσκειν

man on the sabbath day receive
circumcision, [α] that the law of
Moses should not be broken;
are ye angry at me, because I
have made a man every whit
whole on the sabbath day?
24 Judge not according to the
appearance, but judge righte-
ous judgment.

25 Then said some of them
of Jerusalem, Is not this he,
whom they seek to kill? 26 But
lo, he speaketh boldly, and they
say nothing unto him: Do the
rulers know indeed that this is
the very Christ? 27 Howbeit
we know this man whence he
is: but when Christ cometh,
no man knoweth whence he is.

28 Then cried Jesus in the
temple as he taught, saying,
Ye both know me, and ye know
whence I am, and I am not
come of myself, but he that
sent me, is true, whom ye know
not. 29 But I know him, for I
am from him, and he hath sent
me. 30 Then they sought to
take him: but no man laid
hands on him, because his hour
was not yet come. 31 And many
of the people believed on him,
and said, When Christ cometh,
will he do more miracles than
these which this man hath
done?

32 The Pharisees heard that
the people murmured such
things concerning him: and the
Pharisees and the chief priests
sent officers to take him.
33 Then said Jesus unto them,
Yet a little while am I with
you, and then I go unto him
that sent me. 34 Ye shall seek
me, and shall not find me: and
where I am, thither ye cannot
come. 35 Then said the Jews
among themselves, Whither will
he go, that we shall not find
him? will he go unto the dis-
persed among the [β] Gentiles,

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a → b Rec. add αληθως. c Rec. add δε. d ∼ μη. e → f Rec. add αυτοις.
[α] *Or,* without breaking the law of Moses. [β] *Or,* Greeks.

& teach the Gentiles? 36 What
manner of saying is this that he
said, Ye shall seek me, and
shall not find me? and where I
am, thither ye cannot come?

τοὺς "Ἕλληνας; 36 τίς ἐστιν οὗτος ὁ
λόγος ὃν εἶπε· Ζητήσετέ με, καὶ οὐχ
εὑρήσετε· καί· "Οπου εἰμὶ ἐγὼ, ὑμεῖς οὐ
δύνασθε ἐλθεῖν;

37 In the last day, that great
day of the feast, Jesus stood,
and cried, saying, If any man
thirst, let him come unto me,
and drink. 38 He that believ-
eth on me, as the scripture hath
said, out of his belly shall flow
rivers of living water. 39 (But
this spake he of the Spirit which
they that believe on him, should
receive. For the Holy Ghost
was not yet *given*, because that
Jesus was not yet glorified.)
40 Many of the people therefore,
when they heard this saying,
said, Of a truth this is the pro-
phet. 41 Others said, This is
the Christ. But some said,
Shall Christ come out of Gali-
lee? 42 Hath not the scripture
said, That Christ cometh of
the seed of David, and out of
the town of Bethlehem, where
David was? 43 So there was
a division among the people
because of him. 44 And some
of them would have taken him,
but no man laid hands on him.

37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ
τῆς ἑορτῆς εἱστήκει ὁ Ἰησοῦς, καὶ
ἔκραξε λέγων· Ἐάν τις διψᾷ, ἐρχέσθω
πρός με καὶ πινέτω· 38 ὁ πιστεύων εἰς
ἐμὲ, καθὼς εἶπεν ἡ γραφὴ, ποταμοὶ ἐκ
τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος
ζῶντος. 39 Τοῦτο δὲ εἶπε περὶ τοῦ
Πνεύματος οὗ ἔμελλον λαμβάνειν οἱ
πιστεύοντες εἰς αὐτόν· οὔπω γὰρ ἦν
Πνεῦμα [a] ἅγιον," ὅτι [b] ὁ" Ἰησοῦς οὐδέπω
ἐδοξάσθη. 40 πολλοὶ οὖν ἐκ τοῦ ὄχλου
ἀκούσαντες τὸν λόγον, ἔλεγον· Οὗτός
ἐστιν ἀληθῶς ὁ προφήτης. 41 "Ἄλλοι
ἔλεγον· Οὗτός ἐστιν ὁ Χριστός. "Ἄλλοι
[c] δὲ" ἔλεγον· Μὴ γὰρ ἐκ τῆς Γαλιλαίας
ὁ Χριστὸς ἔρχεται; 42 οὐχὶ ἡ γραφὴ
εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαυὶδ, καὶ
ἀπὸ Βηθλεὲμ, τῆς κώμης ὅπου ἦν Δαυὶδ,
ὁ Χριστὸς ἔρχεται; 43 Σχίσμα οὖν ἐν
τῷ ὄχλῳ ἐγένετο δι' αὐτόν. 44 τινὲς δὲ
ἤθελον ἐξ αὐτῶν πιάσαι αὐτὸν, ἀλλ'
οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὰς χεῖρας.

45 Then came the officers to
the chief priests and Pharisees,
and they said unto them, Why
have ye not brought him?
46 The officers answered, Never
man spake like this man.
47 Then answered them the
Pharisees, Are ye also deceiv-
ed? 48 Have any of the rulers,
or of the Pharisees believed on
him? 49 But this people who
knoweth not the law, are curs-
ed. 50 Nicodemus saith unto
them, (he that came to Jesus
by night, being one of them,)
51 Doth our law judge any man
before it hear him, and know

45 Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς
ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον
αὐτοῖς ἐκεῖνοι· Διατί οὐκ ἠγάγετε αὐτόν;
46 Ἀπεκρίθησαν οἱ ὑπηρέται· Οὐδέποτε
οὕτως ἐλάλησεν ἄνθρωπος, [d] ὡς οὗτος
ὁ ἄνθρωπος." 47 Ἀπεκρίθησαν οὖν αὐ-
τοῖς οἱ Φαρισαῖοι· Μὴ καὶ ὑμεῖς πε-
πλάνησθε; 48 μή τις ἐκ τῶν ἀρχόντων
ἐπίστευσεν εἰς αὐτὸν, ἢ ἐκ τῶν Φαρι-
σαίων; 49 ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ
γινώσκων τὸν νόμον, ἐπικατάρατοί εἰσι.
50 Λέγει Νικόδημος πρὸς αὐτοὺς, ὁ ἐλ-
θὼν νυκτὸς πρὸς αὐτὸν, εἷς ὢν ἐξ αὐτῶν·
51 Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρω-
πον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ [e] πρό-

a → b ⇉ c ⇉ d → e ∾ πρωτον.

τερον," καὶ γνῷ τί ποιεῖ; 52 Ἀπεκρίθησαν
καὶ εἶπον αὐτῷ· Μὴ καὶ σὺ ἐκ τῆς Γα-
λιλαίας εἶ; ἐρεύνησον καὶ ἴδε, ὅτι προ-
φήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται.
53 [a] Καὶ ἐπορεύθη ἕκαστος εἰς τὸν
οἶκον αὐτοῦ. 8. Ἰησοῦς δὲ ἐπορεύθη
εἰς τὸ ὄρος τῶν ἐλαιῶν· 2 ὄρθρου δὲ πά-
λιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ
λαὸς ἤρχετο πρὸς αὐτόν· καὶ καθίσας
ἐδίδασκεν αὐτούς. 3 ἄγουσι δὲ οἱ γραμ-
ματεῖς καὶ οἱ Φαρισαῖοι [b]" γυναῖκα [c] ἐπὶ"
μοιχείᾳ κατειλημμένην, καὶ στήσαντες
αὐτὴν ἐν μέσῳ, 4 λέγουσιν αὐτῷ· Δι-
δάσκαλε, αὕτη ἡ γυνὴ κατειλήφθη ἐπαυ-
τοφώρῳ μοιχευομένη. 5 ἐν δὲ τῷ νόμῳ
Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας
[d] λιθάζειν·" σὺ οὖν τί λέγεις [e] περὶ
αὐτῆς;" 6 Τοῦτο δὲ ἔλεγον πειράζοντες
αὐτὸν, ἵνα ἔχωσι [f] κατηγορίαν κατ'"
αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ
δακτύλῳ ἔγραφεν εἰς τὴν γῆν· 7 ὡς δὲ
ἐπέμενον ἐρωτῶντες αὐτὸν, ἀνακύψας
εἶπε πρὸς αὐτούς· Ὁ ἀναμάρτητος ὑμῶν,
πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω.
8 Καὶ πάλιν κάτω κύψας ἔγραφεν εἰς
τὴν γῆν. 9 οἱ δὲ, ἀκούσαντες, καὶ ὑπὸ
τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρ-
χοντο εἷς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν
πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ
κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ
ἐν μέσῳ [g] οὖσα." 10 ἀνακύψας δὲ ὁ Ἰη-
σοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς
γυναικὸς, εἶπεν αὐτῇ· [h] Γύναι," ποῦ εἰσιν
ἐκεῖνοι οἱ κατήγοροί σου; οὐδείς σε
κατέκρινεν; 11 Ἡ δὲ εἶπεν· Οὐδεὶς,
κύριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ
ἐγώ σε κατακρίνω· πορεύου καὶ μηκέτι
ἁμάρτανε.

12 Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλά-
λησε λέγων· Ἐγώ εἰμι τὸ φῶς τοῦ

what he doeth? 52 They an-
swered, and said unto him, Art
thou also of Galilee? Search,
and look: for out of Galilee
ariseth no prophet.

53 And every man went unto
his own house. 8. Jesus went
unto the mount of Olives: 2 and
early in the morning he came
again into the temple, and all
the people came unto him, and
he sat down, and taught them.
3 And the scribes and Phari-
sees brought unto him a wo-
man taken in adultery, and
when they had set her in the
midst, 4 they say unto him,
Master, this woman was taken
in adultery, in the very act.
5 Now Moses in the law com-
manded us, that such should be
stoned: but what sayest thou?
6 This they said, tempting him,
that they might have to accuse
him. But Jesus stooped down,
and with his finger wrote on
the ground as though he heard
them not. 7 So when they con-
tinued asking him, he lift up
himself, and said unto them,
He that is without sin among
you, let him first cast a stone
at her. 8 And again, he stooped
down, and wrote on the ground.
9 And they which heard it, be-
ing convicted by their own con-
science, went out one by one,
beginning at the eldest, even
unto the last: and Jesus was
left alone, and the woman
standing in the midst. 10 When
Jesus had lift up himself, and
saw none but the woman, he
said unto her, Woman, where
are those thine accusers? hath
no man condemned thee? 11 She
said, No man, Lord. And Jesus
said unto her, Neither do I con-
demn thee: go, and sin no
more.

12 Then spake Jesus again
unto them, saying, I am the

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a ⇉ Και εποpευθη ad cap 8, 11. μηκετι αμαρτανε. b Rec. & Gb. add προς αυτον. c Rec. & Gb. εν
d Rec. & Gb. λιθοβολεισθαι. e Rec. & Gb. om f Rec. & Gb. κατηγορειν.
g Rec. & Gb. εστωσα. h Rec. & Gb. Ἡ γυνη.

light of the world: he that fol-
loweth me, shall not walk in
darkness, but shall have the
light of life. 13 The Pharisees
therefore said unto him, Thou
bearest record of thyself, thy
record is not true. 14 Jesus
answered, and said unto them,
Though I bear record of my-
self, yet my record is true: for
I know whence I came, and
whither I go: but ye cannot tell
whence I come, and whither I
go. 15 Ye judge after the flesh,
I judge no man. 16 And yet if
I judge, my judgment is true:
for I am not alone, but I and
the Father that sent me. 17 It
is also written in your law, that
the testimony of two men is
true. 18 I am one that bear
witness of myself, and the Fa-
ther that sent me, beareth wit-
ness of me.

κόσμου· ὁ ἀκολουθῶν ἐμοὶ, οὐ μὴ πε-
ριπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἕξει τὸ
φῶς τῆς ζωῆς. 13 Εἶπον οὖν αὐτῷ οἱ
Φαρισαῖοι· Σὺ περὶ σεαυτοῦ μαρτυρεῖς·
ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.
14 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς·
Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθής
ἐστιν ἡ μαρτυρία μου· ὅτι οἶδα πόθεν
ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ
οἴδατε πόθεν ἔρχομαι, [a] ἢ ″ ποῦ ὑπάγω.
15 ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγὼ
οὐ κρίνω οὐδένα. 16 καὶ ἐὰν κρίνω δὲ
ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστιν· ὅτι
μόνος οὐκ εἰμὶ, ἀλλ' ἐγὼ καὶ ὁ πέμψας
με πατήρ. 17 καὶ ἐν τῷ νόμῳ δὲ τῷ
ὑμετέρῳ γέγραπται· ″Ὅτι δύο ἀνθρώ-
πων ἡ μαρτυρία ἀληθής ἐστιν. 18 Ἐγώ
εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ μαρ-
τυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

19 Then said they unto him,
Where is thy Father? Jesus
answered, Ye neither know me,
nor my Father: if ye had known
me, ye should have known my
Father also. 20 These words
spake Jesus in the treasury, as
he taught in the temple: and
no man laid hands on him, for
his hour was not yet come.

19 ″Ἔλεγον οὖν αὐτῷ· Ποῦ ἐστιν ὁ
πατήρ σου; Ἀπεκρίθη [b] ″ Ἰησοῦς· Οὔτε
ἐμὲ οἴδατε, οὔτε τὸν πατέρα μου· εἰ
ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε
ἄν. 20 Ταῦτα τὰ ῥήματα ἐλάλησεν [c] ″
ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ
ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτὸν, ὅτι
οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ.

21 Then said Jesus again unto
them, I go my way, and ye shall
seek me, and shall die in your
sins: whither I go, ye cannot
come. 22 Then said the Jews,
Will he kill himself? because
he saith, Whither I go, ye can-
not come. 23 And he said unto
them, Ye are from beneath, I
am from above: ye are of this
world, I am not of this world.
24 I said therefore unto you,
that ye shall die in your sins.
For if ye believe not that I am
he, ye shall die in your sins.

21 Εἶπεν οὖν πάλιν αὐτοῖς [d] ὁ Ἰησοῦς· ″
Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ
ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ
ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν. 22 ″Ἔλε-
γον οὖν οἱ Ἰουδαῖοι· Μήτι ἀποκτενεῖ
ἑαυτὸν, ὅτι λέγει· ″Ὅπου ἐγὼ ὑπάγω,
ὑμεῖς οὐ δύνασθε ἐλθεῖν; 23 Καὶ εἶπεν
αὐτοῖς· Ὑμεῖς ἐκ τῶν κάτω ἐστὲ, ἐγὼ ἐκ
τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τού-
του ἐστὲ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου
τούτου. 24 εἶπον οὖν ὑμῖν ὅτι ἀποθα-
νεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν
γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι,
ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.

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[a] Rec. καὶ. [b] Rec. add ὁ. [c] Rec. add ὁ Ἰησοῦς. [d] ⇄

25 Ἔλεγον οὖν αὐτῷ· Σὺ τίς εἶ; [a] Καὶ˝
εἶπεν αὐτοῖς ὁ Ἰησοῦς· Τὴν ἀρχὴν ὅ τι
καὶ λαλῶ ὑμῖν. 26 πολλὰ ἔχω περὶ ὑμῶν
λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με
ἀληθής ἐστι, κἀγὼ ἃ ἤκουσα παρ' αὐ-
τοῦ, ταῦτα [b] λέγω˝ εἰς τὸν κόσμον.
27 Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς
ἔλεγεν.

25 Then said they unto him,
Who art thou? And Jesus saith
unto them, Even the same that
I said unto you from the be-
ginning. 26 I have many things
to say, and to judge of you: but
he that sent me is true, and I
speak to the world, those things
which I have heard of him.
27 They understood not that he
spake to them of the Father.

28 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ὅταν
ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε
γνώσεσθε ὅτι ἐγώ εἰμι· καὶ ἀπ' ἐμαυτοῦ
ποιῶ οὐδὲν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ
πατήρ μου, ταῦτα λαλῶ. 29 καὶ ὁ πέμψας
με, μετ' ἐμοῦ ἐστιν· οὐκ ἀφῆκέ με μό-
νον [c] ὁ πατὴρ,˝ ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ
ποιῶ πάντοτε.

28 Then said Jesus unto them,
When ye have lifted up the Son
of man, then shall ye know that
I am he, and that I do nothing
of myself: but as my Father
hath taught me, I speak these
things. 29 And he that sent me,
is with me: the Father hath not
left me alone: for I do always
those things that please him.

30 Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ
ἐπίστευσαν εἰς αὐτόν. 31 Ἔλεγεν οὖν ὁ
Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ
Ἰουδαίους· Ἐὰν ὑμεῖς μείνητε ἐν τῷ
λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἐστέ,
32 καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ
ἀλήθεια ἐλευθερώσει ὑμᾶς. 33 Ἀπεκρί-
θησαν αὐτῷ· Σπέρμα Ἀβραάμ ἐσμεν,
καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς
σὺ λέγεις· Ὅτι ἐλεύθεροι γενήσεσθε;

30 As he spake those words,
many believed on him. 31 Then
said Jesus to those Jews which
believed on him, If ye continue
in my word, then are ye my
disciples indeed. 32 And ye
shall know the truth, and the
truth shall make you free.
33 They answered him, We be
Abraham's seed, and were never
in bondage to any man: how
sayest thou, Ye shall be made
free?

34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν
ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν
ἁμαρτίαν, δοῦλός ἐστι [d] τῆς ἁμαρτίας.˝
35 ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς
τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.
36 ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄν-
τως ἐλεύθεροι ἔσεσθε. 37 οἶδα ὅτι
σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ
με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ
χωρεῖ ἐν ὑμῖν. 38 ἐγὼ ὃ ἑώρακα παρὰ
τῷ πατρί [e] μου,˝ λαλῶ· καὶ ὑμεῖς οὖν ὃ
[f] ἑωράκατε˝ παρὰ τῷ πατρὶ [g] ὑμῶν,˝
ποιεῖτε. 39 Ἀπεκρίθησαν καὶ εἶπον αὐ-
τῷ· Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστι.

34 Jesus answered them, Ve-
rily, verily I say unto you,
Whosoever committeth sin, is
the servant of sin. 35 And the
servant abideth not in the house
for ever: but the Son abideth
ever. 36 If the Son therefore
shall make you free, ye shall be
free indeed. 37 I know that ye
are Abraham's seed, but ye seek
to kill me, because my word
hath no place in you. 38 I speak
that which I have seen with my
Father: and ye do that which
ye have seen with your father.
39 They answered, and said un-
to him, Abraham is our father.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ

Jesus saith unto them, If ye

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[a] ⇉ [b] ∾ λαλῶ. [c] ⇉ [d] ⇉ [e] ⇉ [f] ∾ ἠκούσατε. [g] ⇉

were Abraham's children, ye
would do the works of Abra-
ham. 40 But now ye seek to kill
me, a man that hath told you
the truth, which I have heard
of God: this did not Abraham.
41 Ye do the deeds of your fa-
ther. Then said they to him,
We be not born of fornication,
we have one Father, even God.

Ἀβραὰμ [a] ἦτε,″ τὰ ἔργα τοῦ Ἀβραὰμ
ἐποιεῖτε [b] ″. 40 νῦν δὲ ζητεῖτέ με ἀπο-
κτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν
λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ·
τοῦτο Ἀβραὰμ οὐκ ἐποίησεν. 41 ὑμεῖς
ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον
[c] οὖν″ αὐτῷ· Ἡμεῖς ἐκ πορνείας οὐ γε-
γεννήμεθα· ἕνα πατέρα ἔχομεν, τὸν Θεόν.

42 Jesus said unto them, If
God were your Father, ye would
love me, for I proceeded forth,
and came from God: neither
came I of myself, but he sent
me. 43 Why do ye not under-
stand my speech? even because
ye cannot hear my word. 44 Ye
are of your father the devil,
and the lusts of your father ye
will do: he was a murderer
from the beginning, and abode
not in the truth, because there
is no truth in him. When he
speaketh a lie, he speaketh of
his own: for he is a liar, and
the father of it. 45 And because
I tell you the truth, ye believe
me not. 46 Which of you con-
vinceth me of sin? And if I say
the truth, why do ye not be-
lieve me? 47 He that is of God,
heareth God's words: ye there-
fore hear them not, because ye
are not of God.

42 Εἶπεν [d]″ αὐτοῖς ὁ Ἰησοῦς· Εἰ ὁ
Θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ·
ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἥκω·
οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ'
ἐκεῖνός με ἀπέστειλε. 43 διατί τὴν λα-
λιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ
δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.
44 ὑμεῖς ἐκ [e] τοῦ″ πατρὸς τοῦ διαβόλου
ἐστὲ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς
ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωπο-
κτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ
οὐχ ἕστηκεν· ὅτι οὐκ ἔστιν ἀλήθεια ἐν
αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν
ἰδίων λαλεῖ· ὅτι ψεύστης ἐστὶ καὶ ὁ
πατὴρ αὐτοῦ· 45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν
λέγω, οὐ πιστεύετέ μοι. 46 τίς ἐξ ὑμῶν
ἐλέγχει με περὶ ἁμαρτίας; εἰ [f]″ ἀλή-
θειαν λέγω, διατί ὑμεῖς οὐ πιστεύετέ
μοι; 47 ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα
τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ
ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ.

48 Then answered the Jews,
and said unto him, Say we not
well that thou art a Samaritan,
and hast a devil? 49 Jesus an-
swered, I have not a devil: but
I honour my Father, and ye do
dishonour me. 50 And I seek
not mine own glory, there is
one that seeketh and judgeth.
51 Verily, verily I say unto you,
If a man keep my saying, he
shall never see death.

48 Ἀπεκρίθησαν [g]″ οἱ Ἰουδαῖοι καὶ
εἶπον αὐτῷ· Οὐ καλῶς λέγομεν ἡμεῖς,
ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον
ἔχεις; 49 Ἀπεκρίθη Ἰησοῦς· Ἐγὼ δαι-
μόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα
μου, καὶ ὑμεῖς ἀτιμάζετέ με. 50 ἐγὼ δὲ
οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν
καὶ κρίνων. 51 ἀμὴν ἀμὴν λέγω ὑμῖν,
ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θά-
νατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

52 Then said the Jews unto
him, Now we know that thou
hast a devil. Abraham is dead,

52 Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν
ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀ-

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[a] Gb. ἐστε. [b] Rec. add ἄν. [c] → [d] Rec. add οὖν. [e] Rec. om. [f] Rec. add δὲ. [g] Rec. add οὖν

βραὰμ ἀπέθανε καὶ οἱ προφῆται, καὶ σὺ
λέγεις· Ἐάν τις τὸν λόγον μου τηρήσῃ,
οὐ μὴ [a] γεύσηται″ θανάτου [b] εἰς τὸν αἰῶ-
να.″ 53 Μὴ σὺ μείζων εἶ τοῦ πατρὸς
ἡμῶν Ἀβραὰμ, ὅστις ἀπέθανε; καὶ
οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν
[c]″ ποιεῖς;

54 Ἀπεκρίθη Ἰησοῦς· Ἐὰν ἐγὼ δοξάζω
ἐμαυτὸν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν
ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς
λέγετε· ″Οτι Θεὸς [d] ἡμῶν″ ἐστι· 55 καὶ
οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα αὐτόν·
καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα αὐτὸν,
ἔσομαι ὅμοιος ὑμῶν, ψεύστης· ἀλλ'
οἶδα αὐτὸν, καὶ τὸν λόγον αὐτοῦ τηρῶ.
56 Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο
ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν· καὶ εἶδε
καὶ ἐχάρη. 57 Εἶπον οὖν οἱ Ἰουδαῖοι
πρὸς αὐτόν· Πεντήκοντα ἔτη οὔπω ἔχεις,
καὶ Ἀβραὰμ ἑώρακας;

58 Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν
λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι, ἐγώ
εἰμι. 59 Ἦραν οὖν λίθους ἵνα βάλωσιν
ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλ-
θεν ἐκ τοῦ ἱεροῦ, [e] διελθὼν διὰ μέσου
αὐτῶν καὶ παρῆγεν [f] οὕτως·.″

9. Καὶ παράγων εἶδεν ἄνθρωπον τυ-
φλὸν ἐκ γενετῆς. 2 καὶ ἠρώτησαν αὐτὸν
οἱ μαθηταὶ αὐτοῦ λέγοντες· Ῥαββὶ, τίς
ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα
τυφλὸς γεννηθῇ; 3 Ἀπεκρίθη [g]″ Ἰησοῦς·
Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐ-
τοῦ· ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ
Θεοῦ ἐν αὐτῷ· 4 ἐμὲ δεῖ ἐργάζεσθαι τὰ
ἔργα τοῦ πέμψαντός με ἕως ἡμέρα
ἐστίν· ἔρχεται νὺξ, ὅτε οὐδεὶς δύναται
ἐργάζεσθαι. 5 ὅταν ἐν τῷ κόσμῳ ὦ, φῶς
εἰμι τοῦ κόσμου. 6 Ταῦτα εἰπὼν, ἔ-
πτυσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ
πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ
τοὺς ὀφθαλμοὺς [h] τοῦ τυφλοῦ,″ 7 καὶ

and the prophets: and thou
sayest, If a man keep my say-
ing, he shall never taste of
death. 53 Art thou greater than
our father Abraham, which is
dead? and the prophets are
dead: whom makest thou thy-
self?

54 Jesus answered, If I hon-
our myself, my honour is no-
thing: it is my Father that
honoureth me, of whom ye say,
that he is your God: 55 yet ye
have not known him, but I
know him: and if I should say,
I know him not, I shall be a
liar like unto you: but I know
him, and keep his saying.
56 Your father Abraham re-
joiced to see my day: and he
saw it, and was glad. 57 Then
said the Jews unto him, Thou
art not yet fifty years old, and
hast thou seen Abraham?

58 Jesus said unto them,
Verily, verily I say unto you,
Before Abraham was, I am.
59 Then took they up stones to
cast at him: but Jesus hid him-
self, and went out of the tem-
ple, going through the midst of
them, and so passed by.

9. And as Jesus passed by,
he saw a man which was blind
from his birth. 2 And his dis-
ciples asked him, saying, Mas-
ter, who did sin, this man, or
his parents, that he was born
blind? 3 Jesus answered, Nei-
ther hath this man sinned, nor
his parents: but that the works
of God should be made mani-
fest in him. 4 I must work the
works of him that sent me,
while it is day: the night com-
eth when no man can work.
5 As long as I am in the world,
I am the light of the world.
6 When he had thus spoken, he
spat on the ground, and made
clay of the spittle, and he
[a] anointed the eyes of the blind
man with the clay, 7 and said

[a] Rec. γευσεται. [b] → [c] Rec. add συ. [d] ∾.—Rec. & Gb. υμων. [e] Gb. om. [f] St. ουτω.
[g] Rec. add ο. [h] → [a] *Or*, spread the clay upon the eyes of the blind man.

unto him, Go wash in the pool
of Siloam (which is by interpre-
tation, Sent.) He went his way
therefore, and washed, and
came seeing.

εἶπεν αὐτῷ· "Ὕπαγε νίψαι εἰς τὴν κολυμ-
βήθραν τοῦ Σιλωάμ" (ὃ ἑρμηνεύεται,
ἀπεσταλμένος.) ἀπῆλθεν οὖν καὶ ἐνί-
ψατο, καὶ ἦλθε βλέπων.

8 The neighbours therefore,
and they which before had seen
him, that he was blind, said, Is
not this he that sat and begged ?
9 Some said, This is he: others
said, He is like him: but he
said, I am he. 10 Therefore
said they unto him, How were
thine eyes opened ? 11 He an-
swered and said, A man that is
called Jesus, made clay, and
anointed mine eyes, and said
unto me, Go to the pool of Si-
loam, and wash: and I went
and washed, and I received
sight. 12 Then said they unto
him, Where is he ? He said, I
know not.

8 Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες
αὐτὸν τὸ πρότερον ὅτι [a] προσαίτης" ἦν,
ἔλεγον· Οὐχ οὗτός ἐστιν ὁ καθήμενος
καὶ προσαιτῶν; 9 "Ἄλλοι ἔλεγον· "Ὅτι
οὗτός ἐστιν" "Ἄλλοι δέ· "Ὅτι ὅμοιος
αὐτῷ ἐστιν. Ἐκεῖνος ἔλεγεν· "Ὅτι ἐγώ
εἰμι. 10 "Ἔλεγον οὖν αὐτῷ· Πῶς ἀνεῴ-
χθησάν [b] σου" οἱ ὀφθαλμοί; 11 Ἀπεκρί-
θη ἐκεῖνος καὶ εἶπεν· "Ἄνθρωπος λεγό-
μενος Ἰησοῦς πηλὸν ἐποίησε, καὶ ἐπέ-
χρισέ μου τοὺς ὀφθαλμούς, καὶ εἶπέ
μοι· "Ὕπαγε εἰς [c] τὴν κολυμβήθραν τοῦ
Σιλωὰμ," καὶ νίψαι. Ἀπελθὼν δὲ καὶ
νιψάμενος, ἀνέβλεψα. 12 Εἶπον οὖν
αὐτῷ· Ποῦ ἐστιν ἐκεῖνος; Λέγει· Οὐκ
οἶδα.

13 They brought to the Pha-
risees him that aforetime was
blind. 14 And it was the sabbath
day when Jesus made the clay,
and opened his eyes. 15 Then
again the Pharisees also asked
him how he had received his
sight. He said unto them, He
put clay upon mine eyes, and I
washed, and do see. 16 There-
fore said some of the Pharisees,
This man is not of God, be-
cause he keepeth not the sab-
bath day. Others said, How can
a man that is a sinner, do such
miracles ? And there was a di-
vision among them.

13 "Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρι-
σαίους, τόν ποτε τυφλόν. 14 ἦν δὲ
σάββατον, ὅτε τὸν πηλὸν ἐποίησεν ὁ
Ἰησοῦς, καὶ ἀνέῳξεν αὐτοῦ τοὺς ὀφθαλ-
μούς. 15 πάλιν οὖν ἠρώτων αὐτὸν καὶ
οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν
αὐτοῖς· Πηλὸν ἐπέθηκέ [d] μου ἐπὶ τοὺς
ὀφθαλμούς," καὶ ἐνιψάμην, καὶ βλέπω.
16 "Ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές·
Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ
Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. "Ἄλλοι
ἔλεγον· Πῶς δύναται ἄνθρωπος ἁμαρ-
τωλὸς τοιαῦτα σημεῖα ποιεῖν; Καὶ σχί-
σμα ἦν ἐν αὐτοῖς.

17 They say unto the blind
man again, What sayest thou of
him, that he hath opened thine
eyes ? He said, He is a prophet.
18 But the Jews did not believe
concerning him, that he had
been blind, and received his
sight, until they called the pa-
rents of him that had received
his sight. 19 And they asked

17 Λέγουσι τῷ τυφλῷ πάλιν· Σὺ τί
λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξέ σου τοὺς
ὀφθαλμούς; Ὁ δὲ εἶπεν· "Ὅτι προφή-
της ἐστίν. 18 Οὐκ ἐπίστευσαν οὖν οἱ
Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ
ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς
γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος, 19 καὶ

[a] Rec. τυφλος. [b] Bz. & Elz. σοι. [c] Gb. τον Σιλωαμ. [d] Rec. επι τους οφθαλμους μου.

ἠρώτησαν αὐτοὺς λέγοντες· Οὗτός ἐστιν
ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυ-
φλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει;
20 Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ
καὶ εἶπον· Οἴδαμεν ὅτι οὗτός ἐστιν ὁ
υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη·
21 πῶς δὲ νῦν βλέπει, οὐκ οἴδαμεν· ἢ τίς
ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς, ἡμεῖς
οὐκ οἴδαμεν· αὐτὸς ἡλικίαν ἔχει· αὐτὸν
ἐρωτήσατε, αὐτὸς περὶ αὐτοῦ λαλήσει.

them, saying, Is this your son,
who ye say was born blind? how
then doth he now see? 20 His
parents answered them, & said,
We know that this is our son,
and that he was born blind:
21 but by what means he now
seeth, we know not, or who hath
opened his eyes we know not:
he is of age, ask him, he shall
speak for himself.

22 Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι
ἐφοβοῦντο τοὺς Ἰουδαίους· ἤδη γὰρ
συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις
αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγω-
γος γένηται. 23 διὰ τοῦτο οἱ γονεῖς
αὐτοῦ εἶπον· Ὅτι ἡλικίαν ἔχει, αὐτὸν
ἐρωτήσατε.

22 These words spake his
parents, because they feared the
Jews: for the Jews had agreed
already, that if any man did
confess that he was Christ, he
should be put out of the syna-
gogue. 23 Therefore said his
parents, He is of age, ask him.

24 Ἐφώνησαν οὖν ἐκ δευτέρου τὸν
ἄνθρωπον ὃς ἦν τυφλὸς, καὶ εἶπον αὐ-
τῷ· Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἴδαμεν
ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλός ἐστιν.
25 Ἀπεκρίθη [a] οὖν ″ ἐκεῖνος καὶ εἶπεν·
Εἰ ἁμαρτωλός ἐστιν, οὐκ οἶδα· ἓν οἶδα,
ὅτι τυφλὸς ὢν, ἄρτι βλέπω. 26 Εἶπον
δὲ αὐτῷ πάλιν· Τί ἐποίησέ σοι; πῶς
ἤνοιξέ σου τοὺς ὀφθαλμούς; 27 Ἀπε-
κρίθη αὐτοῖς· Εἶπον ὑμῖν ἤδη, καὶ οὐκ
ἠκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ
καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέ-
σθαι; 28 Ἐλοιδόρησαν [b] ″ αὐτὸν, καὶ
εἶπον· Σὺ εἶ μαθητὴς ἐκείνου· ἡμεῖς δὲ
τοῦ Μωσέως ἐσμὲν μαθηταί. 29 ἡμεῖς
οἴδαμεν ὅτι Μωσῇ λελάληκεν ὁ Θεός·
τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἐστίν.

24 Then again called they the
man that was blind, and said
unto him, Give God the praise,
we know that this man is a sin-
ner. 25 He answered, and said,
Whether he be a sinner or no,
I know not: one thing I know,
that whereas I was blind, now
I see. 26 Then said they to him
again, What did he to thee?
how opened he thine eyes?
27 He answered them, I have
told you already, and ye did
not hear: wherefore would you
hear it again? will ye also be
his disciples? 28 Then they
reviled him, and said, Thou art
his disciple, but we are Moses'
disciples. 29 We know that
God spake unto Moses: as for
this fellow, we know not from
whence he is.

30 Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν
αὐτοῖς· Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν,
ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστὶ, καὶ
ἀνέῳξέ μου τοὺς ὀφθαλμούς. 31 οἴδαμεν
[c] δὲ ″ ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει·
ἀλλ' ἐάν τις θεοσεβὴς ᾖ, καὶ τὸ θέλημα
αὐτοῦ ποιῇ, τούτου ἀκούει. 32 ἐκ τοῦ

30 The man answered, and
said unto them, Why herein is
a marvellous thing, that ye
know not from whence he is,
and yet he hath opened mine
eyes. 31 Now we know that God
heareth not sinners: but if any
man be a worshipper of God,
and doeth his will, him he hear-
eth. 32 Since the world began

[a] ⇄ [b] Rec. add οὖν. [c] ⇄

was it not heard that any man
opened the eyes of one that was
born blind: 33 if this man were
not of God, he could do nothing.
34 They answered, and said
unto him, Thou wast altogether
born in sins, and dost thou
teach us? And they [a]cast him
out.

αἰῶνος οὐκ ἠκούσθη, ὅτι ἤνοιξέ τις ὀ-
φθαλμοὺς τυφλοῦ γεγεννημένου. 33 εἰ
μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο
ποιεῖν οὐδέν. 34 Ἀπεκρίθησαν καὶ εἶπον
αὐτῷ· Ἐν ἁμαρτίαις σὺ ἐγεννήθης
ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; Καὶ ἐξέ-
βαλον αὐτὸν ἔξω.

35 Jesus heard that they had
cast him out; and when he had
found him, he said unto him,
Dost thou believe on the son
of God? 36 He answered and
said, Who is he, Lord, that I
might believe on him? 37 And
Jesus said unto him, Thou hast
both seen him, and it is he that
talketh with thee. 38 And he
said, Lord, I believe: and he
worshipped him. 39 And Jesus
said, For judgment I am come
into this world, that they which
see not, might see, and that
they which see, might be made
blind.

35 Ἤκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον
αὐτὸν ἔξω· καὶ εὑρὼν αὐτὸν, εἶπεν αὐτῷ·
Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ [a] Θεοῦ;"
36 Ἀπεκρίθη ἐκεῖνος καὶ εἶπε· [b] Καὶ" τίς
ἐστι, κύριε, ἵνα πιστεύσω εἰς αὐτόν;
37 Εἶπε [c] δὲ" αὐτῷ ὁ Ἰησοῦς· Καὶ ἑώ-
ρακας αὐτὸν, καὶ ὁ λαλῶν μετὰ σοῦ,
ἐκεῖνός ἐστιν. 38 Ὁ δὲ ἔφη· Πιστεύω,
Κύριε· καὶ προσεκύνησεν αὐτῷ. 39 καὶ
εἶπεν ὁ Ἰησοῦς· Εἰς κρίμα ἐγὼ εἰς τὸν
κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέ-
ποντες βλέπωσι, καὶ οἱ βλέποντες τυ-
φλοὶ γένωνται.

40 And some of the Phari-
sees which were with him,
heard these words, and said
unto him, Are we blind also?
41 Jesus said unto them, If ye
were blind, ye should have no
sin: but now ye say, We see,
therefore your sin remaineth.
10. Verily, verily I say unto
you, He that entereth not by the
door into the sheepfold, but
climbeth up some other way,
the same is a thief, and a rob-
ber. 2 But he that entereth
in by the door, is the shep-
herd of the sheep. 3 To him
the porter openeth, and the
sheep hear his voice, and he
calleth his own sheep by name,
and leadeth them out. 4 And
when he putteth forth his own
sheep, he goeth before them,
and the sheep follow him: for
they know his voice. 5 And a
stranger will they not follow,
but will flee from him, for they

40 [d] Καὶ" ἤκουσαν ἐκ τῶν Φαρισαίων
ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον
αὐτῷ· Μὴ καὶ ἡμεῖς τυφλοί ἐσμεν;
41 Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ τυφλοὶ ἦτε,
οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε·
Ὅτι βλέπομεν· ἡ [e] οὖν" ἁμαρτία ὑμῶν
μένει· 10. ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ
εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐ-
λὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων
ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶ καὶ
λῃστής· 2 ὁ δὲ εἰσερχόμενος διὰ τῆς
θύρας, ποιμήν ἐστι τῶν προβάτων.
3 τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ
πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ
τὰ ἴδια πρόβατα [f] καλεῖ" κατ' ὄνομα,
καὶ ἐξάγει αὐτά. 4 [g] καὶ" ὅταν τὰ
ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐ-
τῶν πορεύεται· καὶ τὰ πρόβατα αὐ-
τῷ ἀκολουθεῖ, ὅτι οἴδασι τὴν φωνὴν
αὐτοῦ. 5 ἀλλοτρίῳ δὲ οὐ μὴ ἀκο-
λουθήσωσιν, ἀλλὰ φεύξονται ἀπ' αὐ-

∾ ανθρωπου. b Rec. om. c ⇉ d ⇉ e ⇉ f ∾ φωνει. g ⇉ a Or, excommunicated him.

τοῦ· ὅτι οὐκ οἴδασι τῶν ἀλλοτρίων τὴν φωνήν.

6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς. 7 εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων. 8 πάντες ὅσοι [a] πρὸ ἐμοῦ ἦλθον," κλέπται εἰσὶ καὶ λῃσταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. 9 ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὑρήσει. 10 ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν. 11 ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· 12 ὁ μισθωτὸς δὲ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησι τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος ἁρπάζει αὐτὰ, καὶ σκορπίζει τὰ πρόβατα. 13 [b] ὁ δὲ μισθωτὸς φεύγει," ὅτι μισθωτός ἐστι, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

14 Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν, 15 καθὼς γινώσκει με ὁ πατὴρ, κἀγὼ γινώσκω τὸν πατέρα· καὶ τὴν ψυχήν μου τίθημι ὑπὲρ τῶν προβάτων. 16 καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ γενήσεται μία ποίμνη, εἷς ποιμήν. 17 διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχήν μου, ἵνα πάλιν λάβω αὐτήν. 18 οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτὴν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην

know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. 7 Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. 8 All that ever came before me, are thieves and robbers: but the sheep did not hear them. 9 I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10 The thief cometh not, but for to steal and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. 11 I am the good shepherd: the good shepherd giveth his life for the sheep. 12 But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine. 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. 17 Therefore doth my Father love me, because I lay down my life that I might take it again. 18 No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take

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[a] Gb. ηλθον προ εμου. [b] ⇉

it again. This commandment
have I received of my Father.

τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός
μου.

19 There was a division there-
fore again among the Jews for
these sayings. 20 And many of
them said, He hath a devil, and
is mad, why hear ye him?
21 Others said, These are not
the words of him that hath a
devil. Can a devil open the
eyes of the blind?

19 Σχίσμα [a] οὖν" πάλιν ἐγένετο ἐν
τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.
20 ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν· Δαιμόνιον
ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;
21 Ἄλλοι ἔλεγον· Ταῦτα τὰ ῥήματα οὐκ
ἔστι δαιμονιζομένου· μὴ δαιμόνιον δύνα-
ται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;

22 And it was at Jerusalem
the feast of the dedication, and
it was winter. 23 And Jesus
walked in the temple in Solo-
mon's porch.

22 Ἐγένετο δὲ τὰ ἐγκαίνια ἐν [b] τοῖς"
Ἱεροσολύμοις, [c] καὶ" χειμὼν ἦν· 23 καὶ
περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ
στοᾷ [d] Σολομῶνος."

24 Then came the Jews round
about him, and said unto him,
How long dost thou [a] make us
to doubt? If thou be the Christ,
tell us plainly. 25 Jesus an-
swered them, I told you, and ye
believed not: the works that I
do in my Father's name, they
bear witness of me. 26 But ye
believe not, because ye are not
of my sheep, as I said unto you.
27 My sheep hear my voice, and
I know them, and they follow
me. 28 And I give unto them
eternal life, and they shall never
perish, neither shall any man
pluck them out of my hand.
29 My Father which gave them
me, is greater than all: and no
man is able to pluck them out
of my Father's hand. 30 I and
my Father are one.

24 Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι,
καὶ ἔλεγον αὐτῷ· Ἕως πότε τὴν ψυχὴν
ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ
ἡμῖν παῤῥησίᾳ. 25 Ἀπεκρίθη αὐτοῖς ὁ
Ἰησοῦς· Εἶπον ὑμῖν, καὶ οὐ πιστεύετε.
τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ
πατρός μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ·
26 ἀλλ' ὑμεῖς οὐ πιστεύετε· οὐ γάρ ἐστε
ἐκ τῶν προβάτων τῶν ἐμῶν. [e] καθὼς
εἶπον ὑμῖν," 27 τὰ πρόβατα τὰ ἐμὰ τῆς
φωνῆς μου ἀκούει, κἀγὼ γινώσκω αὐτὰ,
καὶ ἀκολουθοῦσί μοι· 28 κἀγὼ ζωὴν αἰώ-
νιον δίδωμι αὐτοῖς· καὶ οὐ μὴ ἀπόλωνται
εἰς τὸν αἰῶνα, καὶ οὐχ ἁρπάσει τις αὐτὰ
ἐκ τῆς χειρός μου. 29 ὁ πατήρ μου
ὃς δέδωκέ μοι, μείζων πάντων ἐστί· καὶ
οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς
τοῦ πατρός μου. 30 ἐγὼ καὶ ὁ πατὴρ ἕν
ἐσμεν.

31 Then the Jews took up
stones again to stone him. 32 Je-
sus answered them, Many good
works have I shewed you from
my Father; for which of those
works do ye stone me? 33 The
Jews answered him, saying, For
a good work we stone thee not,
but for blasphemy, and because
that thou, being a man, makest

31 Ἐβάστασαν οὖν πάλιν λίθους οἱ
Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. 32 ἀπε-
κρίθη αὐτοῖς ὁ Ἰησοῦς· Πολλὰ καλὰ ἔργα
ἔδειξα ὑμῖν ἐκ τοῦ πατρός μου· διὰ
ποῖον αὐτῶν ἔργον λιθάζετέ με; 33 Ἀπε-
κρίθησαν αὐτῷ οἱ Ἰουδαῖοι [f] λέγοντες·"
Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε,
ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ
ἄνθρωπος ὢν ποιεῖς σεαυτὸν Θεόν.

[a] → [b] ⇉ [c] → [d] Rec. τον Σολομωντος. [e] → [f] ⇉ [a] *Or*, hold us in suspense.

34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἔστι
γεγραμμένον ἐν τῷ νόμῳ ὑμῶν· Ἐγὼ
εἶπα, θεοί ἐστε; 35 Εἰ ἐκείνους εἶπε θε-
οὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο,
(καὶ οὐ δύναται λυθῆναι ἡ γραφή·) 36 ὃν
ὁ πατὴρ ἡγίασε καὶ ἀπέστειλεν εἰς τὸν
κόσμον, ὑμεῖς λέγετε· Ὅτι βλασφημεῖς,
ὅτι εἶπον, υἱὸς τοῦ Θεοῦ εἰμι; 37 εἰ οὐ
ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πι-
στεύετέ μοι· 38 εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ
πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα
γνῶτε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ
πατὴρ, κἀγὼ ἐν [a] αὐτῷ.

39 Ἐζήτουν οὖν πάλιν αὐτὸν πιάσαι·
καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν. 40 καὶ
ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς
τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον
βαπτίζων· καὶ ἔμεινεν ἐκεῖ. 41 καὶ πολ-
λοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλεγον· Ὅτι
Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν·
πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τού-
του, ἀληθῆ ἦν. 42 Καὶ ἐπίστευσαν πολ-
λοὶ ἐκεῖ εἰς αὐτόν.

11. Ἦν δέ τις ἀσθενῶν Λάζαρος
ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ
Μάρθας τῆς ἀδελφῆς αὐτῆς. 2 (ἦν δὲ
Μαρία ἡ ἀλείψασα τὸν Κύριον μύρῳ,
καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς
θριξὶν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος
ἠσθένει.) 3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ
πρὸς αὐτὸν λέγουσαι· Κύριε, ἴδε ὃν
φιλεῖς ἀσθενεῖ.

4 Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν· Αὕτη
ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ'
ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ
ὁ υἱὸς τοῦ Θεοῦ δι' αὐτῆς. 5 Ἠγάπα δὲ
ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν
αὐτῆς καὶ τὸν Λάζαρον. 6 ὡς οὖν ἤ-
κουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν
ᾧ ἦν τόπῳ δύο ἡμέρας. 7 ἔπειτα μετὰ
τοῦτο λέγει τοῖς μαθηταῖς· Ἄγωμεν εἰς

thyself God. 34 Jesus answered
them, Is it not written in your
law, I said, Ye are gods? 35 If
he called them gods, unto whom
the word of God came, and the
scripture cannot be broken:
36 say ye of him, whom the Fa-
ther hath sanctified and sent
into the world, Thou blasphem-
est; because I said, I am the
son of God? 37 If I do not the
works of my Father, believe
me not. 38 But if I do, though
ye believe not me, believe the
works: that ye may know and
believe that the Father is in
me, and I in him.

39 Therefore they sought
again to take him: but he es-
caped out of their hand, 40 and
went away again beyond Jor-
dan, into the place where John
at first baptized: and there he
abode. 41 And many resorted
unto him, and said, John did
no miracle: but all things that
John spake of this man, were
true. 42 And many believed
on him there.

11. Now a certain man was
sick, named Lazarus of Beth-
any, the town of Mary, and her
sister Martha. 2 (It was that
Mary which anointed the Lord
with ointment, and wiped his
feet with her hair, whose bro-
ther Lazarus was sick.) 3 There-
fore his sisters sent unto him,
saying, Lord, behold, he whom
thou lovest, is sick.

4 When Jesus heard that, he
said, This sickness is not unto
death, but for the glory of God,
that the son of God might be
glorified thereby. 5 Now Jesus
loved Martha, and her sister,
and Lazarus. 6 When he had
heard therefore that he was
sick, he abode two days still in
the same place where he was.
7 Then after that, saith he to
his disciples, Let us go into

[a] ∾ τῷ πατρί.

Judæa again. [8] His disciples say unto him, Master, the Jews of late sought to stone thee, and goest thou thither again? [9] Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. [10] But if a man walk in the night, he stumbleth, because there is no light in him.

τὴν Ἰουδαίαν πάλιν. [8] Λέγουσιν αὐτῷ οἱ μαθηταί· Ῥαββὶ, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; [9] Ἀπεκρίθη [a] Ἰησοῦς· Οὐχὶ δώδεκά εἰσιν ὧραι τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει· [10] ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτὶ, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

[11] These things said he, and after that, he saith unto them, Our friend Lazarus sleepeth, but I go, that I may awake him out of sleep. [12] Then said his disciples, Lord, if he sleep, he shall do well. [13] Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. [14] Then said Jesus unto them plainly, Lazarus is dead: [15] and I am glad for your sakes, that I was not there (to the intent ye may believe:) nevertheless, let us go unto him. [16] Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

[11] Ταῦτα εἶπε, καὶ μετὰ τοῦτο λέγει αὐτοῖς· Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν. [12] Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ· Κύριε, εἰ κεκοίμηται, σωθήσεται. [13] Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. [14] τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παῤῥησίᾳ· Λάζαρος ἀπέθανε· [15] καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν. [16] Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς· Ἄγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

[17] Then when Jesus came, he found that he had lain in the grave four days already. [18] (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:) [19] and many of the Jews came to Martha, and Mary, to comfort them concerning their brother. [20] Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. [21] Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. [22] But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

[17] Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ. [18] ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε· [19] καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. [20] ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι [b] Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. [21] εἶπεν οὖν [c] ἡ Μάρθα πρὸς τὸν Ἰησοῦν· Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν [d] ἐτεθνήκει. [22] ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν Θεὸν, δώσει σοι ὁ Θεός.

[23] Jesus saith unto her, Thy

[23] Λέγει αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται

a Rec. add ὁ. b Rec. add ὁ. c Gb. om. d ∾ ἀπέθανεν.

ὁ ἀδελφός σου. 24 Λέγει αὐτῷ Μάρθα·
Οἶδα ὅτι ἀναστήσεται, ἐν τῇ ἀναστάσει
ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 25 Εἶπεν αὐτῇ ὁ
Ἰησοῦς· Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ
ζωή· ὁ πιστεύων εἰς ἐμὲ, κἂν ἀποθάνῃ,
ζήσεται· 26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων
εἰς ἐμὲ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα.
πιστεύεις τοῦτο; 27 Λέγει αὐτῷ· Ναὶ,
κύριε· ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ
Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν
κόσμον ἐρχόμενος.

28 Καὶ ταῦτα εἰποῦσα ἀπῆλθε, καὶ
ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς
λάθρα, εἰποῦσα· Ὁ διδάσκαλος πάρεστι
καὶ φωνεῖ σε. 29 Ἐκείνη ὡς ἤκουσεν,
ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν.
30 οὔπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν
κώμην, ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου ὑπήν-
τησεν αὐτῷ ἡ Μάρθα. 31 οἱ οὖν Ἰου-
δαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ
καὶ παραμυθούμενοι αὐτὴν, ἰδόντες τὴν
Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν,
ἠκολούθησαν αὐτῇ, a λέγοντες·" Ὅτι
ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ.
32 Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ
Ἰησοῦς, ἰδοῦσα αὐτὸν, ἔπεσεν b εἰς τοὺς
πόδας αὐτοῦ," λέγουσα αὐτῷ· Κύριε,
εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανέ μου ὁ ἀδελ-
φός.

33 Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαί-
ουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰου-
δαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύ-
ματι, καὶ ἐτάραξεν ἑαυτὸν, 34 καὶ εἶπε·
Ποῦ τεθείκατε αὐτόν; Λέγουσιν αὐτῷ·
Κύριε, ἔρχου καὶ ἴδε. 35 Ἐδάκρυσεν ὁ
Ἰησοῦς. 36 ἔλεγον οὖν οἱ Ἰουδαῖοι· Ἴδε
πῶς ἐφίλει αὐτόν. 37 Τινὲς δὲ ἐξ αὐτῶν
εἶπον· Οὐκ ἠδύνατο οὗτος ὁ ἀνοίξας
τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι
ἵνα καὶ οὗτος μὴ ἀποθάνῃ; 38 Ἰησοῦς
οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ,

brother shall rise again. 24 Mar-
tha saith unto him, I know that
he shall rise again in the resur-
rection at the last day. 25 Jesus
said unto her, I am the resur-
rection, and the life: he that
believeth in me, though he were
dead, yet shall he live. 26 And
whosoever liveth, and believeth
in me, shall never die. Believest
thou this? 27 She saith unto
him, Yea Lord, I believe that
thou art the Christ the son of
God, which should come into
the world.

28 And when she had so said,
she went her way, and called
Mary her sister secretly, saying,
The Master is come, and call-
eth for thee. 29 As soon as she
heard that, she arose quickly,
and came unto him. 30 Now
Jesus was not yet come into the
town, but was in that place
where Martha met him. 31 The
Jews then which were with her
in the house, and comforted
her, when they saw Mary that
she rose up hastily, and went
out, followed her, saying, She
goeth unto the grave, to weep
there. 32 Then when Mary was
come where Jesus was, and saw
him, she fell down at his feet,
saying unto him, Lord, if thou
hadst been here, my brother
had not died.

33 When Jesus therefore saw
her weeping, and the Jews also
weeping which came with her,
he groaned in the spirit, and
a was troubled, 34 and said,
Where have ye laid him? They
say unto him, Lord, come, and
see. 35 Jesus wept. 36 Then
said the Jews, Behold, how he
loved him. 37 And some of
them said, Could not this man,
which opened the eyes of the
blind, have caused that even
this man should not have died?
38 Jesus therefore again groan-
ing in himself, cometh to the

a ∾ δοξαντες. b Gb. αυτου εις τους ποδας

a *Gr.* he troubled himself.

grave. It was a cave, and a
stone lay upon it. 39 Jesus said,
Take ye away the stone. Mar-
tha, the sister of him that was
dead, saith unto him, Lord, by
this time he stinketh: for he
hath been dead four days.

40 Jesus saith unto her, Said
I not unto thee, that if thou
wouldest believe, thou should-
est see ẏ glory of God? 41 Then
they took away the stone from
the place where the dead was
laid. And Jesus lifted up his
eyes, and said, Father, I thank
thee, that thou hast heard me.
42 And I knew that thou hear-
est me always: but because of
the people which stand by, I said
it, that they may believe that
thou hast sent me. 43 And
when he thus had spoken, he
cried with a loud voice, Laza-
rus, come forth. 44 And he that
was dead, came forth, bound
hand and foot with graveclothes:
and his face was bound about
with a napkin. Jesus saith un-
to them, Loose him, and let
him go.

45 Then many of the Jews
which came to Mary, and had
seen the things which Jesus did,
believed on him. 46 But some
of them went their ways to the
Pharisees, and told them what
things Jesus had done.

47 Then gathered the chief
priests and the Pharisees a
council, and said, What do we?
for this man doeth many mira-
cles. 48 If we let him thus
alone, all men will believe on
him, and ẏ Romans shall come,
and take away both our place
and nation. 49 And one of them
named Caiaphas, being the high
priest that same year, said unto
them, Ye know nothing at all,
50 nor consider that it is ex-
pedient for us, that one man
should die for the people, and
that the whole nation perish
not. 51 And this spake he not
of himself: but being high priest

ἔρχεται εἰς τὸ μνημεῖον. ἦν δὲ σπή-
λαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ.
39 λέγει ὁ Ἰησοῦς· Ἄρατε τὸν λίθον.
Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ [a] τεθνηκότος"
Μάρθα· Κύριε, ἤδη ὄζει· τεταρταῖος γάρ
ἐστι.

40 Λέγει αὐτῇ ὁ Ἰησοῦς· Οὐκ εἶπόν
σοι, ὅτι ἐὰν πιστεύσῃς, [b] ὄψει" τὴν δό-
ξαν τοῦ Θεοῦ; 41 Ἦραν οὖν τὸν λίθον [c] ".
ὁ δὲ Ἰησοῦς ἦρε τοὺς ὀφθαλμοὺς ἄνω,
καὶ εἶπε· Πάτερ, εὐχαριστῶ σοι ὅτι
ἤκουσάς μου. 42 ἐγὼ δὲ ᾔδειν ὅτι πάν-
τοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον
τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν
ὅτι σύ με ἀπέστειλας. 43 Καὶ ταῦτα
εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασε· Λάζαρε,
δεῦρο ἔξω· 44 [d] Καὶ" ἐξῆλθεν ὁ τεθνη-
κὼς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖ-
ρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ
περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς·
Λύσατε αὐτὸν, καὶ ἄφετε ὑπάγειν.

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ
ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θεασά-
μενοι ἃ ἐποίησεν [e] ", ἐπίστευσαν εἰς αὐ-
τόν. 46 τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς
τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ
ἐποίησεν ὁ Ἰησοῦς.

47 Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ
Φαρισαῖοι συνέδριον, καὶ ἔλεγον· Τί
ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ
σημεῖα ποιεῖ. 48 ἐὰν ἀφῶμεν αὐτὸν
οὕτω, πάντες πιστεύσουσιν εἰς αὐτόν·
καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν
ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. 49 Εἷς
δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν
τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς· Ὑμεῖς
οὐκ οἴδατε οὐδέν· 50 οὐδὲ [f] διαλογίζεσθε,"
ὅτι συμφέρει ἡμῖν, ἵνα εἷς ἄνθρωπος
ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ
ἔθνος ἀπόληται. 51 Τοῦτο δὲ ἀφ' ἑαυ-
τοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ

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[a] ∾ τετελευτηκοτος. [b] ∾ οψῃ. [c] Rec. add ου ην ο τεθνηκως κειμενος [d] Gb. om.
[e] Rec. add ο Ιησους. [f] ∾ λογιζεσθε.

ἐνιαυτοῦ ἐκείνου, προεφήτευσεν ὅτι
ἔμελλεν [a] ὁ ʺ Ἰησοῦς ἀποθνήσκειν ὑπὲρ
τοῦ ἔθνους, 52 καὶ οὐχ ὑπὲρ τοῦ ἔ-
θνους μόνον ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ
Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς
ἕν. 53 ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνε-
βουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

54 Ἰησοῦς οὖν οὐκέτι παῤῥησίᾳ περιε-
πάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν
ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου,
εἰς Ἐφραῒμ λεγομένην πόλιν, κἀκεῖ
διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ. 55 ἦν
δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων· καὶ
ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς
χώρας πρὸ τοῦ πάσχα, ἵνα ἁγνίσωσιν
ἑαυτούς. 56 ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ
ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστη-
κότες· Τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ
εἰς τὴν ἑορτήν; 57 Δεδώκεισαν δὲ καὶ
οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολήν,
ἵνα ἐάν τις γνῷ ποῦ ἐστι, μηνύσῃ, ὅπως
πιάσωσιν αὐτόν.

12. Ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν
τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν
Λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νε-
κρῶν. 2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ,
καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἷς
ἦν τῶν [b] ἀνακειμένων σὺνʺ αὐτῷ.

3 Ἡ οὖν Μαρία λαβοῦσα λίτραν μύ-
ρου νάρδου πιστικῆς πολυτίμου, ἤλειψε
τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς
θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ
οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύ-
ρου. 4 λέγει οὖν εἷς ἐκ τῶν μαθητῶν
αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ
μέλλων αὐτὸν παραδιδόναι· 5 Διατί
τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων
δηναρίων, καὶ ἐδόθη πτωχοῖς; 6 Εἶπε
δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν
ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν, καὶ
τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα

that year, he prophesied that
Jesus should die for that na-
tion: 52 and not for that nation
only, but that also he should
gather together in one, the chil-
dren of God that were scattered
abroad. 53 Then from that day
forth, they took counsel toge-
ther for to put him to death.

54 Jesus therefore walked no
more openly among the Jews:
but went thence unto a country
near to the wilderness, into a
city called Ephraim, and there
continued with his disciples.
55 And the Jews' passover was
nigh at hand, and many went
out of the country up to Jeru-
salem before the passover to
purify themselves. 56 Then
sought they for Jesus, and spake
among themselves, as they stood
in the temple, What think ye,
that he will not come to the
feast? 57 Now both the chief
priests and the Pharisees had
given a commandment, that if
any man knew where he were,
he should shew it, that they
might take him.

12. Then Jesus, six days be-
fore the passover, came to Be-
thany, where Lazarus was, which
had been dead, whom he raised
from the dead. 2 There they
made him a supper, and Martha
served: but Lazarus was one
of them that sat at the table
with him.

3 Then took Mary a pound of
ointment, of spikenard, very
costly, and anointed the feet of
Jesus, and wiped his feet with
her hair: and the house was
filled with the odour of the
ointment. 4 Then saith one of
his disciples, Judas Iscariot,
Simon's son, which should be-
tray him, 5 Why was not this
ointment sold for three hundred
pence, and given to the poor?
6 This he said, not that he cared
for the poor: but because he
was a thief, and had the bag,
and bare what was put therein.

[a] Gb. οὐ. [b] Rec. συνανακειμένων.

7 Then said Jesus, Let her
alone, against the day of my
burying hath she kept this.
8 For the poor always ye have
with you: but me ye have not
always.

9 Much people of the Jews
therefore knew that he was
there: and they came, not for
Jesus' sake only, but that they
might see Lazarus also, whom
he had raised from the dead.
10 But the chief priests consult-
ed, that they might put Lazarus
also to death, 11 because that
by reason of him many of the
Jews went away and believed
on Jesus.
12 On the next day, much
people that were come to the
feast, when they heard that Je-
sus was coming to Jerusalem,
13 took branches of palm trees,
and went forth to meet him,
and cried, Hosanna, Blessed is
the King of Israel that cometh
in the name of the Lord. 14 And
Jesus, when he had found a
young ass, sat thereon; as it is
written, 15 Fear not, daughter
of Sion, behold, thy King com-
eth, sitting on an ass's colt.
16 These things understood not
his disciples at the first: but
when Jesus was glorified, then
remembered they that these
things were written of him, and
that they had done these things
unto him.

17 The people therefore that
was with him, when he called
Lazarus out of his grave, and
raised him from the dead, bare
record. 18 For this cause the
people also met him, for that
they heard that he had done
this miracle. 19 The Pharisees
therefore said among them-
selves, Perceive ye how ye pre-
vail nothing? behold, the world
is gone after him.

20 And there were certain
Greeks among them, that came
up to worship at the feast:
21 the same came therefore to

ἐβάσταζεν. 7 εἶπεν οὖν ὁ Ἰησοῦς· ″Ἄφες
αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ
μου τετήρηκεν αὐτό. 8 τοὺς πτωχοὺς γὰρ
πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ
πάντοτε ἔχετε.

9 ″Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰου-
δαίων ὅτι ἐκεῖ ἐστι· καὶ ἦλθον οὐ διὰ
τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λά-
ζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν.
10 ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς, ἵνα καὶ
τὸν Λάζαρον ἀποκτείνωσιν· 11 ὅτι πολλοὶ
δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων, καὶ
ἐπίστευον εἰς τὸν Ἰησοῦν.

12 Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν
εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται
a ὁ″ Ἰησοῦς εἰς Ἱεροσόλυμα, 13 ἔλαβον
τὰ βαΐα τῶν φοινίκων, καὶ ἐξῆλθον εἰς
ὑπάντησιν αὐτῷ, καὶ ἔκραζον· Ὡσαννά,
εὐλογημένος b ὁ″ ἐρχόμενος ἐν ὀνόματι
c Κυρίου, ὁ βασιλεὺς″ τοῦ Ἰσραήλ.
14 Εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον, ἐκάθισεν
ἐπ' αὐτό, καθώς ἐστι γεγραμμένον·
15 Μὴ φοβοῦ, θύγατερ Σιών· ἰδού, ὁ
βασιλεύς σου ἔρχεται, καθήμενος ἐπὶ
πῶλον ὄνου. 16 Ταῦτα δὲ οὐκ ἔγνωσαν
οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε
ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν
ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ
ταῦτα ἐποίησαν αὐτῷ.

17 Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν
μετ' αὐτοῦ, d ὅτι″ τὸν Λάζαρον ἐφώνησεν
ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ
νεκρῶν· 18 διὰ τοῦτο καὶ ὑπήντησεν
αὐτῷ ὁ ὄχλος, ὅτι e ἤκουσαν″ τοῦτο αὐτὸν
πεποιηκέναι τὸ σημεῖον. 19 οἱ οὖν Φαρι-
σαῖοι εἶπον πρὸς ἑαυτούς· Θεωρεῖτε ὅτι
οὐκ ὠφελεῖτε οὐδέν; ἴδε ὁ κόσμος ὀπί-
σω αὐτοῦ ἀπῆλθεν.

20 ″Ἦσαν δέ τινες Ἕλληνες ἐκ τῶν
ἀναβαινόντων, ἵνα προσκυνήσωσιν ἐν
τῇ ἑορτῇ· 21 οὗτοι οὖν προσῆλθον Φι-

ἵνα, The note that she may keep this. or allow her to keep this agst the day of my burial. a reading strongly supported.

a Gb. om. b ⇄ c ∾ Κυριου βασιλευς. d ∾ οτι. e Rec. ηκουσε.

λίππῳ τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας,
καὶ ἠρώτων αὐτὸν λέγοντες· Κύριε, θέ-
λομεν τὸν Ἰησοῦν ἰδεῖν. 22 Ἔρχεται
Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· καὶ
πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι
τῷ Ἰησοῦ. 23 ὁ δὲ Ἰησοῦς ἀπεκρίνατο
αὐτοῖς λέγων· Ἐλήλυθεν ἡ ὥρα ἵνα
δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. 24 ἀμὴν
ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ
σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς
μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν
καρπὸν φέρει. 25 ὁ φιλῶν τὴν ψυχὴν
αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν
ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς
ζωὴν αἰώνιον φυλάξει αὐτήν. 26 ἐὰν
ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθείτω· καὶ
ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς
ἔσται· [a] ἐάν τις ἐμοὶ διακονῇ, τιμήσει
αὐτὸν ὁ πατήρ.

Philip which *was* of Bethsaida
of Galilee, and desired him,
saying, Sir, we would see Jesus.
22 Philip cometh and telleth
Andrew: and again Andrew and
Philip told Jesus. 23 And Jesus
answered them, saying, The
hour is come, that the Son of
man should be glorified. 24 Verily,
verily, I say unto you, Except
a corn of wheat fall into
the ground, and die, it abideth
alone: but if it die, it bringeth
forth much fruit. 25 He that
loveth his life, shall lose it: and
he that hateth his life in this
world, shall keep it unto life
eternal. 26 If any man serve me,
let him follow me, and where I
am, there shall also my servant
be: if any man serve me, him
will my Father honour.

27 Νῦν ἡ ψυχή μου τετάρακται· καὶ
τί εἴπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας
ταύτης· ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν
ὥραν ταύτην. 28 Πάτερ, δόξασόν σου
τὸ ὄνομα. Ἦλθεν οὖν φωνὴ ἐκ τοῦ
οὐρανοῦ· Καὶ ἐδόξασα, καὶ πάλιν
δοξάσω. 29 Ὁ οὖν ὄχλος ὁ ἑστὼς καὶ
ἀκούσας ἔλεγε βροντὴν γεγονέναι. ἄλ-
λοι ἔλεγον· Ἄγγελος αὐτῷ λελάληκεν.
30 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν· Οὐ δι'
ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς.
31 νῦν κρίσις ἐστὶ τοῦ κόσμου [b] τούτου·
νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβλη-
θήσεται ἔξω· 32 κἀγὼ ἐὰν ὑψωθῶ ἐκ
τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτόν.
33 Τοῦτο δὲ ἔλεγε, σημαίνων ποίῳ θα-
νάτῳ ἤμελλεν ἀποθνήσκειν.

27 Now is my soul troubled;
and what shall I say? Father,
save me from this hour, but for
this cause came I unto this hour.
28 Father, glorify thy name.
Then came there a voice from
heaven, *saying*, I have both
glorified it, and will glorify it
again. 29 The people therefore
that stood by, and heard it, said,
that it thundered: others said,
An angel spake to him. 30 Jesus
answered, and said, This
voice came not because of me,
but for your sakes. 31 Now is
the judgment of this world: now
shall the prince of this world be
cast out. 32 And I, if I be lifted
up from the earth, will draw all
men unto me. 33 (This he said,
signifying what death he should
die.)

34 Ἀπεκρίθη αὐτῷ ὁ ὄχλος· Ἡμεῖς
ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς
μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις,
[c] ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀν-
θρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ

34 The people answered him,
We have heard out of the law,
that Christ abideth for ever:
and how sayest thou, The Son
of man must be lifted up? who

[a] Steph. add καί. [b] ⇉ [c] ⇉

is this Son of man? 35 Then
Jesus said unto them, Yet a
little while is the light with you:
walk while ye have the light,
lest darkness come upon you:
for he that walketh in darkness,
knoweth not whither he goeth.
36 While ye have light, believe
in the light, that ye may be the
children of light. These things
spake Jesus, and departed, and
did hide himself from them.

37 But though he had done so
many miracles before them,
yet they believed not in him:
38 that the saying of Esaias the
prophet might be fulfilled, which
he spake, Lord, who hath believed
our report? and to whom
hath the arm of the Lord been
revealed? 39 Therefore they
could not believe, because that
Esaias said again, 40 He hath
blinded their eyes, and hardened
their heart, that they should
not see with their eyes, nor understand
with their heart, and
be converted, and I should heal
them. 41 These things said
Esaias, when he saw his glory,
and spake of him. 42 Nevertheless,
among the chief rulers
also, many believed on him;
but because of the Pharisees
they did not confess him, lest
they should be put out of the
synagogue. 43 For they loved
the praise of men, more than
the praise of God.

44 Jesus cried, and said, He
that believeth on me, believeth
not on me, but on him that sent
me. 45 And he that seeth me,
seeth him that sent me. 46 I
am come a light into the world,
that whosoever believeth on
me, should not abide in darkness.
47 And if any man hear
my words, and believe not, I
judge him not; for I came not
to judge the world, but to save
the world. 48 He that rejecteth
me, and receiveth not my
words, hath one that judgeth
him: the word that I have

ἀνθρώπου; 35 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς·
Ἔτι μικρὸν χρόνον τὸ φῶς [a] ἐν ὑμῖν
ἐστι. περιπατεῖτε ἕως τὸ φῶς ἔχετε,
ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ
περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε ποῦ
ὑπάγει. 36 ἕως τὸ φῶς ἔχετε, πιστεύετε
εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε.
Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν
ἐκρύβη ἀπ' αὐτῶν.

37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος
ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον
εἰς αὐτόν· 38 ἵνα ὁ λόγος Ἡσαΐου τοῦ
προφήτου πληρωθῇ, ὃν εἶπε· Κύριε,
τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ
βραχίων Κυρίου τίνι ἀπεκαλύφθη;
39 Διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν,
ὅτι πάλιν εἶπεν Ἡσαΐας· 40 Τετύφλωκεν
αὐτῶν τοὺς ὀφθαλμοὺς, καὶ πεπώρωκεν
αὐτῶν τὴν καρδίαν· ἵνα μὴ
ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ
καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ [b] ἰάσωμαι
αὐτούς. 41 Ταῦτα εἶπεν Ἡσαΐας, ὅτε
εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ
αὐτοῦ· 42 ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων
πολλοὶ ἐπίστευσαν εἰς αὐτόν·
ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν,
ἵνα μὴ ἀποσυνάγωγοι γένωνται.
43 ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων
μᾶλλον ἤπερ τὴν δόξαν τοῦ Θεοῦ.

44 Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν· Ὁ
πιστεύων εἰς ἐμὲ, οὐ πιστεύει εἰς ἐμὲ,
ἀλλ' εἰς τὸν πέμψαντά με· 45 καὶ ὁ θεωρῶν
ἐμὲ, θεωρεῖ τὸν πέμψαντά με. 46 ἐγὼ
φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ
πιστεύων εἰς ἐμὲ, ἐν τῇ σκοτίᾳ μὴ μείνῃ.
47 καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων
[c] καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν·
οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον,
ἀλλ' ἵνα σώσω τὸν κόσμον. 48 ὁ ἀθετῶν
ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά
μου, ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος

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[a] Rec. μεθ' υμων. [b] ~ ιασομαι. [c] ~ και μη φυλαξῃ. ~ και φυλαξῃ.

ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ
ἐσχάτῃ ἡμέρᾳ. 49 ὅτι ἐγὼ ἐξ ἐμαυτοῦ
οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας με πατὴρ,
αὐτός μοι ἐντολὴν ἔδωκε, τί εἴπω καὶ τί
λαλήσω· 50 καὶ οἶδα ὅτι ἡ ἐντολὴ
αὐτοῦ ζωὴ αἰώνιός ἐστιν. ἃ οὖν λαλῶ
ἐγὼ, καθὼς εἴρηκέ μοι ὁ πατὴρ, οὕτω
λαλῶ.

13. Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα,
εἰδὼς ὁ Ἰησοῦς ὅτι [a]ἐλήλυθεν" αὐτοῦ
ἡ ὥρα, ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου
πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους
τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν
αὐτούς. 2 καὶ δείπνου γενομένου, τοῦ
διαβόλου ἤδη βεβληκότος εἰς τὴν καρ-
δίαν [b]Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα
αὐτὸν παραδῷ," 3 εἰδὼς [c]ὁ Ἰησοῦς,"
ὅτι πάντα δέδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς
χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε καὶ
πρὸς τὸν Θεὸν ὑπάγει, 4 ἐγείρεται ἐκ
τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια, καὶ
λαβὼν λέντιον διέζωσεν ἑαυτόν· 5 εἶτα
βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο
νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ
ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.
6 Ἔρχεται οὖν πρὸς Σίμωνα Πέτρον·
[d]καὶ" λέγει αὐτῷ ἐκεῖνος· Κύριε, σύ μου
νίπτεις τοὺς πόδας; 7 Ἀπεκρίθη Ἰη-
σοῦς καὶ εἶπεν αὐτῷ· Ὃ ἐγὼ ποιῶ, σὺ
οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα.
8 Λέγει αὐτῷ Πέτρος· Οὐ μὴ νίψῃς τοὺς
πόδας μου εἰς τὸν αἰῶνα. Ἀπεκρίθη αὐ-
τῷ ὁ Ἰησοῦς· Ἐὰν μὴ νίψω σε, οὐκ
ἔχεις μέρος μετ' ἐμοῦ. 9 Λέγει αὐτῷ
Σίμων Πέτρος· Κύριε, μὴ τοὺς πόδας
μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν
κεφαλήν. 10 Λέγει αὐτῷ ὁ Ἰησοῦς· Ὁ
λελουμένος οὐ χρείαν ἔχει [e]ἢ τοὺς πό-
δας" νίψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος·
καὶ ὑμεῖς καθαροί ἐστε, ἀλλ' οὐχὶ πάν-
τες. 11 Ἤδει γὰρ τὸν παραδιδόντα

spoken, the same shall judge
him in the last day. 49 For I
have not spoken of myself; but
the Father which sent me, he
gave me a commandment what
I should say, and what I should
speak. 50 And I know that his
commandment is life everlast-
ing: whatsoever I speak there-
fore, even as the Father said
unto me, so I speak.

13. Now before the feast of
the passover, when Jesus knew
that his hour was come, that
he should depart out of this
world unto the Father, having
loved his own which were in
the world, he loved them unto
the end. 2 And supper being
ended (the devil having now
put into the heart of Judas Is-
cariot Simon's son to betray
him.) 3 Jesus knowing that
the Father had given all things
into his hands, and that he was
come from God, and went to
God: 4 he riseth from supper,
and laid aside his garments,
and took a towel, and girded
himself. 5 After that, he pour-
eth water into a bason, and
began to wash the disciples'
feet, and to wipe them with
the towel wherewith he was
girded.

6 Then cometh he to Simon
Peter: and Peter saith unto
him, Lord, dost thou wash my
feet? 7 Jesus answered, and
said unto him, What I do, thou
knowest not now: but thou
shalt know hereafter. 8 Peter
saith unto him, Thou shalt
never wash my feet. Jesus
answered him, If I wash thee
not, thou hast no part with me.
9 Simon Peter saith unto him,
Lord, not my feet only, but also
my hands, and my head. 10 Je-
sus saith to him, He that is
washed, needeth not, save to
wash his feet, but is clean every
whit: and ye are clean, but not
all. 11 For he knew who should

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[a] ∾ ηλθεν. [b] ∾ ινα παραδῳ αυτον Ιουδας Σιμωνος Ισκαριωτης. [c] ⇉ [d] ⇉ [e] →

betray him, therefore said he,
Ye are not all clean.

12 So after he had washed
their feet, and had taken his
garments, and was set down
again, he said unto them, Know
ye what I have done to you?
13 Ye call me Master and Lord,
and ye say well: for so I am.
14 If I then your Lord and
Master have washed your feet,
ye also ought to wash one another's feet.
15 For I have
given you an example, that ye
should do, as I have done to
you. 16 Verily, verily I say
unto you, The servant is not
greater than his lord, neither
he that is sent, greater than he
that sent him. 17 If ye know
these things, happy are ye if ye
do them. 18 I speak not of you
all, I know whom I have chosen:
but that the scripture may be
fulfilled, He that eateth bread
with me, hath lifted up his heel
against me. 19 [a] Now I tell you
before it come, that when it is
come to pass, ye may believe
that I am he. 20 Verily, verily
I say unto you, He that receiveth
whomsoever I send, receiveth
me: and he that receiveth
me, receiveth him that sent
me.

21 When Jesus had thus said,
he was troubled in spirit, and
testified, and said, Verily, verily
I say unto you, that one of
you shall betray me. 22 Then
the disciples looked one on
another, doubting of whom he
spake. 23 Now there was leaning
on Jesus' bosom one of his
disciples, whom Jesus loved.
24 Simon Peter therefore beckoned
to him, that he should ask
who it should be of whom he
spake. 25 He then lying on Jesus'
breast, saith unto him, Lord,
who is it?

26 Jesus answered, He it is
to whom I shall give a [β] sop,
when I have dipped it. And

αὐτόν· διὰ τοῦτο εἶπεν· Οὐχὶ πάντες
καθαροί ἐστε.

12 Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν,
καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν
πάλιν, εἶπεν αὐτοῖς· Γινώσκετε τί πεποίηκα
ὑμῖν; 13 ὑμεῖς φωνεῖτέ με· Ὁ
διδάσκαλος, καὶ ὁ κύριος· καὶ καλῶς
λέγετε, εἰμὶ γάρ. 14 εἰ οὖν ἐγὼ ἔνιψα
ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος,
καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν
τοὺς πόδας. 15 ὑπόδειγμα γὰρ
ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν,
καὶ ὑμεῖς ποιῆτε. 16 ἀμὴν ἀμὴν λέγω
ὑμῖν, οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου
αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος
αὐτόν. 17 εἰ ταῦτα οἴδατε, μακάριοί
ἐστε ἐὰν ποιῆτε αὐτά. 18 οὐ
περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς
ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ·
Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον,
ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.
19 Ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι,
ἵνα ὅταν γένηται, πιστεύσητε
ὅτι ἐγώ εἰμι. 20 ἀμὴν ἀμὴν λέγω ὑμῖν,
ὁ λαμβάνων ἐάν τινα πέμψω, ἐμὲ λαμβάνει·
ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει
τὸν πέμψαντά με.

21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη
τῷ πνεύματι, καὶ ἐμαρτύρησε καὶ εἶπεν·
Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν
παραδώσει με. 22 Ἔβλεπον [a] οὖν εἰς
ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ
τίνος λέγει. 23 ἦν δὲ ἀνακείμενος εἷς
[b] ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ
τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς· 24 νεύει
οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς
ἂν εἴη περὶ οὗ λέγει. 25 [c] ἐπιπεσὼν δὲ
ἐκεῖνος ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, λέγει
αὐτῷ· Κύριε, τίς ἐστιν;

26 Ἀποκρίνεται ὁ Ἰησοῦς· Ἐκεῖνός
ἐστιν ᾧ ἐγὼ βάψας τὸ ψωμίον ἐπι-

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[a] [illegible] [b] Rec. om. [c] ∾ ἀναπεσὼν. [α] Or, From henceforth. [β] Or, morsel.

δώσω· Καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν
Ἰούδᾳ Σίμωνος Ἰσκαριώτῃ. 27 καὶ μετὰ
τὸ ψωμίον, τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ
Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς· Ὃ
ποιεῖς, ποίησον τάχιον. 28 Τοῦτο δὲ
οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί
εἶπεν αὐτῷ. 29 τινὲς γὰρ ἐδόκουν, ἐπεὶ
τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι
λέγει αὐτῷ ὁ Ἰησοῦς· Ἀγόρασον ὧν
χρείαν ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς
πτωχοῖς ἵνα τὶ δῷ. 30 λαβὼν οὖν τὸ
ψωμίον ἐκεῖνος, εὐθέως ἐξῆλθεν· ἦν δὲ
νύξ.

when he had dipped the sop, he
gave it to Judas Iscariot the
son of Simon. 27 And after the
sop, Satan entered into him.
Then said Jesus unto him, That
thou doest, do quickly. 28 Now
no man at the table knew, for
what intent he spake this unto
him. 29 For some of them
thought, because Judas had the
bag, that Jesus had said unto
him, Buy those things that we
have need of against the feast:
or that he should give some-
thing to the poor. 30 He then
having received the sop, went
immediately out: and it was
night.

31 Ὅτε [a] ἐξῆλθε, λέγει ὁ Ἰησοῦς·
Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ
ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ. 32 εἰ ὁ Θεὸς
ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει
αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐ-
τόν. 33 τεκνία, ἔτι μικρὸν μεθ' ὑμῶν
εἰμι. ζητήσετέ με, καὶ καθὼς εἶπον τοῖς
Ἰουδαίοις· Ὅτι ὅπου [b] ὑπάγω ἐγὼ, ὑμεῖς
οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.
34 ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγα-
πᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς,
ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. 35 ἐν
τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μα-
θηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλ-
λήλοις.

31 Therefore when he was
gone out, Jesus said, Now is
the Son of man glorified: and
God is glorified in him. 32 If
God be glorified in him, God
shall also glorify him in himself,
and shall straightway glorify
him. 33 Little children, yet a
little while I am with you. Ye
shall seek me, and as I said un-
to the Jews, Whither I go, ye
cannot come: so now I say to
you. 34 A new commandment I
give unto you, That ye love one
another, as I have loved you,
that ye also love one another.
35 By this shall all men know
that ye are my disciples, if ye
have love one to another.

36 Λέγει αὐτῷ Σίμων Πέτρος· Κύριε,
ποῦ ὑπάγεις; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς·
Ὅπου ὑπάγω, οὐ δύνασαί μοι νῦν ἀκο-
λουθῆσαι· ὕστερον δὲ ἀκολουθήσεις μοι.
37 Λέγει αὐτῷ [c] Πέτρος· Κύριε, διατί
οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν
ψυχήν μου ὑπὲρ σοῦ θήσω. 38 Ἀπεκρί-
θη αὐτῷ ὁ Ἰησοῦς· Τὴν ψυχήν σου ὑπὲρ
ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ
μὴ ἀλέκτωρ φωνήσει ἕως οὗ ἀπαρνήσῃ
με τρίς.

36 Simon Peter said unto him,
Lord, whither goest thou? Je-
sus answered him, Whither I
go, thou canst not follow me
now: but thou shalt follow me
afterwards. 37 Peter said unto
him, Lord, why cannot I follow
thee now? I will lay down my
life for thy sake. 38 Jesus an-
swered him, Wilt thou lay
down thy life for my sake? Ve-
rily, verily I say unto thee, The
cock shall not crow, till thou
hast denied me thrice.

14. Μὴ ταρασσέσθω ὑμῶν ἡ καρδία·
πιστεύετε εἰς τὸν Θεὸν, καὶ εἰς ἐμὲ

14. Let not your heart be
troubled: ye believe in God,

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a Bz. & Elz. add ουν. b Gb. εγω υπαγω c Rec. add ο.

believe also in me. 2 In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. 4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest: and how can we know the way? 6 Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me. 7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father, and how sayest thou then, Shew us the Father? 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 12 Verily, verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do, because I go unto my Father. 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it.

15 If ye love me, keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter,

πιστεύετε. 2 ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαί εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν· πορεύομαι ἑτοιμάσαι τόπον ὑμῖν. 3 καὶ ἐὰν πορευθῶ καὶ ἑτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτόν· ἵνα ὅπου εἰμὶ ἐγώ, καὶ ὑμεῖς ἦτε. 4 καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε.

5 Λέγει αὐτῷ Θωμᾶς· Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι; 6 Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ. 7 εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκειτε ἄν· καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν, καὶ ἑωράκατε αὐτόν.

8 Λέγει αὐτῷ Φίλιππος· Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. 9 Λέγει αὐτῷ ὁ Ἰησοῦς· Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με Φίλιππε; ὁ ἑωρακὼς ἐμὲ, ἑώρακε τὸν πατέρα· καὶ πῶς σὺ λέγεις· Δεῖξον ἡμῖν τὸν πατέρα; 10 οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί ἐστι; τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα. 11 πιστεύετέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί [a]"· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετέ [b] μοι." 12 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, τὰ ἔργα ἃ ἐγὼ ποιῶ, κἀκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα [c] μου" πορεύομαι. 13 καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω· ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ. 14 ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.

15 Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε. 16 καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει

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[a] Els. add ἐστιν. [b] → [c] ⇄

ὑμῖν, ἵνα μένῃ μεθ' ὑμῶν εἰς τὸν αἰῶνα,
17 τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος
οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ,
οὐδὲ γινώσκει αὐτό. ὑμεῖς δὲ γινώσκετε
αὐτὸ, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν
ἔσται. 18 οὐκ ἀφήσω ὑμᾶς ὀρφανούς·
ἔρχομαι πρὸς ὑμᾶς. 19 ἔτι μικρὸν καὶ ὁ
κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεω-
ρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε.
20 ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς
ὅτι ἐγὼ ἐν τῷ πατρί μου, καὶ ὑμεῖς ἐν
ἐμοὶ, κἀγὼ ἐν ὑμῖν. 21 ὁ ἔχων τὰς ἐντο-
λάς μου καὶ τηρῶν αὐτὰς, ἐκεῖνός ἐστιν
ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπη-
θήσεται ὑπὸ τοῦ πατρός μου· καὶ ἐγὼ
ἀγαπήσω αὐτὸν, καὶ ἐμφανίσω αὐτῷ
ἐμαυτόν.

22 Λέγει αὐτῷ Ἰούδας, (οὐχ ὁ Ἰσκα-
ριώτης)· Κύριε, [a] καὶ τί" γέγονεν ὅτι
ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν, καὶ
οὐχὶ τῷ κόσμῳ; 23 Ἀπεκρίθη [b]" Ἰησοῦς
καὶ εἶπεν αὐτῷ· Ἐάν τις ἀγαπᾷ με, τὸν
λόγον μου τηρήσει, καὶ ὁ πατήρ μου
ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευ-
σόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν.
24 ὁ μὴ ἀγαπῶν με, τοὺς λόγους μου οὐ
τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε, οὐκ ἔστιν
ἐμὸς, ἀλλὰ τοῦ πέμψαντός με πατρός.

25 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν
μένων· 26 ὁ δὲ παράκλητος, τὸ Πνεῦμα
τὸ ἅγιον, ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνό-
ματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα,
καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.
27 εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν
δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν,
ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ
καρδία, μηδὲ δειλιάτω· 28 ἠκούσατε ὅτι
ἐγὼ εἶπον ὑμῖν· Ὑπάγω καὶ ἔρχομαι πρὸς
ὑμᾶς. εἰ ἠγαπᾶτέ με, ἐχάρητε ἂν [c] ὅτι πο-
ρεύομαι" πρὸς τὸν πατέρα· ὅτι ὁ πατήρ
[d] μου" μείζων μου ἐστί· 29 καὶ νῦν εἴρηκα

that he may abide with you for
ever, 17 *even* the Spirit of
truth, whom the world cannot
receive, because it seeth him
not, neither knoweth him: but
ye know him, for he dwelleth
with you, and shall be in you.
18 I will not leave you [a] com-
fortless, I will come to you.
19 Yet a little while, and the
world seeth me no more: but
ye see me, because I live, ye
shall live also. 20 At that day
ye shall know, that I am in my
Father, and you in me, and I in
you. 21 He that hath my com-
mandments, and keepeth them,
he it is that loveth me: and he
that loveth me shall be loved
of my Father, and I will love
him, and will manifest myself
to him.

22 Judas saith unto him, not
Iscariot, Lord, how is it that
thou wilt manifest thyself unto
us, and not unto the world?
23 Jesus answered, and said un-
to him, If a man love me, he
will keep my words: and my
Father will love him, and we will
come unto him, and make our
abode with him. 24 He that
loveth me not, keepeth not my
sayings, and the word which you
hear, is not mine, but the Fa-
ther's which sent me.

25 These things have I spo-
ken unto you, being yet present
with you. 26 But the Comforter,
which is the Holy Ghost, whom
ÿ Father will send in my name,
he shall teach you all things,
and bring all things to your re-
membrance, whatsoever I have
said unto you. 27 Peace I leave
with you, my peace I give unto
you, not as the world giveth,
give I unto you: let not your
heart be troubled, neither let it
be afraid. 28 Ye have heard
how I said unto you, I go away,
and come again unto you. If
ye loved me, ye would rejoice,
because I said, I go unto the
Father: for my Father is great-
er than I. 29 And now I have

a Rec. ∾ τι. b Rec. add ὁ. c Rec. ὅτι εἶπον· Πορεύομαι. d → a *Or*, orphans.

told you before it come to pass,
that when it is come to pass,
ye might believe. 30 Hereafter
I will not talk much with you:
for the prince of this world
cometh, and hath nothing in
me. 31 But that the world may
know that I love the Father:
and as the Father gave me
commandment, even so I do:
Arise, let us go hence.

ὑμῖν πρὶν γενέσθαι· ἵνα ὅταν γένηται,
πιστεύσητε. 30 οὐκέτι πολλὰ λαλήσω
μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου [a]"
ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν·
31 ἀλλ' ἵνα γνῷ ὁ κόσμος, ὅτι ἀγαπῶ
τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ
πατὴρ, οὕτω ποιῶ. ἐγείρεσθε, ἄγωμεν
ἐντεῦθεν.

15. I am the true vine, and
my Father is the husbandman.
2 Every branch in me that
beareth not fruit, he taketh
away: and every branch that
beareth fruit, he purgeth it,
that it may bring forth more
fruit. 3 Now ye are clean
through the word which I have
spoken unto you. 4 Abide in me,
and I in you: as the branch
cannot bear fruit of itself, ex-
cept it abide in the vine: no
more can ye, except ye abide
in me. 5 I am the vine, ye are
the branches: he that abideth
in me, and I in him, the same
bringeth forth much fruit: for
[a] without me ye can do no-
thing.

15. Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινὴ,
καὶ ὁ πατήρ μου ὁ γεωργός ἐστι. 2 πᾶν
κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἴρει
αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαί-
ρει αὐτὸ, ἵνα πλείονα καρπὸν φέρῃ.
3 ἤδη ὑμεῖς καθαροί ἐστε, διὰ τὸν λόγον
ὃν λελάληκα ὑμῖν. 4 μείνατε ἐν ἐμοὶ,
κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύνα-
ται καρπὸν φέρειν ἀφ' ἑαυτοῦ, ἐὰν μὴ
μείνῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς,
ἐὰν μὴ ἐν ἐμοὶ μείνητε. 5 ἐγώ εἰμι ἡ
ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν
ἐμοὶ, κἀγὼ ἐν αὐτῷ, οὗτος φέρει καρπὸν
πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν
οὐδέν.

6 If a man abide not in me,
he is cast forth as a branch,
and is withered, and men gather
them, and cast them into the
fire, and they are burned. 7 If
ye abide in me, and my words
abide in you, ye shall ask what
ye will, and it shall be done
unto you. 8 Herein is my Fa-
ther glorified, that ye bear
much fruit, so shall ye be my
disciples. 9 As the Father hath
loved me, so have I loved you:
continue ye in my love. 10 If
ye keep my commandments, ye
shall abide in my love, even as
I have kept my Father's com-
mandments, and abide in his
love.

6 Ἐὰν μή τις μείνῃ ἐν ἐμοὶ, ἐβλήθη
ἔξω ὡς τὸ κλῆμα, καὶ ἐξηράνθη, καὶ
συνάγουσιν [b] αὐτὰ" καὶ εἰς [c] τὸ" πῦρ
βάλλουσι, καὶ καίεται. 7 ἐὰν μείνητε ἐν
ἐμοὶ, καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ,
ὃ ἐὰν θέλητε [d] αἰτήσεσθε," καὶ γενήσεται
ὑμῖν. 8 ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου,
ἵνα καρπὸν πολὺν φέρητε. καὶ [e] γενή-
σεσθε" ἐμοὶ μαθηταί. 9 καθὼς ἠγάπησέ
με ὁ πατὴρ, κἀγὼ ἠγάπησα ὑμᾶς· μεί-
νατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. 10 ἐὰν τὰς
ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ
ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολὰς τοῦ
πατρός μου τετήρηκα, καὶ μένω αὐτοῦ ἐν
τῇ ἀγάπῃ.

11 These things have I spoken
unto you, that my joy might
remain in you, and that your
joy might be full. 12 This is

11 Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ
ἡ ἐμὴ ἐν ὑμῖν [f] μείνῃ," καὶ ἡ χαρὰ ὑμῶν
πληρωθῇ. 12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ

[a] Rec. add τουτου. [b] ∾ αυτο. [c] ∾ —. Rec. & Gb. om. [d] ∾ αιτησασθε. [e] ∾ γενησθε. [f] ∾ η

[a] *Or*, severed from me.

ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγά-
πησα ὑμᾶς. 13 μείζονα ταύτης ἀγάπην
οὐδεὶς ἔχει, ἵνα τὶς τὴν ψυχὴν αὐτοῦ θῇ
ὑπὲρ τῶν φίλων αὐτοῦ. 14 ὑμεῖς φίλοι
μου ἐστὲ, ἐὰν ποιῆτε ὅσα ἐγὼ ἐντέλλο-
μαι ὑμῖν. 15 οὐκέτι ὑμᾶς λέγω δούλους,
ὅτι ὁ δοῦλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ
κύριος· ὑμᾶς δὲ εἴρηκα φίλους, ὅτι πάν-
τα ἃ ἤκουσα παρὰ τοῦ πατρός μου,
ἐγνώρισα ὑμῖν· 16 οὐχ ὑμεῖς με ἐξελέ-
ξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ
ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρ-
πὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μένῃ·
ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ
ὀνόματί μου, δῷ ὑμῖν. 17 ταῦτα ἐντέλ-
λομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε
ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. 19 εἰ
ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον
ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστὲ,
ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κό-
σμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.
20 μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον
ὑμῖν· Οὐκ ἔστι δοῦλος μείζων τοῦ κυ-
ρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς
διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν,
καὶ τὸν ὑμέτερον τηρήσουσιν. 21 ἀλλὰ
ταῦτα πάντα ποιήσουσιν [a] ὑμῖν" διὰ τὸ
ὄνομά μου, ὅτι οὐκ οἴδασι τὸν πέμψαντά
με. 22 εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς,
ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν
οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν.
23 ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα μου
μισεῖ. 24 εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐ-
τοῖς, ἃ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν
οὐκ εἶχον· νῦν δὲ καὶ ἑωράκασι, καὶ
μεμισήκασι καὶ ἐμὲ καὶ τὸν πατέρα μου·
25 ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμ-
μένος ἐν τῷ νόμῳ αὐτῶν· Ὅτι ἐμίση-
σάν με δωρεάν.

26 Ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν

my commandment, That ye
love one another, as I have
loved you. 13 Greater love
hath no man than this, that a
man lay down his life for his
friends. 14 Ye are my friends,
if ye do whatsoever I command
you. 15 Henceforth I call you
not servants, for the servant
knoweth not what his lord
doeth, but I have called you
friends: for all things that I
have heard of my Father, I have
made known unto you. 16 Ye
have not chosen me, but I have
chosen you, and ordained you,
that you should go and bring
forth fruit, and that your fruit
should remain: that whatsoever
ye shall ask of the Father in
my name, he may give it you.
17 These things I command you,
that ye love one another.

18 If the world hate you, ye
know that it hated me before
it hated you. 19 If ye were of
the world, the world would love
his own: but because ye are not
of the world, but I have chosen
you out of the world, therefore
the world hateth you. 20 Re-
member the word that I said
unto you, The servant is not
greater than the lord: if they
have persecuted me, they will
also persecute you: if they have
kept my saying, they will keep
your's also. 21 But all these
things will they do unto you for
my name's sake, because they
know not him that sent me.
22 If I had not come, and spoken
unto them, they had not had
sin: but now they have no
[a] cloke for their sin. 23 He that
hateth me, hateth my Father
also. 24 If I had not done among
them the works which none
other man did, they had not
had sin: but now have they
both seen, and hated both me
and my Father. 25 But *this
cometh to pass*, that the word
might be fulfilled that is writ-
ten in their law, They hated
me without a cause.

26 But when the Comforter

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[a] ∾ εἰς ὑμᾶς

[a] *Or*, excuse

is come, whom I will send unto
you from the Father, *even* the
Spirit of truth, which proceed-
eth from the Father, he shall
testify of me. [27] And ye also
shall bear witness, because ye
have been with me from the
beginning.

16. These things have I spo-
ken unto you, that ye should
not be offended. [2] They shall
put you out of the synagogues:
yea, the time cometh, that who-
soever killeth you, will think
that he doeth God service.
[3] And these things will they do
unto you, because they have
not known the Father, nor me.
[4] But these things have I told
you, that when the time shall
come, ye may remember that
I told you of them. And these
things I said not unto you at
the beginning, because I was
with you. [5] But now I go my
way to him that sent me, and
none of you asketh me, Whither
goest thou? [6] But because I
have said these things unto you,
sorrow hath filled your heart.

[7] Nevertheless, I tell you the
truth, It is expedient for you
that I go away: for if I go not
away, the Comforter will not
come unto you: but if I depart,
I will send him unto you. [8] And
when he is come, he will [a] re-
prove the world of sin, and of
righteousness, and of judgment.
[9] Of sin, because they believe
not on me. [10] Of righteousness,
because I go to my Father, and
ye see me no more. [11] Of judg-
ment, because the prince of this
world is judged.

[12] I have yet many things to
say unto you, but ye cannot
bear them now: [13] howbeit,
when he the Spirit of truth is
come, he will guide you into all
truth: for he shall not speak of
himself: but whatsoever he
shall hear, that shall he speak,
and he will shew you things to
come. [14] He shall glorify me,
for he shall receive of mine,
and shall shew it unto you.

ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ
Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πα-
τρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει
περὶ ἐμοῦ· [27] καὶ ὑμεῖς δὲ μαρτυρεῖτε,
ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

16. Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ
σκανδαλισθῆτε. [2] ἀποσυναγώγους ποιή-
σουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς
ὁ ἀποκτείνας ὑμᾶς, δόξῃ λατρείαν προσ-
φέρειν τῷ Θεῷ. [3] καὶ ταῦτα ποιήσου-
σιν [a] ", ὅτι οὐκ ἔγνωσαν τὸν πατέρα
οὐδὲ ἐμέ. [4] ἀλλὰ ταῦτα λελάληκα ὑμῖν,
ἵνα ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε αὐ-
τῶν, ὅτι ἐγὼ εἶπον ὑμῖν· ταῦτα δὲ ὑμῖν
ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην.
[5] νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά
με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με· Ποῦ
ὑπάγεις; [6] ἀλλ' ὅτι ταῦτα λελάληκα
ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν
καρδίαν.

[7] Ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν,
συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν
γὰρ [b] ἐγὼ" μὴ ἀπέλθω, ὁ παράκλητος
οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πο-
ρευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς· [8] καὶ
ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ
ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ
κρίσεως. [9] περὶ ἁμαρτίας μὲν, ὅτι οὐ
πιστεύουσιν εἰς ἐμέ· [10] περὶ δικαιοσύνης
δὲ, ὅτι πρὸς τὸν πατέρα [c] μου" ὑπάγω,
καὶ οὐκέτι θεωρεῖτέ με· [11] περὶ δὲ
κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τού-
του κέκριται.

[12] Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ
οὐ δύνασθε βαστάζειν ἄρτι· [13] ὅταν δὲ
ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας,
ὁδηγήσει ὑμᾶς [d] εἰς πᾶσαν τὴν ἀλήθειαν·"
οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα
ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα
ἀναγγελεῖ ὑμῖν. [14] ἐκεῖνος ἐμὲ δοξάσει,
ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ

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[a] Rec. add υμιν [b] ∾ —. Rec. & Gb. om [c] ⇄ [d] ∾ εν τῃ αληθειᾳ πασῃ [a] *Or,* convince.

ὑμῖν. [15] πάντα ὅσα ἔχει ὁ πατὴρ, ἐμά
ἐστι· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ
[a] λαμβάνει," καὶ ἀναγγελεῖ ὑμῖν. [16] μι-
κρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν
μικρὸν καὶ ὄψεσθέ με, [b] ὅτι [c] ὑπάγω
πρὸς τὸν πατέρα."

[17] Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ
πρὸς ἀλλήλους· Τί ἐστι τοῦτο ὃ λέγει
ἡμῖν· Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ
πάλιν μικρὸν καὶ ὄψεσθέ με; καί, Ὅτι
ἐγὼ ὑπάγω πρὸς τὸν πατέρα; [18] "Ἔλε-
γον οὖν· Τοῦτο τί ἐστιν ὃ λέγει, τὸ
μικρόν; οὐκ οἴδαμεν τί λαλεῖ. [19] "Ἔγνω
[d] οὖν" ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρω-
τᾶν, καὶ εἶπεν αὐτοῖς· Περὶ τούτου ζη-
τεῖτε μετ' ἀλλήλων, ὅτι εἶπον· Μικρὸν
καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν
καὶ ὄψεσθέ με; [20] ἀμὴν ἀμὴν λέγω
ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς,
ὁ δὲ κόσμος χαρήσεται· ὑμεῖς [e] δὲ"
λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς
χαρὰν γενήσεται. [21] ἡ γυνὴ ὅταν τίκτῃ,
λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς. ὅταν
δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει
τῆς θλίψεως, διὰ τὴν χαρὰν, ὅτι ἐγεν-
νήθη ἄνθρωπος εἰς τὸν κόσμον. [22] καὶ
ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν
δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ
καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει
ἀφ' ὑμῶν, [23] καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ
ἐμὲ οὐκ ἐρωτήσετε οὐδέν. ἀμὴν ἀμὴν
λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν πα-
τέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν.
[24] ἕως ἄρτι οὐκ ᾐτήσατε οὐδὲν ἐν τῷ
ὀνόματί μου· αἰτεῖτε, καὶ λήψεσθε, ἵνα
ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.

[25] Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν·
[f]" ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις
λαλήσω ὑμῖν, ἀλλὰ παῤῥησίᾳ περὶ τοῦ
πατρὸς ἀναγγελῶ ὑμῖν. [26] ἐν ἐκείνῃ τῇ
ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ

[15] All things that the Father
hath, are mine: therefore said
I that he shall take of mine,
and shall shew it unto you. [16] A
little while, and ye shall not see
me: and again a little while,
and ye shall see me: because I
go to the Father.

[17] Then said some of his dis-
ciples among themselves, What
is this that he saith unto us, A
little while, and ye shall not see
me: and again, a little while,
and ye shall see me: and, Be-
cause I go to the Father?
[18] They said therefore, What
is this that he saith, A little
while? we cannot tell what he
saith. [19] Now Jesus knew that
they were desirous to ask him,
and said unto them, Do ye en-
quire among yourselves of that
I said, A little while, and ye
shall not see me: and again; a
little while and ye shall see
me? [20] Verily, verily I say
unto you, That ye shall weep
and lament, but the world shall
rejoice: and ye shall be sorrow-
ful, but your sorrow shall be
turned into joy. [21] A woman,
when she is in travail, hath sor-
row, because her hour is come:
but as soon as she is delivered
of the child, she remembereth
no more the anguish, for joy
that a man is born into the
world. [22] And ye now there-
fore have sorrow: but I will see
you again, and your heart shall
rejoice, and your joy no man
taketh from you. [23] And in
that day ye shall ask me no-
thing: Verily, verily I say unto
you, Whatsoever ye shall ask
the Father in my name, he will
give it you. [24] Hitherto have
ye asked nothing in my name:
ask, and ye shall receive, that
your joy may be full.

[25] These things have I spoken
unto you in [α] proverbs: the
time cometh when I shall no
more speak unto you in [β] pro-
verbs, but I shall shew you
plainly of the Father. [26] At that
day ye shall ask in my name:

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[a] Rec. ληψεται [b] → [c] Rec. add εγω. [d] Gb. om. [e] ⇉ [f] Rec. add αλλ'. [α] Or, parables. [β] Or, parables.

and I say not unto you that I will pray the Father for you: 27 for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. 28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no [α] proverb. 30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. 31 Jesus answered them, Do ye now believe? 32 Behold, the hour cometh, yea is now come, that ye shall be scattered, every man to his [β] own, and shall leave me alone: and yet I am not alone, because the Father is with me. 33 These things I have spoken unto you, that in me ye might have peace, in the world ye shall have tribulation: but be of good cheer, I have overcome the world.

17. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come, glorify thy Son, that thy Son also may glorify thee. 2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. 5 And now O Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were; and thou gavest them me; and they have kept thy word. 7 Now they have known

οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· 27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον. 28 ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα.

29 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ἴδε, νῦν παῤῥησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. 30 νῦν οἴδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ. ἐν τούτῳ πιστεύομεν, ὅτι ἀπὸ Θεοῦ ἐξῆλθες. 31 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἄρτι πιστεύετε; 32 ἰδοὺ, ἔρχεται ὥρα καὶ [a] νῦν″ ἐλήλυθεν, ἵνα σκορπισθῆτε, ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστι. 33 ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν [b] ἔχετε·″ ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

17. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν, καὶ εἶπε· Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱὸν, ἵνα [c] καὶ″ ὁ υἱός σου δοξάσῃ σε· 2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκὸς, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. 3 αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεὸν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. 4 ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω· 5 καὶ νῦν δόξασόν με σὺ, πάτερ, παρὰ σεαυτῷ, τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

6 Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις, οὓς δέδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τετηρήκασι. 7 νῦν

a ⇉ b Bz. & Elz. ἕξετε. c ⇉ α Or, parable. β Or, his own home.

ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι,
παρὰ σοῦ ἐστιν· 8 ὅτι τὰ ῥήματα ἃ
δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ
ἔλαβον, καὶ ἔγνωσαν ἀληθῶς, ὅτι παρὰ
σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με
ἀπέστειλας. 9 ἐγὼ περὶ αὐτῶν ἐρωτῶ·
οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ
ὧν δέδωκάς μοι, ὅτι σοί εἰσι. 10 καὶ
τὰ ἐμὰ πάντα σά ἐστι, καὶ τὰ σὰ ἐμά·
καὶ δεδόξασμαι ἐν αὐτοῖς. 11 καὶ οὐκέτι
εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κό-
σμῳ εἰσὶ, καὶ ἐγὼ πρός σε ἔρχομαι. πά-
τερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί
σου, [a] ᾧ" δέδωκάς μοι, ἵνα ὦσιν ἓν, κα-
θὼς ἡμεῖς. 12 ὅτε ἤμην μετ' αὐτῶν [b] ἐν
τῷ κόσμῳ," ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ
ὀνόματί σου· οὓς δέδωκάς μοι ἐφύλαξα,
καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ
υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πλη-
ρωθῇ. 13 νῦν δὲ πρός σε ἔρχομαι, καὶ
ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσι
τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν
αὐτοῖς.

14 Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου,
καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ
εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ
ἐκ τοῦ κόσμου. 15 οὐκ ἐρωτῶ ἵνα ἄρῃς
αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς
αὐτοὺς ἐκ τοῦ πονηροῦ. 16 ἐκ τοῦ κόσμου
οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ
εἰμί. 17 ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ
[c] σου·" ὁ λόγος ὁ σὸς ἀλήθειά ἐστι.
18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον,
κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον·
19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτὸν,
ἵνα καὶ αὐτοὶ ὦσιν ἡγιασμένοι ἐν ἀλη-
θείᾳ.

20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον,
ἀλλὰ καὶ περὶ τῶν [d] πιστευόντων" διὰ
τοῦ λόγου αὐτῶν εἰς ἐμέ· 21 ἵνα πάντες
ἓν ὦσι· καθὼς σὺ, πάτερ, ἐν ἐμοὶ, κἀγὼ

that all things whatsoever thou
hast given me, are of thee. 8 For
I have given unto them the
words which thou gavest me,
and they have received them,
and have known surely that I
came out from thee, and they
have believed that thou didst
send me. 9 I pray for them, I
pray not for the world: but for
them which thou hast given me,
for they are thine. 10 And all
mine are thine, and thine are
mine: and I am glorified in
them. 11 And now I am no more
in the world, but these are in
the world, and I come to thee.
Holy Father, keep through
thine own name, those whom
thou hast given me, that they
may be one, as we are. 12 While
I was with them in the world, I
kept them in thy name: those
that thou gavest me, I have
kept, and none of them is lost,
but the son of perdition: that
the scripture might be fulfilled.
13 And now come I to thee, and
these things I speak in the
world, that they might have my
joy fulfilled in themselves.

14 I have given them thy
word, and the world hath hated
them, because they are not of
the world, even as I am not of
the world. 15 I pray not that
thou shouldest take them out of
the world, but that thou should-
est keep them from the evil.
16 They are not of the world,
even as I am not of the world.
17 Sanctify them through thy
truth: thy word is truth. 18 As
thou hast sent me into the
world: even so have I also sent
them into the world. 19 And for
their sakes I sanctify myself,
that they also might be [α] sanc-
tified through the truth.

20 Neither pray I for these
alone; but for them also which
shall believe on me through
their word: 21 that they all may
be one, as thou Father art in

a Rec. οὕς. b → c ⇉ d Rec. πιστευσόντων. α Or, truly sanctified.

me, and I in thee, that they also may be one in us: that ŷ world may believe that thou hast sent me. 22 And the glory which thou gavest me, I have given them: that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one, and that ŷ world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of ŷ world. 25 O righteous Father, ŷ world hath not known thee, but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare it: that ŷ love wherewith thou hast loved me, may be in them, and I in them.

18. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered and his disciples. 2 And Judas also which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples. 3 Judas then having received a band of men, and officers from the chief priests and Pharisees, cometh thither with lanterns and torches, and weapons.

4 Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also which betrayed him, stood with them. 6 As soon then as he had said unto them, I am he, they went backward, & fell to the ground. 7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. 8 Jesus an-

ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν [a] ἓν″ ὦσιν· ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας. 22 καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ὦσιν ἕν, καθὼς ἡμεῖς ἕν ἐσμεν· 23 ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοὶ, ἵνα ὦσι τετελειωμένοι εἰς ἕν, [b] καὶ″ ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας, καὶ ἠγάπησας αὐτοὺς, καθὼς ἐμὲ ἠγάπησας.

24 Πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ, κἀκεῖνοι ὦσι μετ' ἐμοῦ· ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν, ἣν ἔδωκάς μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου. 25 πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι ἔγνωσαν, ὅτι σύ με ἀπέστειλας· 26 καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω· ἵνα ἡ ἀγάπη, ἣν ἠγάπησάς με, ἐν αὐτοῖς ᾖ, κἀγὼ ἐν αὐτοῖς.

18. Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάῤῥου [c] τοῦ Κεδρὼν,″ ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. 2 ᾔδει δὲ καὶ Ἰούδας, ὁ παραδιδοὺς αὐτὸν, τὸν τόπον· ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. 3 ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων.

4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς· Τίνα ζητεῖτε; 5 Ἀπεκρίθησαν αὐτῷ· Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐγώ εἰμι. (Εἱστήκει δὲ καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν μετ' αὐτῶν.) 6 ὡς οὖν εἶπεν αὐτοῖς· Ὅτι ἐγώ εἰμι· ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί. 7 πάλιν οὖν αὐτοὺς ἐπηρώτησε· Τίνα ζητεῖτε; Οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον. 8 Ἀπεκρίθη [d] ὁ″ Ἰησοῦς·

a ⇉ b → c Rec. των Κεδρων. d Gb. om.

Εἶπον ὑμῖν, ὅτι ἐγώ εἰμι. εἰ οὖν ἐμὲ
ζητεῖτε, ἄφετε τούτους ὑπάγειν. 9 Ἵνα
πληρωθῇ ὁ λόγος ὃν εἶπεν· Ὅτι οὓς
δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν
οὐδένα.
10 Σίμων οὖν Πέτρος ἔχων μάχαιραν,
εἵλκυσεν αὐτὴν, καὶ ἔπαισε τὸν τοῦ ἀρ-
χιερέως δοῦλον, καὶ ἀπέκοψεν αὐτοῦ τὸ
ὠτίον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ
Μάλχος. 11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέ-
τρῳ· Βάλε τὴν μάχαιραν [a] εἰς τὴν θή-
κην. τὸ ποτήριον ὃ δέδωκέ μοι ὁ πατὴρ,
οὐ μὴ πίω αὐτό;
12 Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ
οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον
τὸν Ἰησοῦν, καὶ ἔδησαν αὐτὸν, 13 καὶ
ἀπήγαγον αὐτὸν πρὸς Ἄνναν πρῶτον·
ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν
ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. 14 ἦν δὲ
Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαί-
οις, ὅτι συμφέρει ἕνα ἄνθρωπον [b] ἀπο-
λέσθαι ὑπὲρ τοῦ λαοῦ.
15 Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων
Πέτρος, καὶ [c] ὁ ἄλλος μαθητής. ὁ δὲ
μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ,
καὶ συνεισῆλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν
τοῦ ἀρχιερέως· 16 ὁ δὲ Πέτρος εἱστήκει
πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθη-
τὴς ὁ ἄλλος ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ,
καὶ εἶπε τῇ θυρωρῷ, καὶ εἰσήγαγε τὸν
Πέτρον. 17 λέγει οὖν ἡ παιδίσκη ἡ θυ-
ρωρὸς τῷ Πέτρῳ· Μὴ καὶ σὺ ἐκ τῶν
μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; Λέ-
γει ἐκεῖνος· Οὐκ εἰμί. 18 Εἱστήκεισαν
δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν
πεποιηκότες, ὅτι ψύχος ἦν, καὶ ἐθερμαί-
νοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἑστὼς
καὶ θερμαινόμενος.
19 Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰη-
σοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ
τῆς διδαχῆς αὐτοῦ. 20 ἀπεκρίθη αὐτῷ ὁ

swered, I have told you that I
am he: if therefore ye seek me,
let these go their way: 9 that
the saying might be fulfilled
which he spake, Of them which
thou gavest me, have I lost
none.
10 Then Simon Peter having
a sword, drew it, and smote the
high priest's servant, and cut off
his right ear: the servant's
name was Malchus. 11 Then
said Jesus unto Peter, Put up
thy sword into the sheath: the
cup which my Father hath given
me, shall I not drink it?

12 Then the band and the
captain, and officers of the Jews,
took Jesus, and bound him,
13 and led him away to Annas
first, (for he was father in law
to Caiaphas) which was the high
priest that same year. * 14 Now
Caiaphas was he which gave
counsel to the Jews, that it was
expedient that one man should
die for the people.

15 And Simon Peter followed
Jesus, and so did another dis-
ciple: that disciple was known
unto the high priest, and went
in with Jesus into the palace of
the high priest. 16 But Peter
stood at the door without. Then
went out that other disciple,
which was known unto the high
priest, and spake unto her that
kept the door, and brought in
Peter. 17 Then saith the damsel
that kept the door unto Peter,
Art not thou also one of this
man's disciples? He saith, I am
not. 18 And the servants and
officers stood there, who had
made a fire of coals, (for it was
cold) and they warmed them-
selves: and Peter stood with
them, and warmed himself.

19 The high priest then asked
Jesus of his disciples, and of his
doctrine. 20 Jesus answered

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a Rec. add σου. b ∾ ἀποθανεῖν. c ⇄ * And Annas sent Christ bound unto Caiaphas, the high priest.

him, I spake openly to the
world, I ever taught in the sy-
nagogue, and in the temple,
whither the Jews always resort,
and in secret have I said no-
thing. 21 Why askest thou me?
ask them which heard me, what
I have said unto them: behold,
they know what I said. 22 And
when he had thus spoken, one
of the officers which stood by,
struck Jesus [α] with the palm of
his hand, saying, Answerest
thou the high priest so? 23 Je-
sus answered him, If I have
spoken evil, bear witness of the
evil: but if well, why smitest
thou me? 24 Now Annas had
sent him bound unto Caiaphas
the high priest.

25 And Simon Peter stood
and warmed himself: they said
therefore unto him, Art not thou
also one of his disciples? He
denied it, and said, I am not.
26 One of the servants of the
high priest (being his kinsman
whose ear Peter cut off) saith,
Did not I see thee in the gar-
den with him? 27 Peter then
denied again, and immediately
the cock crew.

28 Then led they Jesus from
Caiaphas unto [β] the hall of
judgment: and it was early,
and they themselves went not
into the judgment hall, lest they
should be defiled: but that they
might eat the passover. 29 Pi-
late then went out unto them,
and said, What accusation bring
you against this man? 30 They
answered, and said unto him,
If he were not a malefactor, we
would not have delivered him
up unto thee. 31 Then said Pi-
late unto them, Take ye him,
and judge him according to your
law. The Jews therefore said
unto him, It is not lawful for
us to put any man to death:
32 that the saying of Jesus might
be fulfilled, which he spake,
signifying what death he should
die.

Ἰησοῦς· Ἐγὼ παῤῥησίᾳ ἐλάλησα τῷ
κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν [a] συ-
ναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου [b] πάντοτε
οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ
ἐλάλησα οὐδέν. 21 τί με ἐπερωτᾷς;
ἐπερώτησον τοὺς ἀκηκοότας, τί ἐλάλησα
αὐτοῖς· ἴδε οὗτοι οἴδασιν ἃ εἶπον ἐγώ.
22 Ταῦτα δὲ αὐτοῦ εἰπόντος, εἷς τῶν
ὑπηρετῶν παρεστηκὼς ἔδωκε ῥάπισμα
τῷ Ἰησοῦ, εἰπών· Οὕτως ἀποκρίνῃ τῷ
ἀρχιερεῖ; 23 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς·
Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ
τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;
24 Ἀπέστειλεν [c] αὐτὸν ὁ Ἄννας δεδε-
μένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

25 Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ
θερμαινόμενος· εἶπον οὖν αὐτῷ· Μὴ καὶ
σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; Ἠρνήσατο
ἐκεῖνος, καὶ εἶπεν· Οὐκ εἰμί. 26 Λέγει
εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγ-
γενὴς ὢν οὗ ἀπέκοψε Πέτρος τὸ ὠτίον·
Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐ-
τοῦ; 27 Πάλιν οὖν ἠρνήσατο [d] ὁ Πέτρος,
καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

28 Ἄγουσιν [e] οὖν τὸν Ἰησοῦν ἀπὸ
τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ
[f] πρωΐα· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ
πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα
φάγωσι τὸ πάσχα. 29 ἐξῆλθεν οὖν ὁ
Πιλάτος πρὸς αὐτούς, καὶ εἶπε· Τίνα
κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου
τούτου; 30 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ·
Εἰ μὴ ἦν οὗτος κακοποιός, οὐκ ἄν σοι
παρεδώκαμεν αὐτόν. 31 Εἶπεν οὖν αὐτοῖς
ὁ Πιλάτος· Λάβετε αὐτὸν ὑμεῖς, καὶ
κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν.
Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Ἡμῖν οὐκ
ἔξεστιν ἀποκτεῖναι οὐδένα· 32 Ἵνα ὁ
λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε
σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνή-
σκειν.

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[a] Rec. add τῇ. [b] ∾.—Bz. & Elz. πάντοθεν Gb. πάντες. [c] Bz. & Elz. add οὖν. [d] ⇉ [e] ⇉
[f] Gb. πρωΐ. [α] Or, with a rod. [β] Or, Pilate's house.

33 Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον
πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰη-
σοῦν, καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ βασιλεὺς
τῶν Ἰουδαίων; 34 Ἀπεκρίθη αὐτῷ ὁ
Ἰησοῦς· Ἀφ᾽ ἑαυτοῦ σὺ τοῦτο λέγεις,
ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ; 35 Ἀπε-
κρίθη ὁ Πιλάτος· Μήτι ἐγὼ Ἰουδαῖός
εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς
παρέδωκάν σε ἐμοί· τί ἐποίησας; 36 [a]Α-
πεκρίθη [a] ὁ" Ἰησοῦς· Ἡ βασιλεία ἡ ἐμὴ
οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ
τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή,
οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἠγωνίζοντο, ἵνα
μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ
βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.
37 Εἶπεν οὖν αὐτῷ ὁ Πιλάτος· Οὐκοῦν
βασιλεὺς εἶ σύ; Ἀπεκρίθη ὁ Ἰησοῦς·
Σὺ λέγεις, ὅτι βασιλεύς εἰμι ἐγώ. ἐγὼ
εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλή-
λυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ
ἀληθείᾳ. πᾶς ὁ ὢν ἐκ τῆς ἀληθείας,
ἀκούει μου τῆς φωνῆς. 38 Λέγει αὐτῷ
ὁ Πιλάτος· Τί ἐστιν ἀλήθεια;

33 Then Pilate entered into
the judgment hall again, and
called Jesus, and said unto him,
Art thou the King of the Jews?
34 Jesus answered him, Sayest
thou this thing of thyself? or
did others tell it thee of me?
35 Pilate answered, Am I a Jew?
Thine own nation, and the chief
priests have delivered thee un-
to me: what hast thou done?
36 Jesus answered, My kingdom
is not of this world: if my king-
dom were of this world, then
would my servants fight, that I
should not be delivered to the
Jews: but now is my kingdom
not from hence. 37 Pilate there-
fore said unto him, Art thou a
king then? Jesus answered,
Thou sayest that I am a king.
To this end was I born, and for
this cause came I into the world,
that I should bear witness unto
the truth: every one that is of
the truth heareth my voice.
38 Pilate saith unto him, What
is truth?

Καὶ τοῦτο εἰπών, πάλιν ἐξῆλθε πρὸς
τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς· Ἐγὼ
οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ. 39 ἔστι
δὲ συνήθεια ὑμῖν, ἵνα ἕνα ὑμῖν ἀπολύσω
ἐν τῷ πάσχα· βούλεσθε οὖν ὑμῖν ἀπο-
λύσω τὸν βασιλέα τῶν Ἰουδαίων;
40 Ἐκραύγασαν οὖν πάλιν πάντες, λέ-
γοντες· Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν·
Ἦν δὲ ὁ Βαραββᾶς λῃστής.

And when he had said this,
he went out again unto the Jews,
and saith unto them, I find in
him no fault at all. 39 But ye
have a custom that I should
release unto you one at the
passover: will ye therefore that
I release unto you the King of
the Jews? 40 Then cried they
all again, saying, Not this man,
but Barabbas. Now Barabbas
was a robber.

19. Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν
Ἰησοῦν, καὶ ἐμαστίγωσε. 2 καὶ οἱ στρα-
τιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν,
ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον
πορφυροῦν περιέβαλον αὐτόν. 3 καὶ
ἔλεγον· Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων·
καὶ ἐδίδουν αὐτῷ ῥαπίσματα.

19. Then Pilate therefore
took Jesus, and scourged him.
2 And the soldiers platted a
crown of thorns, and put it on
his head, and they put on him
a purple robe, 3 and said, Hail
King of the Jews: and they
smote him with their hands.

4 Ἐξῆλθεν [b] οὖν" πάλιν ἔξω ὁ Πιλάτος,
καὶ λέγει αὐτοῖς· Ἴδε ἄγω ὑμῖν αὐτὸν

4 Pilate therefore went forth
again, and saith unto them,

[a] Gb. om. [b] Gb. om.

Behold, I bring him forth to you,
that ye may know that I find
no fault in him. 5 Then came
Jesus forth, wearing the crown
of thorns, and the purple robe:
And *Pilate* saith unto them,
Behold the man. 6 When the
chief priests therefore and offi-
cers saw him, they cried out,
saying, Crucify him, crucify
him. Pilate saith unto them,
Take ye him, and crucify him:
for I find no fault in him. 7 The
Jews answered him, We have
a law, and by our law he ought
to die, because he made himself
the son of God.

9 When Pilate therefore
heard that saying, he was the
more afraid, 9 and went again
into the judgment hall, and
saith unto Jesus, Whence art
thou? But Jesus gave him no
answer. 10 Then saith Pilate
unto him, Speakest thou not
unto me? knowest thou not,
that I have power to crucify
thee, and have power to release
thee? 11 Jesus answered, Thou
couldest have no power at all
against me, except it were given
thee from above: therefore he
that delivered me unto thee,
hath the greater sin.

12 And from thenceforth Pi-
late sought to release him: but
the Jews cried out, saying, If
thou let this man go, thou art
not Cæsar's friend: whosoever
maketh himself a king, speaketh
against Cæsar. 13 When Pilate
therefore heard that saying, he
brought Jesus forth, and sat
down in the judgment seat, in
a place that is called the Pave-
ment, but in the Hebrew, Gab-
batha. 14 And it was the pre-
paration of the passover, and
about the sixth hour: and he
saith unto the Jews, Behold
your King. 15 But they cried
out, Away with him, away with
him, crucify him. Pilate saith

ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν
αἰτίαν εὑρίσκω. 5 (Ἐξῆλθεν οὖν ὁ Ἰη-
σοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφα-
νον, καὶ τὸ πορφυροῦν ἱμάτιον.) καὶ
λέγει αὐτοῖς· Ἴδε ὁ ἄνθρωπος. 6 Ὅτε
οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπη-
ρέται, ἐκραύγασαν λέγοντες· Σταύρω-
σον, σταύρωσον [a] αὐτόν. Λέγει αὐτοῖς
ὁ Πιλᾶτος· Λάβετε αὐτὸν ὑμεῖς καὶ
σταυρώσατε· ἐγὼ γὰρ οὐχ εὑρίσκω ἐν
αὐτῷ αἰτίαν. 7 Ἀπεκρίθησαν αὐτῷ οἱ
Ἰουδαῖοι· Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ
τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι
ἑαυτὸν υἱὸν [b] Θεοῦ ἐποίησεν.
8 Ὅτε οὖν ἤκουσεν ὁ Πιλᾶτος τοῦτον
τὸν λόγον, μᾶλλον ἐφοβήθη, 9 καὶ
εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ
λέγει τῷ Ἰησοῦ· Πόθεν εἶ σύ; Ὁ δὲ
Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.
10 λέγει [c] οὖν αὐτῷ ὁ Πιλᾶτος· Ἐμοὶ
οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω
σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπο-
λῦσαί σε; 11 Ἀπεκρίθη [d] ὁ Ἰησοῦς·
Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ
εἰ μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ
τοῦτο ὁ παραδιδούς με σοὶ μείζονα
ἁμαρτίαν ἔχει.
12 Ἐκ τούτου ἐζήτει ὁ Πιλᾶτος ἀπο-
λῦσαι αὐτόν. οἱ δὲ Ἰουδαῖοι ἔκραζον
λέγοντες· Ἐὰν τοῦτον ἀπολύσῃς, οὐκ
εἶ φίλος τοῦ Καίσαρος. πᾶς ὁ βασιλέα
[e] ἑαυτὸν ποιῶν, ἀντιλέγει τῷ Καίσαρι.
13 Ὁ οὖν Πιλᾶτος ἀκούσας [f] τοῦτον τὸν
λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ
ἐκάθισεν ἐπὶ [g] τοῦ βήματος, εἰς τόπον
λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ
Γαββαθᾶ· 14 (ἦν δὲ παρασκευὴ τοῦ
πάσχα, [h] ὥρα δὲ ὡσεὶ [i] ἕκτη·) καὶ λέ-
γει τοῖς Ἰουδαίοις· Ἴδε ὁ βασιλεὺς ὑμῶν.
15 Οἱ δὲ ἐκραύγασαν· Ἆρον, ἆρον, σταύ-
ρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλᾶτος·

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a Rec. om. b Bz. & Elz. add του. c ⇄ d Gb. om. e Rec. αὐτον. f ∾ των λογων τουτων. g ⇄ h ∾ ωρα ην ως. i ∾ τριτη.

Τὸν βασιλέα ὑμῶν σταυρώσω; Ἀπε-
κρίθησαν οἱ ἀρχιερεῖς· Οὐκ ἔχομεν βα-
σιλέα εἰ μὴ Καίσαρα. 16 Τότε οὖν
παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ.
[a] παρέλαβον δὲ τὸν Ἰησοῦν καὶ [b] ἤ-
γαγον."

unto them, Shall I crucify your
King? The chief priests an-
swered, We have no king but
Cæsar. 16 Then delivered he
him therefore unto them to be
crucified: and they took Jesus,
and led him away.

17 Καὶ βαστάζων τὸν σταυρὸν αὐτοῦ,
ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου τόπον,
ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ· 18 ὅπου
αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλ-
λους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον
δὲ τὸν Ἰησοῦν.

17 And he bearing his cross,
went forth into a place called
the place of a skull, which is
called in the Hebrew, Golgotha;
18 where they crucified him, and
two other with him, on either
side one, and Jesus in the
midst.

19 Ἔγραψε δὲ καὶ τίτλον ὁ Πιλάτος,
καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γε-
γραμμένον· Ἰησοῦς ὁ Ναζωραῖος ὁ βα-
σιλεὺς τῶν Ἰουδαίων. 20 Τοῦτον οὖν τὸν
τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων,
ὅτι ἐγγὺς ἦν [c] ὁ τόπος τῆς πόλεως," ὅπου
ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμ-
μένον Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστί.
21 ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν
Ἰουδαίων· Μὴ γράφε· Ὁ βασιλεὺς τῶν
Ἰουδαίων· ἀλλ' ὅτι ἐκεῖνος εἶπε· Βα-
σιλεύς εἰμι τῶν Ἰουδαίων. 22 Ἀπεκρίθη
ὁ Πιλάτος· Ὃ γέγραφα, γέγραφα. 23 Οἱ
οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν
Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, (καὶ
ἐποίησαν τέσσαρα μέρη, ἑκάστῳ στρα-
τιώτῃ μέρος,) καὶ τὸν χιτῶνα. ἦν δὲ ὁ
χιτὼν ἄρραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς
δι' ὅλου. 24 εἶπον οὖν πρὸς ἀλλήλους·
Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν
περὶ αὐτοῦ, τίνος ἔσται· Ἵνα ἡ γραφὴ
πληρωθῇ ἡ λέγουσα· Διεμερίσαντο τὰ
ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱμα-
τισμόν μου ἔβαλον κλῆρον. Οἱ μὲν
οὖν στρατιῶται ταῦτα ἐποίησαν.

19 And Pilate wrote a title,
and put it on the cross. And the
writing was, JESUS OF NA-
ZARETH, THE KING OF
THE JEWS. 20 This title then
read many of the Jews: for the
place where Jesus was crucified,
was nigh to the city, and it was
written in Hebrew, and Greek,
and Latin. 21 Then said the
chief priests of the Jews to Pi-
late, Write not, The King of
the Jews: but that he said, I
am King of the Jews. 22 Pi-
late answered, What I have
written, I have written. 23 Then
the soldiers, when they had
crucified Jesus, took his gar-
ments, (and made four parts,
to every soldier a part) and also
his coat: now the coat was with-
out seam, [α] woven from the top
throughout. 24 They said there-
fore among themselves, Let not
us rend it, but cast lots for it,
whose it shall be: that the
scripture might be fulfilled,
which saith, They parted my
raiment among them, and for
my vesture they did cast lots.
These things therefore the
soldiers did.

25 Εἱστήκεισαν δὲ παρὰ τῷ σταυρῷ
τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελ-
φὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ
Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνή.

25 Now there stood by the
cross of Jesus, his mother, and
his mother's sister, Mary *the
wife* of [β] Cleophas, and Mary

a → Παρελαβον ad ηγαγον b Rec. απηγαγον. c Rec. της πολεως ο τοπος. [α] *Or*, wrought. [β] *Or*, Clopas.

Magdalene. 26 When Jesus
therefore saw his mother, and
the disciple standing by, whom
he loved, he saith unto his mo-
ther, Woman. behold thy son.
27 Then saith he to the disciple,
Behold thy mother. And from
that hour that disciple took her
unto his own home.

28 After this, Jesus knowing
that all things were now ac-
complished, that the scripture
might be fulfilled, saith, I thirst.
29 Now there was set a vessel,
full of vinegar: and they filled
a spunge with vinegar, and put
it upon hyssop, and put it to his
mouth. 30 When Jesus there-
fore had received the vinegar,
he said, It is finished, and he
bowed his head, and gave up
the ghost.

31 The Jews therefore, be-
cause it was the preparation,
that the bodies should not re-
main upon the cross on the sab-
bath day (for that sabbath day
was an high day) besought Pi-
late that their legs might be
broken, and that they might be
taken away. 32 Then came the
soldiers, and brake the legs of
the first, and of the other, which
was crucified with him. 33 But
when they came to Jesus, and
saw that he was dead already,
they brake not his legs. 34 But
one of the soldiers with a spear
pierced his side, and forthwith
came thereout blood and water.

35 And he that saw it, bare
record, and his record is true,
and he knoweth that he saith
true, that ye might believe.
36 For these things were done,
that the scripture should be
fulfilled, A bone of him shall
not be broken. 37 And again
another scripture saith, They
shall look on him whom they
pierced.

38 And after this, Joseph of
Arimathæa (being a disciple of
Jesus, but secretly for fear of
the Jews) besought Pilate that

26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν
μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει
τῇ μητρὶ αὐτοῦ· Γύναι, [a] ἰδοὺ″ ὁ υἱός
σου. 27 Εἶτα λέγει τῷ μαθητῇ· Ἰδοὺ,
ἡ μήτηρ σου. Καὶ ἀπ᾽ ἐκείνης τῆς ὥρας
ἔλαβεν [b] ὁ μαθητὴς αὐτὴν″ εἰς τὰ ἴδια.

28 Μετὰ τοῦτο [c] εἰδὼς″ ὁ Ἰησοῦς, ὅτι
πάντα ἤδη τετέλεσται, ἵνα τελειωθῇ ἡ
γραφὴ, λέγει· Διψῶ. 29 Σκεῦος οὖν
ἔκειτο ὄξους μεστόν· οἱ δὲ, πλήσαντες
σπόγγον ὄξους, καὶ ὑσσώπῳ περιθέντες,
προσήνεγκαν αὐτοῦ τῷ στόματι· 30 ὅτε
οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε· Τε-
τέλεσται· καὶ κλίνας τὴν κεφαλὴν, πα-
ρέδωκε τὸ πνεῦμα.

31 Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ
τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ,
ἐπεὶ παρασκευὴ ἦν· (ἦν γὰρ μεγάλη ἡ
ἡμέρα [d] ἐκείνου″ τοῦ σαββάτου·) ἠρώτη-
σαν τὸν Πιλάτον, ἵνα κατεαγῶσιν αὐτῶν
τὰ σκέλη, καὶ ἀρθῶσιν. 32 ἦλθον οὖν
οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κα-
τέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ
συσταυρωθέντος αὐτῷ· 33 ἐπὶ δὲ τὸν
Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη
τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη·
34 ἀλλ᾽ εἷς τῶν στρατιωτῶν λόγχῃ αὐ-
τοῦ τὴν πλευρὰν ἔνυξε, καὶ εὐθὺς ἐξῆλθεν
αἷμα καὶ ὕδωρ.

35 Καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ
ἀληθινὴ αὐτοῦ ἐστιν ἡ μαρτυρία, κἀ-
κεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα [e] καὶ″
ὑμεῖς πιστεύσητε. 36 ἐγένετο γὰρ ταῦτα,
ἵνα ἡ γραφὴ πληρωθῇ· Ὀστοῦν οὐ
συντριβήσεται [f] αὐτοῦ.″ 37 Καὶ πάλιν
ἑτέρα γραφὴ λέγει· Ὄψονται εἰς ὃν
ἐξεκέντησαν.

38 Μετὰ [g] δὲ″ ταῦτα ἠρώτησε τὸν Πι-
λάτον [h] ὁ″ Ἰωσὴφ [i] ὁ″ ἀπὸ Ἀριμαθαίας,
(ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος
δὲ διὰ τὸν φόβον τῶν Ἰουδαίων,) ἵνα

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a ∾ —. Gb. ιδε. b Rec. αυτην ο μαθητης. c ∾ ιδων. d Elz. εκεινη. e Rec. → f ∾ απ᾽ αυτου. g ⇉ h ⇉ i →

ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν
ὁ Πιλάτος. ἦλθεν οὖν καὶ ἦρε τὸ σῶμα
τοῦ Ἰησοῦ. 39 ἦλθε δὲ καὶ Νικόδημος,
(ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ
πρῶτον,) φέρων μίγμα σμύρνης καὶ
ἀλόης [a] ὡς ʹ λίτρας ἑκατόν. 40 ἔλαβον
οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν
αὐτὸ [b] ἐν ʹ ὀθονίοις μετὰ τῶν ἀρωμάτων,
καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐντα-
φιάζειν. 41 ἦν δὲ ἐν τῷ τόπῳ, ὅπου
ἐσταυρώθη, κῆπος, καὶ ἐν τῷ κήπῳ
μνημεῖον καινὸν, ἐν ᾧ οὐδέπω οὐδεὶς
ἐτέθη. 42 ἐκεῖ οὖν διὰ τὴν παρασκευὴν
τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον,
ἔθηκαν τὸν Ἰησοῦν.

20. Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία
ἡ Μαγδαληνὴ ἔρχεται πρωῒ, σκοτίας ἔτι
οὔσης, εἰς τὸ μνημεῖον. καὶ βλέπει τὸν
λίθον ἠρμένον ἐκ τοῦ μνημείου. 2 τρέχει
οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον
καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει
ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς· Ἦραν τὸν
κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδαμεν
ποῦ ἔθηκαν αὐτόν. 3 Ἐξῆλθεν οὖν ὁ
Πέτρος καὶ ὁ ἄλλος μαθητὴς, καὶ ἤρ-
χοντο εἰς τὸ μνημεῖον.

4 Ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλ-
λος μαθητὴς προέδραμε τάχιον τοῦ Πέ-
τρου, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον,
5 καὶ παρακύψας βλέπει κείμενα τὰ ὀθό-
νια· οὐ μέντοι εἰσῆλθεν. 6 ἔρχεται οὖν
Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ
εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ
ὀθόνια κείμενα, 7 καὶ τὸ σουδάριον ὃ
ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν
ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυ-
λιγμένον εἰς ἕνα τόπον. 8 τότε οὖν εἰσ-
ῆλθε καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν
πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε, καὶ
ἐπίστευσεν· 9 οὐδέπω γὰρ ᾔδεισαν
τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν

he might take away the body of
Jesus, and Pilate gave him
leave: he came therefore, and
took the body of Jesus. 39 And
there came also Nicodemus,
which at the first came to Jesus
by night, and brought a mix-
ture of myrrh and aloes, about
an hundred pound *weight*.
40 Then took they the body of
Jesus, and wound it in linen
clothes, with the spices, as the
manner of the Jews is to bury:
41 now in the place where he
was crucified, there was a gar-
den, and in the garden a new
sepulchre, wherein was never
man yet laid. 42 There laid
they Jesus therefore, because of
the Jews' preparation day, for
the sepulchre was nigh at hand.

20. The first day of the week,
cometh Mary Magdalene early
when it was yet dark, unto the
sepulchre, and seeth the stone
taken away from the sepulchre.
2 Then she runneth and cometh
to Simon Peter, and to the other
disciple whom Jesus loved, and
saith unto them, They have
taken away the Lord out of the
sepulchre, and we know not
where they have laid him.
3 Peter therefore went forth,
and that other disciple, and
came to the sepulchre.

4 So they ran both together,
and the other disciple did out-
run Peter, and came first to the
sepulchre. 5 And he stooping
down and looking in, saw the
linen clothes lying, yet went he
not in. 6 Then cometh Simon
Peter following him, and went
into the sepulchre, and seeth
the linen clothes lie, 7 and the
napkin that was about his head,
not lying with the linen clothes,
but wrapped together in a place
by itself. 8 Then went in also
that other disciple which came
first to the sepulchre, and he
saw, and believed. 9 For as yet
they knew not the scripture,
that he must rise again from

[a] Rec. ὡσεί. [b] ∾ — Rec. & Gb. om.

the dead. 10 Then the disciples
went away again unto their
own home.

11 But Mary stood without at
the sepulchre, weeping: and as
she wept, she stooped down,
and looked into the sepulchre,
12 and seeth two angels in white,
sitting, the one at the head, and
the other at the feet, where the
body of Jesus had lain: 13 and
they say unto her, Woman, why
weepest thou? She saith unto
them, Because they have taken
away my Lord, and I know not
where they have laid him.
14 And when she had thus said,
she turned herself back, and
saw Jesus standing, and knew
not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom
seekest thou? She supposing
him to be the gardener, saith
unto him, Sir, if thou have
borne him hence, tell me where
thou hast laid him, and I will
take him away. 16 Jesus saith
unto her, Mary. She turned
herself, and saith unto him,
Rabboni, which is to say, Master. 17 Jesus saith unto her,
Touch me not: for I am not yet
ascended to my Father: but go
to my brethren, and say unto
them, I ascend unto my Father, and your Father, and to
my God, and your God. 18 Mary
Magdalene came and told the
disciples that she had seen the
Lord, and that he had spoken
these things unto her.

19 Then the same day at
evening, being the first day of
the week, when the doors were
shut, where the disciples were
assembled for fear of the Jews,
came Jesus, and stood in the
midst, and saith unto them,
Peace be unto you. 20 And
when he had so said, he shewed
unto them his hands and his
side. Then were the disciples
glad, when they saw the Lord.

ἀναστῆναι. 10 ἀπῆλθον οὖν πάλιν πρὸς
ἑαυτοὺς οἱ μαθηταί.

11 Μαρία δὲ εἱστήκει πρὸς [a] τὸ μνημεῖον″ κλαίουσα ἔξω. ὡς οὖν ἔκλαιε,
παρέκυψεν εἰς τὸ μνημεῖον, 12 καὶ θεωρεῖ
δύο ἀγγέλους ἐν λευκοῖς καθεζομένους,
ἕνα πρὸς τῇ κεφαλῇ, καὶ ἕνα πρὸς τοῖς
ποσὶν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.
13 καὶ λέγουσιν αὐτῇ ἐκεῖνοι· Γύναι, τι
κλαίεις; Λέγει αὐτοῖς· Ὅτι ἦραν τὸν
κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν
αὐτόν. 14 [b]′ Ταῦτα εἰποῦσα ἐστράφη
εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν
ἑστῶτα· καὶ οὐκ ᾔδει ὅτι [c] ὁ″ Ἰησοῦς
ἐστι.

15 Λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, τί
κλαίεις; τίνα ζητεῖς; Ἐκείνη δοκοῦσα
ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ· Κύριε,
εἰ σὺ ἐβάστασας αὐτὸν, εἰπέ μοι ποῦ
[d] ἔθηκας αὐτὸν,″ κἀγὼ αὐτὸν ἀρῶ. 16 Λέγει αὐτῇ ὁ Ἰησοῦς· Μαρία. Στραφεῖσα
ἐκείνη λέγει αὐτῷ [e] Ἑβραϊστί·″ Ῥαββουνὶ, (ὃ λέγεται, διδάσκαλε.) 17 λέγει
αὐτῇ ὁ Ἰησοῦς· Μή μου ἅπτου, οὔπω
γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου·
πορεύου δὲ πρὸς τοὺς ἀδελφούς μου,
καὶ εἰπὲ αὐτοῖς· Ἀναβαίνω πρὸς τὸν
πατέρα μου καὶ πατέρα ὑμῶν, καὶ Θεόν
μου καὶ Θεὸν ὑμῶν. 18 Ἔρχεται Μαρία
ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς, ὅτι ἑώρακε τὸν κύριον, καὶ ταῦτα
εἶπεν αὐτῇ.

19 Οὔσης οὖν ὀψίας, τῇ ἡμέρᾳ ἐκείνῃ
τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν
κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ
[f] συνηγμένοι,″ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ
μέσον, καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν.
20 Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς
χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. ἐχάρησαν
οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.

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[a] Gb. τῳ μνημειῳ. [b] Rec. add Και. [c] Gb. om. [d] Rec. αυτον εθηκα;. [e] ∾— Rec. & Gb. om [f] —▸

21 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν·
Εἰρήνη ὑμῖν. καθὼς ἀπέσταλκέ με ὁ
πατὴρ, κἀγὼ πέμπω ὑμᾶς. 22 Καὶ τοῦτο
εἰπὼν ἐνεφύσησε καὶ λέγει αὐτοῖς· Λά-
βετε Πνεῦμα ἅγιον. 23 ἄν τινων ἀφῆτε
τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἄν τινων
κρατῆτε, κεκράτηνται.
24 Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα ὁ
λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν
ὅτε ἦλθεν ὁ Ἰησοῦς. 25 ἔλεγον οὖν αὐτῷ
οἱ ἄλλοι μαθηταί· Ἑωράκαμεν τὸν κύ-
ριον. Ὁ δὲ εἶπεν αὐτοῖς· Ἐὰν μὴ ἴδω
ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν
ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς
τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν
χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ
πιστεύσω.
26 Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν
ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ'
αὐτῶν· ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν
κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον
καὶ εἶπεν· Εἰρήνη ὑμῖν. 27 Εἶτα λέγει
τῷ Θωμᾷ· Φέρε τὸν δάκτυλόν σου ὧδε,
καὶ ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν
χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν
μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός.
28 [a] Καὶ″ ἀπεκρίθη [b]″ Θωμᾶς, καὶ εἶπεν
αὐτῷ· Ὁ Κύριός μου καὶ ὁ Θεός μου.
29 Λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἑώρακάς
με, [c]″ πεπίστευκας· μακάριοι οἱ μὴ ἰδόν-
τες, καὶ πιστεύσαντες.
30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα
ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν
αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ
βιβλίῳ τούτῳ. 31 ταῦτα δὲ γέγραπται,
ἵνα πιστεύσητε ὅτι [d]″ Ἰησοῦς ἐστιν ὁ
Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πι-
στεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι
αὐτοῦ.

21. Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν
πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς

21 Then said Jesus to them
again, Peace be unto you: as
my Father hath sent me, even
so send I you. 22 And when he
had said this, he breathed on
them, and saith unto them,
Receive ye the Holy Ghost.
23 Whose soever sins ye remit,
they are remitted unto them,
and whose soever sins ye retain,
they are retained.
24 But Thomas one of the
twelve, called Didymus, was
not with them when Jesus came.
25 The other disciples therefore
said unto him, We have seen
the Lord. But he said unto
them, Except I shall see in his
hands the print of the nails,
and put my finger into the
print of the nails, and thrust
my hand into his side, I will
not believe.

26 And after eight days, again
his disciples were within, and
Thomas with them: then came
Jesus, the doors being shut,
and stood in the midst, and said,
Peace be unto you. 27 Then
saith he to Thomas, Reach hi-
ther thy finger, and behold my
hands, and reach hither thy
hand, and thrust it into my
side, and be not faithless, but
believing. 28 And Thomas an-
swered, and said unto him, My
Lord, and my God. 29 Jesus
saith unto him, Thomas, be-
cause thou hast seen me, thou
hast believed: blessed are they
that have not seen, and yet have
believed.

30 And many other signs truly
did Jesus in the presence of his
disciples, which are not written
in this book: 31 but these are
written, that ye might believe
that Jesus is the Christ the son
of God, and that believing ye
might have life through his
name.

21. After these things Jesus
shewed himself again to the
disciples at the sea of Tiberias,

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[a] Gh. om. [b] Rec. add ὁ. [c] Rec. add Θωμᾶ. [d] Rec. add ὁ.

and on this wise shewed he
himself. [2] There were toge-
ther Simon Peter, and Thomas
called Didymus, and Nathanael
of Cana in Galilee, and the
sons of Zebedee, and two other
of his disciples. [3] Simon Peter
saith unto them, I go a fishing.
They say unto him, We also go
with thee. They went forth
and entered into a ship imme-
diately, and that night they
caught nothing.

[4] But when the morning was
now come, Jesus stood on the
shore: but the disciples knew
not that it was Jesus. [5] Then
Jesus saith unto them, [*] Chil-
dren, have ye any meat? They
answered him, No. [6] And he
said unto them, Cast the net
on the right side of the ship,
and ye shall find. They cast
therefore, and now they were
[redacted] draw it, for the
multitude of [redacted]. [7] There-
fore that disciple whom Jesus
loved, saith unto Peter, It is
the Lord. Now when Simon
Peter heard that it was the
Lord, he girt his fisher's coat
unto him, (for he was naked)
and did cast himself into the
sea. [8] And the other disciples
came in a little ship (for they
were not far from land, but as
it were two hundred cubits)
dragging the net with fishes.

[9] As soon then as they were
come to land, they saw a fire
of coals there, and fish laid
thereon, and bread. [10] Jesus
saith unto them, Bring of the
fish, which ye have now caught.
[11] Simon Peter went up, and
drew the net to land full of
great fishes, an hundred and
fifty and three: and for all
there were so many, yet was
not the net broken. [12] Jesus
saith unto them, Come, and
dine. And none of the disciples
durst ask him, Who art thou?

*θαλάσσης τῆς Τιβεριάδος· ἐφανέρωσε
δὲ οὕτως.* [2] *ἦσαν ὁμοῦ Σίμων Πέτρος,
καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ
Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας,
καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν
μαθητῶν αὐτοῦ δύο.* [3] *λέγει αὐτοῖς Σί-
μων Πέτρος· Ὑπάγω ἁλιεύειν. Λέγουσιν
αὐτῷ· Ἐρχόμεθα καὶ ἡμεῖς σὺν σοι.
Ἐξῆλθον καὶ* [a] *ἐνέβησαν" εἰς τὸ πλοῖον*
[b] *εὐθὺς," καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν
οὐδέν.*

[4] *Πρωΐας δὲ ἤδη γενομένης ἔστη ὁ
Ἰησοῦς* [c] *εἰς" τὸν αἰγιαλόν· οὐ μέντοι
ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστι.*
[5] *λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Παιδία,
μή τι προσφάγιον ἔχετε; Ἀπεκρίθη-
σαν αὐτῷ· Οὔ.* [6] *Ὁ δὲ εἶπεν αὐτοῖς·
Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ
δίκτυον, καὶ εὑρήσετε. Ἔβαλον οὖν,
καὶ οὐκέτι αὐτὸ ἑλκῦσαι ἴσχυσαν ἀπὸ
τοῦ πλήθους τῶν ἰχθύων.* [7] *λέγει οὖν ὁ
μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς
τῷ Πέτρῳ· Ὁ κύριός ἐστι. Σίμων οὖν
Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστι, τὸν
ἐπενδύτην διεζώσατο· ἦν γὰρ γυμνός·
καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν.*
[8] *οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ
ἦλθον· (οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς
γῆς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων,)
σύροντες τὸ δίκτυον τῶν ἰχθύων.*

[9] *Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέ-
πουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον
ἐπικείμενον, καὶ ἄρτον.* [10] *λέγει αὐτοῖς
ὁ Ἰησοῦς· Ἐνέγκατε ἀπὸ τῶν ὀψαρίων
ὧν ἐπιάσατε νῦν.* [11] *Ἀνέβη Σίμων Πέ-
τρος, καὶ εἵλκυσε τὸ δίκτυον ἐπὶ τῆς
γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν
πεντηκοντατριῶν· καὶ τοσούτων ὄντων,
οὐκ ἐσχίσθη τὸ δίκτυον.* [12] *Λέγει αὐ-
τοῖς ὁ Ἰησοῦς· Δεῦτε ἀριστήσατε. Οὐ-
δεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι*

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[a] Rec. ἀνέβησαν. [b] ⇄ [c] ∾ ἐπί. [*] *Or, Sirs.*

αὐτόν· Σὺ τίς εἶ; εἰδότες ὅτι ὁ [a]κύριός″
ἐστιν. 13 ἔρχεται [b]οὖν″ ὁ Ἰησοῦς, καὶ
λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς,
καὶ τὸ ὀψάριον ὁμοίως. 14 τοῦτο ἤδη
τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθη-
ταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.
15 Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σί-
μωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωνᾶ,
ἀγαπᾷς με πλεῖον τούτων; Λέγει αὐτῷ·
Ναὶ, κύριε· σὺ οἶδας ὅτι φιλῶ σε.
Λέγει αὐτῷ· Βόσκε τὰ ἀρνία μου. 16 Λέ-
γει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωνᾶ,
ἀγαπᾷς με; Λέγει αὐτῷ· Ναὶ, κύριε·
σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ·
Ποίμαινε τὰ πρόβατά μου. 17 Λέγει
αὐτῷ τὸ τρίτον· Σίμων Ἰωνᾶ, φιλεῖς
με; Ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ
τὸ τρίτον· Φιλεῖς με; καὶ εἶπεν αὐτῷ·
Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις
ὅτι φιλῶ σε. Λέγει αὐτῷ ὁ Ἰησοῦς·
Βόσκε τὰ πρόβατά μου. 18 ἀμὴν ἀμὴν
λέγω σοι, ὅτε ἦς νεώτερος, ἐζώννυες
σεαυτὸν, καὶ περιεπάτεις ὅπου ἤθελες·
ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς
σου, καὶ ἄλλος σε ζώσει, καὶ οἴσει ὅπου
οὐ θέλεις. 19 Τοῦτο δὲ εἶπε, σημαίνων
ποίῳ θανάτῳ δοξάσει τὸν Θεόν. καὶ
τοῦτο εἰπὼν λέγει αὐτῷ· Ἀκολούθει
μοι.

20 Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει
τὸν μαθητὴν, ὃν ἠγάπα ὁ Ἰησοῦς,
ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ
δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπε·
Κύριε, τίς ἐστιν ὁ παραδιδούς σε;
21 τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰη-
σοῦ· Κύριε, οὗτος δὲ τί; 22 Λέγει αὐτῷ
ὁ Ἰησοῦς· Ἐὰν αὐτὸν θέλω μένειν ἕως
ἔρχομαι, τί πρός σε; σὺ ἀκολούθει μοι.
23 Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς
ἀδελφοὺς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀ-
ποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς,

knowing that it was the Lord.
13 Jesus then cometh, and tak-
eth bread, and giveth them,
and fish likewise. 14 This is now
the third time ỷ Jesus shewed
himself to his disciples, after ỷ
he was risen from the dead.

15 So when they had dined,
Jesus saith to Simon Peter,
Simon, son of Jonas, lovest
thou me more than these? He
saith unto him, Yea, Lord, thou
knowest that I love thee. He
saith unto him, Feed my lambs.
16 He saith to him again ỷ second
time, Simon son of Jonas, lovest
thou me? He saith unto him,
Yea Lord, thou knowest ỷ I love
thee. He saith unto him, Feed
my sheep. 17 He said unto
him the third time, Simon son
of Jonas, lovest thou me?
Peter was grieved, because he
said unto him the third time,
Lovest thou me? And he said
unto him, Lord, thou knowest
all things, thou knowest that I
love thee. Jesus saith unto
him, Feed my sheep. 18 Verily,
verily I say unto thee, When
thou wast young, thou girdedst
thyself, and walkedst whither
thou wouldest: but when thou
shalt be old, thou shalt stretch
forth thy hands, and another
shall gird thee, and carry thee
whither thou wouldest not.
19 This spake he, signifying by
what death he should glorify
God. And when he had spoken
this, he saith unto him, Follow
me.

20 Then Peter turning about,
seeth the disciple whom Jesus
loved, following, which also
leaned on his breast at supper,
and said, Lord, which is he that
betrayeth thee? 21 Peter see-
ing him, saith to Jesus, Lord,
and what shall this man *do?*
22 Jesus saith unto him, If I
will that he tarry till I come,
what is that to thee? follow
thou me. 23 Then went this
saying abroad among the bre-
thren, that that disciple should
not die: yet Jesus said not unto

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a Bz. Χριστος. b Gb. om.

him, He shall not die: but, If I
will that he tarry till I come,
what is that to thee?
24 This is the disciple which
testifieth of these things, and
wrote these things, and we know
that his testimony is true. 25 And
there are also many other
things which Jesus did, the
which if they should be written
every one, I suppose that even
the world itself could not con-
tain the books that should be
written, Amen.

ὅτι οὐκ ἀποθνήσκει· ἀλλ'· Ἐὰν αὐτὸν
θέλω μένειν ἕως ἔρχομαι, τί πρός
σε;
24 Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν
περὶ τούτων, καὶ γράψας ταῦτα· καὶ
οἴδαμεν ὅτι ἀληθὴς ἐστιν ἡ μαρτυρία
αὐτοῦ. 25 ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα
ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται
καθ' ἕν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον
χωρῆσαι τὰ γραφόμενα βιβλία. [a]

ΠΡΑΞΕΙΣ
ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

THE former treatise have I
made, O Theophilus, of all
that Jesus began both to do
and teach, 2 until the day in
which he was taken up, after
that he through the Holy Ghost
had given commandments unto
the apostles, whom he had
chosen. 3 To whom also he
shewed himself alive after his
passion, by many infallible
proofs, being seen of them forty
days, and speaking of the
things pertaining to the king-
dom of God: 4 and [a] being
assembled together with them,
commanded them that they
should not depart from Jerusa-
lem, but wait for the promise
of the Father, which, *saith he,*
ye have heard of me. 5 For John
truly baptized with water, but
ye shall be baptized with ẏ Holy
Ghost, not many days hence.
6 When they therefore were
come together, they asked of
him, saying, Lord, wilt thou at
this time restore again ẏ kingdom
to Israel? 7 And he said unto
them, It is not for you to know
the times or the seasons, which
the Father hath put in his own

ΤΟΝ μὲν πρῶτον λόγον ἐποιησάμην
περὶ πάντων ὦ Θεόφιλε, ὧν ἤρξατο
ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, 2 ἄχρι
ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις
διὰ Πνεύματος ἁγίου, οὓς ἐξελέξατο, ἀν-
ελήφθη. 3 οἷς καὶ παρέστησεν ἑαυτὸν
ζῶντα μετὰ τὸ παθεῖν αὐτὸν, ἐν πολλοῖς
τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα
ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ
τῆς βασιλείας τοῦ Θεοῦ. 4 καὶ συνα-
λιζόμενος [b] [a] παρήγγειλεν αὐτοῖς, ἀπὸ
Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ πε-
ριμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν
ἠκούσατέ μου· 5 ὅτι Ἰωάννης μὲν ἐβά-
πτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε
ἐν Πνεύματι ἁγίῳ, οὐ μετὰ πολλὰς ταύ-
τας ἡμέρας.
6 Οἱ μὲν οὖν συνελθόντες ἐπηρώτων
αὐτὸν λέγοντες· Κύριε, εἰ ἐν τῷ χρόνῳ
τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ
Ἰσραήλ; 7 Εἶπε δὲ πρὸς αὐτούς· Οὐχ
ὑμῶν ἐστι γνῶναι χρόνους ἢ καιροὺς
οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ.

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[a] Rec. add αμην. [b] Bz. add. μετ' αυτων. [a] *Or, eating together with them.*

8 ἀλλὰ λήψεσθε δύναμιν, ἐπελθόντος τοῦ ἁγίου Πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μοι μάρτυρες ἔν τε Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς.

9 Καὶ ταῦτα εἰπὼν, βλεπόντων αὐτῶν ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν. 10 καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν, πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθῆτι λευκῇ, 11 οἳ καὶ εἶπον· Ἄνδρες Γαλιλαῖοι, τί ἑστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν, οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.

12 Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου ἐλαιῶνος, ὅ ἐστιν ἐγγὺς Ἱερουσαλὴμ, σαββάτου ἔχον ὁδόν. 13 καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερῷον οὗ ἦσαν καταμένοντες, ὅ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτὴς, καὶ Ἰούδας Ἰακώβου. 14 οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ [a]καὶ τῇ δεήσει," σὺν γυναιξὶ, καὶ Μαρίᾳ τῇ μητρὶ τοῦ Ἰησοῦ, καὶ [b]σὺν" τοῖς ἀδελφοῖς αὐτοῦ.

15 Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν [c]μαθητῶν" εἶπεν· (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἴκοσιν·) 16 Ἄνδρες ἀδελφοὶ, ἔδει πληρωθῆναι τὴν γραφὴν [d]ταύτην," ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ, περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν· 17 ὅτι κατηριθμημένος ἦν [e]ἐν" ἡμῖν, καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας

power. 8 But ye shall receive [a]power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. 10 And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel, 11 which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath day's journey. 13 And when they were come in, they went up into an upper room, where abode both Peter and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphæus, and Simon Zelotes, and Judas *the brother* of James. 14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty) 16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. 17 For he was numbered with us, and had obtained part

a Gb. om. b ⇉ c ∾ ἀδελφων. d → e Rec. συν. [a] *Or,* the power of the Holy Ghost coming upon you.

of this ministry. [18] Now this
man purchased a field with the
reward of iniquity, and falling
headlong, he burst asunder in
the midst, and all his bowels
gushed out. [19] And it was known
unto all the dwellers at Jeru-
salem, insomuch as that field
is called in their proper tongue,
Aceldama, that is to say, The
field of blood. [20] For it is
written in the book of Psalms,
Let his habitation be desolate,
and let no man dwell therein:
and his [d] bishoprick let another
take. [21] Wherefore of these
men which have companied
with us all the time that the
Lord Jesus went in and out
among us, [22] Beginning from
the baptism of John, unto that
same day that he was taken up
from us, must one be ordained
to be a witness with us of his
resurrection.

ταύτης. [18] οὗτος μὲν οὖν ἐκτήσατο
χωρίον ἐκ [a] ″ μισθοῦ τῆς ἀδικίας, καὶ
πρηνὴς γενόμενος ἐλάκησε μέσος, καὶ
ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ·
[19] (καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κα-
τοικοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι
τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐ-
τῶν Ἀκελδαμὰ, τοῦτ᾽ ἔστι χωρίον
αἵματος·) [20] γέγραπται γὰρ ἐν βίβλῳ
ψαλμῶν· Γενηθήτω ἡ ἔπαυλις αὐτοῦ
ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ·
καί Τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος.
[21] Δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀν-
δρῶν ἐν παντὶ χρόνῳ ἐν ᾧ εἰσῆλθε καὶ
ἐξῆλθεν ἐφ᾽ ἡμᾶς ὁ κύριος Ἰησοῦς,
[22] ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰω-
άννου ἕως τῆς ἡμέρας ἧς ἀνελήφθη ἀφ᾽
ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ
γενέσθαι σὺν ἡμῖν ἕνα τούτων.

[23] And they appointed two,
Joseph called Barsabas, who
was surnamed Justus, and Mat-
thias. [24] And they prayed,
and said, Thou Lord, which
knowest the hearts of all men,
shew whether of these two thou
hast chosen, [25] that he may
take part of this ministry and
apostleship, from which Judas
by transgression fell, that he
might go to his own place.
[26] And they gave forth their
lots, and the lot fell upon Mat-
thias, and he was numbered
with the eleven apostles.

[23] Καὶ ἔστησαν δύο, Ἰωσὴφ τὸν κα-
λούμενον Βαρσαβᾶν, ὃς ἐπεκλήθη Ἰοῦ-
στος, καὶ Ματθίαν. [24] καὶ προσευξάμενοι
εἶπον· Σὺ, Κύριε καρδιογνῶστα πάν-
των, ἀνάδειξον [b] ὃν ἐξελέξω ἐκ τούτων
τῶν δύο ἕνα ″ [25] λαβεῖν τὸν [c] κλῆρον″
τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἐξ
ἧς παρέβη Ἰούδας, πορευθῆναι εἰς τὸν
τόπον τὸν ἴδιον. [26] Καὶ ἔδωκαν κλήρους
αὐτῶν, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν,
καὶ συγκατεψηφίσθη μετὰ τῶν ἕνδεκα
ἀποστόλων.

2. And when the day of Pen-
tecost was fully come, they
were all with one accord in one
place. [2] And suddenly there
came a sound from heaven as
of a rushing mighty wind, and
it filled all the house where
they were sitting. [3] And there
appeared unto them cloven
tongues, like as of fire, and it
sat upon each of them. [4] And
they were all filled with the
Holy Ghost, and began to speak

2. Καὶ ἐν τῷ συμπληροῦσθαι τὴν
ἡμέραν τῆς πεντηκοστῆς, ἦσαν ἅπαντες
ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. [2] καὶ ἐγένετο
ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερο-
μένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον
τὸν οἶκον οὗ ἦσαν καθήμενοι· [3] καὶ
ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσ-
σαι ὡσεὶ πυρός· ἐκάθισέ τε ἐφ᾽ ἕνα
ἕκαστον αὐτῶν, [4] καὶ ἐπλήσθησαν ἅ-
παντες Πνεύματος ἁγίου, καὶ ἤρξαντο

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[a] Rec. add τοῦ. [b] St. & Elz. εκ τουτων των δυο ενα ον εξελεξω.—Bz. ε. τ. τ. δ. ον ενα εξελ.
[c] ∾ τοπον. [d] *Or, office, or, charge*

λαλεῖν ἑτέραις γλώσσαις, καθὼς τὸ
Πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι.
5 Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοι-
κοῦντες Ἰουδαῖοι ἄνδρες εὐλαβεῖς ἀπὸ
παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν.
6 γενομένης δὲ τῆς φωνῆς ταύτης, συν-
ῆλθε τὸ πλῆθος καὶ συνεχύθη· ὅτι
ἤκουον εἷς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λα-
λούντων αὐτῶν. 7 ἐξίσταντο δὲ [a] καὶ
ἐθαύμαζον, λέγοντες πρὸς ἀλλήλους·
Οὐκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες
Γαλιλαῖοι; 8 καὶ πῶς ἡμεῖς ἀκούομεν
ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ
ἐγεννήθημεν, 9 Πάρθοι καὶ Μῆδοι καὶ
Ἐλαμῖται, καὶ οἱ κατοικοῦντες τὴν Με-
σοποταμίαν, Ἰουδαίαν τε καὶ Καππαδο-
κίαν, Πόντον καὶ τὴν Ἀσίαν, 10 Φρυγίαν
τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ
μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ
οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε
καὶ προσήλυτοι, 11 Κρῆτες καὶ Ἄραβες,
ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέ-
ραις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ;
12 Ἐξίσταντο δὲ πάντες καὶ διηπόρουν,
ἄλλος πρὸς ἄλλον λέγοντες· Τί ἂν
θέλοι τοῦτο εἶναι; 13 Ἕτεροι δὲ [b] δια-
χλευάζοντες ἔλεγον· Ὅτι γλεύκους
μεμεστωμένοι εἰσί.

with other tongues, as the Spirit
gave them utterance.
5 And there were dwelling at
Jerusalem Jews, devout men,
out of every nation under hea-
ven. 6 Now [α] when this was
noised abroad, the multitude
came together, and were [β] con-
founded, because that every
man heard them speak in his
own language. 7 And they were
all amazed, and marvelled, say-
ing one to another, Behold, are
not all these which speak, Gali-
læans? 8 And how hear we
every man in our own tongue,
wherein we were born? 9 Par-
thians, and Medes, and Elam-
ites, and the dwellers in Meso-
potamia, and in Judæa, and
Cappadocia, in Pontus, and
Asia, 10 Phrygia, and Pamphy-
lia, in Egypt, and in the parts
of Libya, about Cyrene, and
strangers of Rome, Jews and
proselytes, 11 Cretes, and Ara-
bians, we do hear them speak
in our tongues the wonderful
works of God. 12 And they were
all amazed, and were in doubt,
saying one to another, What
meaneth this? 13 Others mock-
ing said, These men are full of
new wine.

14 Σταθεὶς δὲ Πέτρος σὺν τοῖς ἕνδεκα,
ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγ-
ξατο αὐτοῖς· Ἄνδρες Ἰουδαῖοι, καὶ οἱ
κατοικοῦντες Ἱερουσαλὴμ ἅπαντες, τοῦτο
ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ
ῥήματά μου. 15 οὐ γάρ, ὡς ὑμεῖς ὑπο-
λαμβάνετε, οὗτοι μεθύουσιν· ἔστι γὰρ
ὥρα τρίτη τῆς ἡμέρας· 16 ἀλλὰ τοῦτό
ἐστι τὸ εἰρημένον διὰ τοῦ προφήτου
Ἰωήλ· 17 Καὶ ἔσται ἐν ταῖς ἐσχάταις
ἡμέραις, λέγει ὁ Θεός, ἐκχεῶ ἀπὸ τοῦ
Πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ
προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ

14 But Peter standing up
with the eleven, lifted up his
voice, and said unto them, Ye
men of Judæa, and all ye that
dwell at Jerusalem, be this
known unto you, and hearken
to my words: 15 for these are
not drunken, as ye suppose, see-
ing it is but the third hour of
the day. 16 But this is that
which was spoken by the pro-
phet Joel, 17 And it shall come
to pass in the last days (saith
God) I will pour out of my Spirit
upon all flesh: and your sons
and your daughters shall

a Rec. & Gb. add πάντες. Gb. → b Rec. χλευάζοντες. β Or, troubled in mind. α Gr. when this voice was made.

prophesy, and your young men
shall see visions, and your old
men shall dream dreams: 18 and
on my servants, and on my
handmaidens, I will pour out
in those days of my Spirit, and
they shall prophesy: 19 and I
will shew wonders in heaven
above, and signs in the earth
beneath: blood, and fire, and
vapour of smoke. 20 The sun
shall be turned into darkness,
and the moon into blood, before
that great and notable day of
the Lord come. 21 And it shall
come to pass, that whosoever
shall call on the name of the
Lord, shall be saved.

22 Ye men of Israel, hear
these words, Jesus of Nazareth,
a man approved of God among
you, by miracles, wonders, and
signs, which God did by him
in the midst of you, as ye
yourselves also know: 23 him,
being delivered by the determi-
nate counsel and foreknowledge
of God, ye have taken, and by
wicked hands, have crucified,
and slain: 24 whom God hath
raised up, having loosed the
pains of death: because it was
not possible that he should be
holden of it. 25 For David
speaketh concerning him, I
foresaw the Lord always before
my face, for he is on my right
hand, that I should not be
moved. 26 Therefore did my
heart rejoice, and my tongue
was glad: moreover also, my
flesh shall rest in hope, 27 be-
cause thou wilt not leave my
soul in hell, neither wilt thou
suffer thine Holy One to see
corruption. 28 Thou hast made
known to me the ways of life,
thou shalt make me full of joy
with thy countenance.

29 Men and brethren, [α] let
me freely speak unto you of
the patriarch David, that he is
both dead and buried, and his

θυγατέρες ὑμῶν· καὶ οἱ νεανίσκοι ὑμῶν
ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι
ὑμῶν [a] ἐνυπνίοις ʺ ἐνυπνιασθήσονται.
18 καίγε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ
τὰς δούλας μου, ἐν ταῖς ἡμέραις ἐκείναις
ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου, καὶ προ-
φητεύσουσι. 19 καὶ δώσω τέρατα ἐν
τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς
κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ.
20 ὁ ἥλιος μεταστραφήσεται εἰς σκότος,
καὶ ἡ σελήνη εἰς αἷμα, πρὶν [b] ἢ ʺ ἐλθεῖν
τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ
ἐπιφανῆ. 21 καὶ ἔσται, πᾶς ὃς ἂν ἐπι-
καλέσηται τὸ ὄνομα Κυρίου, σωθήσεται.
22 ʺἌνδρες Ἰσραηλῖται, ἀκούσατε τοὺς
λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον,
ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς
ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις,
οἷς ἐποίησε δι᾽ αὐτοῦ ὁ Θεὸς ἐν μέσῳ
ὑμῶν, καθὼς [c] καὶʺ αὐτοὶ οἴδατε, 23 τοῦ-
τον τῇ ὡρισμένῃ βουλῇ καὶ προγνώσει
τοῦ Θεοῦ ἔκδοτον [d] λαβόντες,ʺ διὰ [e] χει-
ρῶνʺ ἀνόμων προσπήξαντες [f] ἀνείλατε·ʺ
24 ὃν ὁ Θεὸς ἀνέστησε, λύσας τὰς ὠδῖνας
τοῦ [g] θανάτου,ʺ καθότι οὐκ ἦν δυνατὸν
κρατεῖσθαι αὐτὸν ὑπ᾽ αὐτοῦ. 25 Δαυὶδ
γὰρ λέγει εἰς αὐτόν· Προωρώμην τὸν
Κύριον ἐνώπιόν μου διαπαντὸς, ὅτι ἐκ
δεξιῶν μου ἐστὶν, ἵνα μὴ σαλευθῶ·
26 διὰ τοῦτο εὐφράνθη ἡ καρδία μου,
καὶ ἠγαλλιάσατο ἡ γλῶσσά μου· ἔτι δὲ
καὶ ἡ σάρξ μου κατασκηνώσει ἐπ᾽ ἐλπίδι.
27 ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν μου
εἰς [h] ᾅδου,ʺ οὐδὲ δώσεις τὸν ὅσιόν σου
ἰδεῖν διαφθοράν. 28 ἐγνώρισάς μοι ὁδοὺς
ζωῆς· πληρώσεις με εὐφροσύνης μετὰ
τοῦ προσώπου σου.
29 ʺἌνδρες ἀδελφοὶ, ἐξὸν εἰπεῖν μετὰ
παῤῥησίας πρὸς ὑμᾶς περὶ τοῦ πατρι-
άρχου Δαυὶδ, ὅτι καὶ ἐτελεύτησε καὶ
ἐτάφη, καὶ τὸ μνῆμα αὐτοῦ ἔστιν ἐν

[a] Rec. ενυπνια. [b] → [c] ⇄ [d] ⇄ [e] ∾ χειρος. [f] Rec. ανειλετε. [g] ∾ ᾅδου. [h] ∾ ᾅδην.
[α] Or, I may.

ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. 30 προφή-
της οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὅρκῳ
ὤμοσεν αὐτῷ ὁ Θεὸς, ἐκ καρποῦ τῆς
ὀσφύος αὐτοῦ [a] τὸ κατὰ σάρκα ἀναστή-
σειν τὸν Χριστὸν," καθίσαι ἐπὶ τοῦ
θρόνου αὐτοῦ, 31 προϊδὼν ἐλάλησε περὶ
τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι [b] οὐ
κατελείφθη" [c] ἡ ψυχὴ αὐτοῦ" εἰς ᾅδου
[d] οὐδὲ" ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν.
32 τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεὸς,
οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες. 33 τῇ
δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθεὶς, τήν τε
ἐπαγγελίαν τοῦ ἁγίου Πνεύματος λαβὼν
παρὰ τοῦ πατρὸς, ἐξέχεε τοῦτο ὃ [e] νῦν"
ὑμεῖς βλέπετε καὶ ἀκούετε. 34 οὐ γὰρ
Δαβὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ
αὐτός· Εἶπεν ὁ Κύριος τῷ κυρίῳ μου·
Κάθου ἐκ δεξιῶν μου· 35 ἕως ἂν θῶ τοὺς
ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.
36 Ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος
Ἰσραὴλ, [f] ὅτι καὶ κύριον αὐτὸν καὶ
Χριστὸν" ὁ Θεὸς ἐποίησε τοῦτον τὸν
Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.

37 Ἀκούσαντες δὲ κατενύγησαν τῇ
καρδίᾳ, εἶπόν τε πρὸς τὸν Πέτρον καὶ
τοὺς λοιποὺς ἀποστόλους· Τί ποιήσομεν,
ἄνδρες ἀδελφοί;

38 Πέτρος δὲ ἔφη πρὸς αὐτούς· Με-
τανοήσατε, καὶ βαπτισθήτω ἕκαστος
ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ
εἰς ἄφεσιν ἁμαρτιῶν· καὶ λήψεσθε τὴν
δωρεὰν τοῦ ἁγίου Πνεύματος. 39 ὑμῖν
γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις
ὑμῶν, καὶ πᾶσι τοῖς εἰς μακρὰν, ὅσους
ἂν προσκαλέσηται Κύριος ὁ Θεὸς ἡμῶν.
40 Ἑτέροις τε λόγοις πλείοσι [g] διεμαρ-
τύρετο" καὶ παρεκάλει λέγων· Σώθητε
ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.

41 Οἱ μὲν οὖν [h] ἀσμένως" ἀποδεξάμε-
νοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν· καὶ
προσετέθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ

sepulchre is with us unto this
day: 30 therefore being a pro-
phet, and knowing that God had
sworn with an oath to him, that
of the fruit of his loins, accord-
ing to the flesh, he would raise
up Christ, to sit on his throne:
31 he seeing this before, spake
of the resurrection of Christ,
that his soul was not left in
hell, neither his flesh did see
corruption. 32 This Jesus hath
God raised up, whereof we all
are witnesses. 33 Therefore be-
ing by the right hand of God
exalted, and having received of
the Father the promise of the
Holy Ghost, he hath shed forth
this, which ye now see and
hear. 34 For David is not as-
cended into the heavens, but he
saith himself, The Lord said
unto my Lord, Sit thou on my
right hand, 35 until I make thy
foes thy footstool. 36 There-
fore let all the house of Israel
know assuredly, that God hath
made that same Jesus, whom
ye have crucified, both Lord
and Christ.

37 Now when they heard this,
they were pricked in their
heart, and said unto Peter, and
to the rest of the apostles, Men
and brethren, what shall we
do?

38 Then Peter said unto them,
Repent, and be baptized every
one of you in the name of Jesus
Christ, for the remission of sins,
and ye shall receive the gift of
the Holy Ghost. 39 For the
promise is unto you, and to
your children, and to all that
are afar off, even as many as
the Lord our God shall call.
40 And with many other words
did he testify and exhort, say-
ing, Save yourselves from this
untoward generation.

41 Then they that gladly re-
ceived his word, were baptized:
and the same day there were
added *unto them* about three

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[a] Gb. om. [b] ∾ ουτε εγκατελειφθη. [c] Gb. om. [d] ∾ ουτε. [e] Gb. om. [f] St. οτι και κυριον και Χριστον αυτον—Bz. & Elz. οτι κυριον και Χριστον αυτον. [g] ∾ διεμαρτυρατο. [h] ⇉

thousand souls. 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 43 And fear came upon every soul: and many wonders and signs were done by the apostles. 44 And all that believed were together, and had all things common, 45 And sold their possessions and goods, and parted them to all men, as every man had need. 46 And they continuing daily with one accord in the temple, and breaking bread [a] from house to house, did eat their meat with gladness and singleness of heart, 47 praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

ὡσεὶ τρισχίλιαι. 42 ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. 43 ἐγένετο δὲ πάσῃ ψυχῇ φόβος, πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο. 44 πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ, καὶ εἶχον ἅπαντα κοινὰ, 45 καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσι, καθότι ἄν τις χρείαν εἶχε· 46 καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας, 47 αἰνοῦντες τὸν Θεὸν καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. ὁ δὲ Κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.

3. Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth hour. 2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple. 3 Who seeing Peter and John about to go into the temple, asked an alms. 4 And Peter fastening his eyes upon him, with John, said, Look on us. 5 And he gave heed unto them, expecting to receive something of them.

3. Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐννάτην. 2 καί τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο· ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὡραίαν, τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν. 3 ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερὸν, ἠρώτα ἐλεημοσύνην [a]λαβεῖν·[a] 4 ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ, εἶπε· Βλέψον εἰς ἡμᾶς. 5 Ὁ δὲ ἐπεῖχεν αὐτοῖς, προσδοκῶν τι παρ' αὐτῶν λαβεῖν.

6 Then Peter said, Silver and gold have I none, but such as I have, give I thee: In the name of Jesus Christ of Nazareth, rise up and walk. 7 And he took him by the right hand, and lifted him up: and immediately his feet and ancle bones received strength. 8 And he leaping up, stood, and walked, and entered with them into the

6 Εἶπε δὲ Πέτρος· Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι. ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ἔγειραι καὶ περιπάτει. 7 Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε· παραχρῆμα δὲ ἐστερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά. 8 καὶ ἐξαλλόμενος ἔστη καὶ περιεπάτει, καὶ εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερὸν,

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[a] ⇄

[a] *Or, at home.*

περιπατῶν καὶ ἁλλόμενος καὶ αἰνῶν τὸν
Θεόν. 9 καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς
περιπατοῦντα καὶ αἰνοῦντα τὸν Θεόν·
10 ἐπεγίνωσκόν τε αὐτὸν ὅτι οὗτος ἦν ὁ
πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ
Ὡραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν
θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβε-
βηκότι αὐτῷ.

11 Κρατοῦντος δὲ [a] αὐτοῦ" τὸν Πέτρον
καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς
πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ
Σολομῶνος, ἔκθαμβοι. 12 ἰδὼν δὲ Πέτρος
ἀπεκρίνατο πρὸς τὸν λαόν· Ἄνδρες Ἰσ-
ραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ
ἡμῖν τί ἀτενίζετε, ὡς ἰδίᾳ δυνάμει ἢ
εὐσεβείᾳ πεποιηκόσι τοῦ περιπατεῖν
αὐτόν; 13 ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ
καὶ Ἰακὼβ, ὁ Θεὸς τῶν πατέρων ἡμῶν,
ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν· ὃν
ὑμεῖς [b] μὲν" παρεδώκατε, καὶ ἠρνήσασθε
[c] αὐτὸν" κατὰ πρόσωπον Πιλάτου, κρί-
ναντος ἐκείνου ἀπολύειν. 14 ὑμεῖς δὲ τὸν
ἅγιον καὶ δίκαιον ἠρνήσασθε, καὶ ᾐτή-
σασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν,
15 τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνατε·
ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς
μάρτυρές ἐσμεν. 16 καὶ ἐπὶ τῇ πίστει
τοῦ ὀνόματος αὐτοῦ, τοῦτον ὃν θεωρεῖτε
καὶ οἴδατε, ἐστερέωσε τὸ ὄνομα αὐτοῦ·
καὶ ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ
τὴν ὁλοκληρίαν ταύτην ἀπέναντι πάντων
ὑμῶν.

17 Καὶ νῦν, ἀδελφοὶ, οἶδα ὅτι κατὰ ἄ-
γνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες
ὑμῶν· 18 ὁ δὲ Θεὸς ἃ προκατήγγειλε διὰ
στόματος πάντων τῶν προφητῶν [d] αὐτοῦ
παθεῖν τὸν Χριστὸν," ἐπλήρωσεν οὕτω.
19 μετανοήσατε οὖν καὶ ἐπιστρέψατε,
εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας,
ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως ἀπὸ
προσώπου τοῦ Κυρίου, 20 Καὶ ἀποστείλῃ

temple, walking, and leaping,
and praising God. 9 And all the
people saw him walking, and
praising God. 10 And they
knew that it was he which sat
for alms at the Beautiful gate
of the temple: and they were
filled with wonder and amaze-
ment at that which had hap-
pened unto him.

11 And as the lame man which
was healed, held Peter and
John, all the people ran toge-
ther unto them in the porch,
that is called Solomon's, greatly
wondering. 12 And when Peter
saw it, he answered unto the
people, Ye men of Israel, why
marvel ye at this? or why look
ye so earnestly on us, as though
by our own power or holiness
we had made this man to walk?
13 The God of Abraham, and
of Isaac, and of Jacob, the God
of our fathers hath glorified his
Son Jesus, whom ye delivered
up, and denied him in the pre-
sence of Pilate, when he was
determined to let him go. 14 But
ye denied the Holy One, and
the Just, and desired a mur-
derer to be granted unto you,
15 and killed [a] the Prince of
life, whom God hath raised from
the dead, whereof we are wit-
nesses. 16 And his name through
faith in his name hath made
this man strong, whom ye see
and know: yea, the faith which
is by him, hath given him this
perfect soundness in the pre-
sence of you all.

17 And now brethren, I wot
that through ignorance ye did
it, as did also your rulers. 18 But
those things which God before
had shewed by the mouth of all
his prophets, that Christ should
suffer, he hath so fulfilled.
19 Repent ye therefore, and be
converted, that your sins may
be blotted out, when the times
of refreshing shall come from
the presence of the Lord. 20 And

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a Rec. του ιαθεντος χωλου. b Rec. om. c → d ∾ παθειν τον Χριστον αυτου [a] Or, Author.

he shall send Jesus Christ, which
before was preached unto you.
21 Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say
unto you. 23 And it shall come
to pass, that every soul which will not hear that prophet, shall be destroyed from among the
people. 24 Yea and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. 25 Ye are
the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the
earth be blessed. 26 Unto you
first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

4. And as they spake unto the people, the priests and the [a] captain of the temple, and the
Sadducees came upon them, 2 being grieved that they taught the people, and preached through Jesus the resurrection from the
dead. 3 And they laid hands
on them, and put them in hold unto the next day: for it was
now eventide. 4 Howbeit, many
of them which heard the word, believed, and the number of the men was about five thousand.

5 And it came to pass on the morrow, that their rulers,
and elders, and scribes, 6 and
Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of

τὸν [a] προκεχειρισμένον″ ὑμῖν Ἰησοῦν
Χριστὸν, 21 ὃν δεῖ οὐρανὸν μὲν δέξασθαι
ἄχρι χρόνων ἀποκαταστάσεως πάντων,
ὧν ἐλάλησεν ὁ Θεὸς διὰ στόματος [b] τῶν
ἁγίων″ αὐτοῦ προφητῶν [c] ἀπ᾽ αἰῶνος.″
22 [d] Μωσῆς″ μὲν [e]″ [f] πρὸς τοὺς πατέρας″ εἶπεν· ″Ὅτι προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς.
23 ἔσται δὲ, πᾶσα ψυχὴ, ἥτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ. 24 Καὶ πάντες
δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς, ὅσοι ἐλάλησαν, καὶ [g] κατήγγειλαν″ τὰς ἡμέρας ταύτας. 25 ὑμεῖς [h] ἐστε
οἱ υἱοὶ″ τῶν προφητῶν, καὶ τῆς διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραάμ· Καὶ [i] ἐν″ τῷ σπέρματί σου ἐνευλογηθήσονται
πᾶσαι αἱ πατριαὶ τῆς γῆς. 26 Ὑμῖν
πρῶτον ὁ Θεὸς ἀναστήσας τὸν παῖδα αὐτοῦ [k]″, ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς, ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

4. Λαλούντων δὲ αὐτῶν πρὸς τὸν λαὸν, ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι,
2 διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς
τὸν λαὸν, καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ
τὴν ἀνάστασιν [l] τὴν ἐκ″ νεκρῶν· 3 καὶ
ἐπέβαλον αὐτοῖς τὰς χεῖρας, καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον· ἦν γὰρ ἑσπέρα
ἤδη. 4 πολλοὶ δὲ τῶν ἀκουσάντων τὸν
λόγον ἐπίστευσαν· καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὡσεὶ χιλιάδες πέντε.
5 Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ πρεσβυτέρους καὶ γραμματεῖς [m] εἰς″ Ἱερουσαλὴμ,
6 καὶ ″Ανναν τὸν ἀρχιερέα καὶ Καϊάφαν

[a] Rec. προκεκηρυγμενον. [b] Rec. παντων αγιων.—∾ παντων των αγιων. [e] ⇉ [d] Gb. Μωυσης [f] Rec. add γαρ. [f] ⇉ [g] Rec. προκατηγγειλαν. [h] Rec. ∾ εστε υιοι. [i] Rec. om. [k] Rec. add Ιησουν. [l] ∾ των. [m] ∾ εν. [a] Or, ruler.

καὶ Ἰωάννην καὶ Ἀλέξανδρον, καὶ ὅσοι
ἦσαν ἐκ γένους ἀρχιερατικοῦ. 7 καὶ
στήσαντες αὐτοὺς ἐν [a]" μέσῳ, ἐπυνθά-
νοντο· Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ
ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς; 8 Τότε
Πέτρος πλησθεὶς Πνεύματος ἁγίου, εἶπε
πρὸς αὐτούς· Ἄρχοντες τοῦ λαοῦ καὶ
πρεσβύτεροι τοῦ Ἰσραήλ, 9 εἰ ἡμεῖς
σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ
ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσω-
σται· 10 γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ
παντὶ τῷ λαῷ Ἰσραήλ, ὅτι ἐν τῷ ὀνόματι
Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς
ἐσταυρώσατε, ὃν ὁ Θεὸς ἤγειρεν ἐκ
νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν
ἐνώπιον ὑμῶν ὑγιής. 11 οὗτός ἐστιν ὁ
λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν
[b] οἰκοδομούντων," ὁ γενόμενος εἰς κεφα-
λὴν γωνίας. 12 [c] καὶ οὐκ ἔστιν ἐν ἄλλῳ
οὐδενὶ ἡ σωτηρία·" οὔτε γὰρ ὄνομά ἐστιν
ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον
ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

the kindred of the high priest,
were gathered together at Je-
rusalem. 7 And when they had
set them in the midst, they
asked, By what power, or by
what name have ye done this?
8 Then Peter filled with the
Holy Ghost, said unto them, Ye
rulers of the people, and elders
of Israel, 9 if we this day be ex-
amined of the good deed done
to the impotent man, by what
means he is made whole, 10 be
it known unto you all, and to all
the people of Israel, that by the
name of Jesus Christ of Naza-
reth, whom ye crucified, whom
God raised from the dead, even
by him, doth this man stand here
before you, whole. 11 This is
the stone which was set at
nought of you builders, which
is become the head of the cor-
ner. 12 Neither is there salva-
tion in any other: for there is
none other name under heaven
given among men whereby we
must be saved.

13 Θεωροῦντες δὲ τὴν τοῦ Πέτρου
παῤῥησίαν καὶ Ἰωάννου, καὶ καταλαβό-
μενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσι καὶ
ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐ-
τοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν· 14 τὸν
[d] δὲ" ἄνθρωπον βλέποντες σὺν αὐτοῖς
ἑστῶτα τὸν τεθεραπευμένον, οὐδὲν εἶχον
ἀντειπεῖν. 15 κελεύσαντες δὲ αὐτοὺς ἔξω
τοῦ συνεδρίου ἀπελθεῖν, συνέβαλον
πρὸς ἀλλήλους, 16 λέγοντες· Τί ποιή-
σομεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν
γὰρ γνωστὸν σημεῖον γέγονε δι' αὐτῶν,
πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φα-
νερὸν, καὶ οὐ δυνάμεθα ἀρνήσασθαι·
17 ἀλλ' ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ εἰς
τὸν λαὸν, ἀπειλῇ ἀπειλησώμεθα αὐτοῖς
μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ
μηδενὶ ἀνθρώπων. 18 Καὶ καλέσαντες αὐ-
τοὺς, παρήγγειλαν [e] αὐτοῖς" τὸ καθόλου

13 Now when they saw the
boldness of Peter and John,
and perceived that they were
unlearned and ignorant men,
they marvelled, and they took
knowledge of them, that they
had been with Jesus. 14 And
beholding the man which was
healed, standing with them, they
could say nothing against it.
15 But when they had command-
ed them to go aside out of the
council, they conferred among
themselves, 16 saying, What
shall we do to these men? for
that indeed a notable miracle
hath been done by them, is ma-
nifest to all them that dwell in
Jerusalem, and we cannot deny
it. 17 But that it spread no
further among the people, let
us straitly threaten them, that
they speak henceforth to no
man in this name. 18 And they
called them, and commanded

[a] Rec. add τῷ. [b] ∾ οἰκοδομων [c] → [d] ∾ τε. [e] ⇄

them, not to speak at all, nor
teach in the name of Jesus.

19 But Peter and John answered, and said unto them,
Whether it be right in the sight
of God, to hearken unto you
more than unto God, judge ye.
20 For we cannot but speak
the things which we have seen
and heard. 21 So when they had
further threatened them, they
let them go, finding nothing how
they might punish them, because of the people: for all men
glorified God for that which
was done. 22 For the man was
above forty years old, on whom
this miracle of healing was
shewed.

23 And being let go, they went
to their own company, and reported all that the chief priests
and elders had said unto them.
24 And when they heard that,
they lift up their voice to God
with one accord, and said, Lord,
thou art God which hast made
heaven and earth, and the sea,
and all that in them is, 25 who
by the mouth of thy servant
David hast said, Why did the
heathen rage, and the people
imagine vain things? 26 The
kings of the earth stood up,
and the rulers were gathered
together against the Lord, and
against his Christ. 27 For
of a truth against thy holy
child Jesus, whom thou hast
anointed, both Herod, and
Pontius Pilate, with the Gentiles, and the people of Israel
were gathered together, 28 for
to do whatsoever thy hand and
thy counsel determined before
to be done. 29 And now Lord,
behold their threatenings, and
grant unto thy servants, that
with all boldness they may
speak thy word, 30 by stretching forth thine hand to heal:
and that signs and wonders may
be done by the name of thy
holy child Jesus.

*μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ
ὀνόματι τοῦ Ἰησοῦ.*

*19 Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς αὐτοὺς, εἶπον· Εἰ δίκαιόν
ἐστιν ἐνώπιον τοῦ Θεοῦ, ὑμῶν ἀκούειν
μᾶλλον ἢ τοῦ Θεοῦ, κρίνατε. 20 οὐ δυνάμεθα γὰρ ἡμεῖς ἃ εἴδομεν καὶ ἠκούσαμεν, μὴ λαλεῖν. 21 Οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτοὺς, μηδὲν
εὑρίσκοντες τὸ πῶς κολάσωνται αὐτοὺς,
διὰ τὸν λαόν· ὅτι πάντες ἐδόξαζον τὸν
Θεὸν ἐπὶ τῷ γεγονότι· 22 ἐτῶν γὰρ ἦν
πλειόνων τεσσαράκοντα ὁ ἄνθρωπος
ἐφ᾽ ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς
ἰάσεως.*

*23 Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς
ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς
οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον.
24 οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ἦραν
φωνὴν πρὸς τὸν Θεὸν, καὶ εἶπον· Δέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν
καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα
τὰ ἐν αὐτοῖς, 25 ὁ [a] διὰ στόματος Δαυὶδ
[b] παιδός σου εἰπών· Ἱνατί ἐφρύαξαν
ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά; 26 παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ
ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ
τοῦ Κυρίου, καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ. 27 Συνήχθησαν γὰρ ἐπ᾽ ἀληθείας
[c] ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἅγιον παῖδά
σου, Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ
Πόντιος Πιλάτος, σὺν ἔθνεσι καὶ λαοῖς
Ἰσραὴλ, 28 ποιῆσαι ὅσα ἡ χείρ σου καὶ
ἡ βουλή σου προώρισε γενέσθαι. 29 καὶ
τὰ νῦν, Κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς
αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ
παῤῥησίας πάσης λαλεῖν τὸν λόγον σου,
30 ἐν τῷ τὴν χεῖρά σου ἐκτείνειν σε εἰς
ἴασιν, καὶ σημεῖα καὶ τέρατα γίνεσθαι
διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου
Ἰησοῦ.*

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a Bz. add Πνευματι αγιῳ. b Rec. add του. c St. & Elz. om. ∾

31 Καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ
τόπος ἐν ᾧ ἦσαν συνηγμένοι, καὶ ἐπλή-
σθησαν ἅπαντες Πνεύματος ἁγίου, καὶ
ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ παῤ-
ῥησίας.
32 Τοῦ δὲ πλήθους τῶν πιστευσάντων
ἦν ἡ καρδία καὶ ἡ ψυχὴ μία· καὶ οὐδὲ
εἷς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον
εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά.
33 καὶ μεγάλῃ δυνάμει ἀπεδίδουν τὸ μαρ-
τύριον οἱ ἀπόστολοι τῆς ἀναστάσεως
τοῦ Κυρίου Ἰησοῦ, χάρις τε μεγάλη ἦν
ἐπὶ πάντας αὐτούς. 34 οὐδὲ γὰρ ἐνδεής
τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες
χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες
ἔφερον τὰς τιμὰς τῶν πιπρασκομένων,
35 καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀπο-
στόλων. διεδίδοτο δὲ ἑκάστῳ, καθότι
ἄν τις χρείαν εἶχεν.
36 [a]Ἰωσῆς" δὲ, ὁ ἐπικληθεὶς Βαρνάβας
ὑπὸ τῶν ἀποστόλων, (ὅ ἐστι μεθερμη-
νευόμενον, υἱὸς παρακλήσεως,) Λευΐτης,
Κύπριος τῷ γένει, 37 ὑπάρχοντος αὐτῷ
ἀγροῦ, πωλήσας ἤνεγκε τὸ χρῆμα, καὶ
ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων.
5. Ἀνὴρ δέ τις Ἀνανίας ὀνόματι, σὺν
Σαπφείρῃ τῇ γυναικὶ αὐτοῦ, ἐπώλησε
κτῆμα, 2 καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς,
συνειδυίας καὶ τῆς γυναικὸς [b]αὐτοῦ,"
καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας
τῶν ἀποστόλων ἔθηκεν. 3 εἶπε δὲ Πέ-
τρος· Ἀνανία, διατί ἐπλήρωσεν ὁ Σα-
τανᾶς τὴν καρδίαν σου, ψεύσασθαί σε
τὸ Πνεῦμα τὸ ἅγιον, καὶ νοσφίσασθαι
ἀπὸ τῆς τιμῆς τοῦ χωρίου; 4 οὐχὶ μένον
σοὶ ἔμενε, καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ
ὑπῆρχε; τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου
τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώ-
ποις, ἀλλὰ τῷ Θεῷ. 5 Ἀκούων δὲ [c]ὁ"
Ἀνανίας τοὺς λόγους τούτους, πεσὼν
ἐξέψυξε· καὶ ἐγένετο φόβος μέγας ἐπὶ

31 And when they had prayed,
the place was shaken where
they were assembled together,
and they were all filled with the
Holy Ghost, and they spake
the word of God with boldness.

32 And the multitude of them
that believed, were of one heart,
and of one soul: neither said
any of them, that ought of the
things which he possessed, was
his own, but they had all things
common. 33 And with great
power gave the apostles witness
of the resurrection of the Lord
Jesus, and great grace was upon
them all. 34 Neither was there
any among them that lacked:
for as many as were possessors
of lands, or houses, sold them,
and brought the prices of the
things that were sold, 35 and
laid them down at the apostles'
feet: and distribution was made
unto every man according as he
had need.
36 And Joses, who by the
apostles was surnamed Barna-
bas (which is, being interpret-
ed, The son of consolation) a
Levite, and of the country of
Cyprus, 37 having land, sold it,
and brought the money, and
laid it at the apostles' feet.

5. But a certain man named
Ananias, with Sapphira his wife,
sold a possession, 2 and kept
back *part* of the price, his wife
also being privy *to it*, and
brought a certain part, and laid
it at the apostles' feet. 3 But
Peter said, Ananias, why hath
Satan filled thine heart [a] to lie
to the Holy Ghost, and to keep
back *part* of the price of the
land? 4 Whiles it remained,
was it not thine own? and after
it was sold, was it not in thine
own power? why hast thou con-
ceived this thing in thine heart?
thou hast not lied unto men,
but unto God. 5 And Ananias
hearing these words, fell down,
and gave up the ghost: and
great fear came on all them

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a Bz. ∾ Ἰωσήφ. b ⇄ c Rec. → [a] *Or, to deceive.*

that heard these things. 6 And
the young men arose, wound
him up, and carried him out,
and buried him.
7 And it was about the space
of three hours after, when his
wife, not knowing what was
done, came in. 8 And Peter
answered unto her, Tell me
whether ye sold the land for so
much. And she said, Yea, for
so much. 9 Then Peter said
unto her, How is it that ye have
agreed together, to tempt the
Spirit of the Lord? behold, the
feet of them which have buried
thy husband, are at the door,
and shall carry thee out. 10 Then
fell she down straightway at his
feet, and yielded up the ghost:
and the young men came in,
and found her dead, and carry-
ing her forth, buried her by her
husband. 11 And great fear
came upon all ẏ church, & upon
as many as heard these things.
12 And by the hands of the
apostles, were many signs and
wonders wrought among the
people. (And they were all with
one accord in Solomon's porch.
13 And of the rest durst no man
join himself to them: but the
people magnified them. 14 And
believers were the more added
to the Lord, multitudes both of
men and women.) 15 Insomuch
that they brought forth the sick
α into the streets, and laid them
on beds and couches, that at
the least the shadow of Peter
passing by, might overshadow
some of them. 16 There came
also a multitude *out* of the
cities round about unto Jerusa-
lem, bringing sick folks, and
them which were vexed with
unclean spirits: and they were
healed every one.
17 Then the high priest rose
up, and all they that were with
him, (which is the sect of the
Sadducees) and were filled
with β indignation, 18 and laid
their hands on the apostles,
and put them in the common
prison. 19 But the angel of the

πάντας τοὺς ἀκούοντας a ταῦτα." 6 ἀνα-
στάντες δὲ οἱ νεώτεροι συνέστειλαν αὐ-
τὸν, καὶ ἐξενέγκαντες ἔθαψαν.
7 Ἐγένετο δὲ ὡς ὡρῶν τριῶν διάστη-
μα, καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγο-
νὸς εἰσῆλθεν. 8 ἀπεκρίθη δὲ αὐτῇ ὁ
Πέτρος· Εἰπέ μοι, εἰ τοσούτου τὸ χωρίον
ἀπέδοσθε; Ἡ δὲ εἶπε· Ναὶ τοσούτου.
9 Ὁ δὲ Πέτρος εἶπε πρὸς αὐτήν· Τί ὅτι
συνεφωνήθη ὑμῖν πειράσαι τὸ Πνεῦμα
Κυρίου; ἰδοὺ, οἱ πόδες τῶν θαψάντων
τὸν ἄνδρα σου, ἐπὶ τῇ θύρᾳ, καὶ ἐξοί-
σουσί σε. 10 Ἔπεσε δὲ παραχρῆμα
παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐξέψυξεν.
εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν
νεκρὰν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς
τὸν ἄνδρα αὐτῆς. 11 καὶ ἐγένετο φόβος
μέγας ἐφ' ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ
πάντας τοὺς ἀκούοντας ταῦτα.
12 Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων
b ἐγίνετο" σημεῖα καὶ τέρατα ἐν τῷ λαῷ
πολλά· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν
τῇ στοᾷ Σολομῶνος. 13 τῶν δὲ λοιπῶν
οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ'
ἐμεγάλυνεν αὐτοὺς ὁ λαός· 14 (μᾶλλον
δὲ προσετίθεντο πιστεύοντες τῷ Κυρίῳ,
πλήθη ἀνδρῶν τε καὶ γυναικῶν·) 15 ὥστε
κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθε-
νεῖς, καὶ τιθέναι ἐπὶ c κλινῶν" καὶ κραβ-
βάτων, ἵνα ἐρχομένου Πέτρου κἂν ἡ
σκιὰ ἐπισκιάσῃ τινὶ αὐτῶν. 16 συνήρχετο
δὲ καὶ τὸ πλῆθος τῶν πέριξ πόλεων
d εἰς" Ἱερουσαλὴμ, φέροντες ἀσθενεῖς
καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκα-
θάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.
17 Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάν-
τες οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις τῶν
Σαδδουκαίων, ἐπλήσθησαν ζήλου, 18 καὶ
ἐπέβαλον τὰς χεῖρας e αὐτῶν" ἐπὶ τοὺς
ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν τηρή-
σει δημοσίᾳ. 19 ἄγγελος δὲ Κυρίου διὰ

a ⇉ b St. εγινετο. c ∾ κλιναριων. d → e ⇉ α Or, in every street. β Or, envy.

τῆς νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλα-
κῆς, ἐξαγαγών τε αὐτοὺς εἶπε· 20 Πο-
ρεύεσθε, καὶ σταθέντες λαλεῖτε ἐν τῷ
ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς
ταύτης. 21 Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ
τὸν ὄρθρον εἰς τὸ ἱερὸν, καὶ ἐδίδασκον.
παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ
σὺν αὐτῷ, συνεκάλεσαν τὸ συνέδριον καὶ
πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραήλ·
καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον, ἀ-
χθῆναι αὐτούς.

Lord by night opened the prison
doors, and brought them forth,
and said, 20 Go, stand and speak
in the temple to the people all
the words of this life. 21 And
when they heard that, they en-
tered into the temple early in
the morning, and taught: but
the high priest came, and they
that were with him, and called
the council together, and all
the senate of the children of
Israel, and sent to the prison
to have them brought.

22 Οἱ δὲ ὑπηρέται παραγενόμενοι οὐχ
εὗρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέ-
ψαντες δὲ ἀπήγγειλαν, 23 λέγοντες· Ὅτι
τὸ μὲν δεσμωτήριον εὕρομεν κεκλεισμέ-
νον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φύλακας
a" ἑστῶτας πρὸ τῶν θυρῶν· ἀνοίξαντες
δὲ, ἔσω οὐδένα εὕρομεν. 24 Ὡς δὲ
ἤκουσαν τοὺς λόγους τούτους ὅ τε ἱερεὺς
καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιε-
ρεῖς, διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο
τοῦτο. 25 παραγενόμενος δέ τις ἀπήγ-
γειλεν αὐτοῖς b"· Ὅτι ἰδοὺ οἱ ἄνδρες οὓς
ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ
ἑστῶτες καὶ διδάσκοντες τὸν λαόν.

22 But when the officers came,
and found them not in the pri-
son, they returned, and told,
23 saying, The prison truly found
we shut with all safety, and the
keepers standing without before
the doors, but when we had
opened, we found no man with-
in. 24 Now when the high
priest, and the captain of the
temple, and the chief priests
heard these things, they doubted
of them whereunto this would
grow. 25 Then came one, and
told them, saying, Behold, the
men whom ye put in prison, are
standing in the temple, and
teaching the people.

26 Τότε ἀπελθὼν ὁ στρατηγὸς σὺν
τοῖς ὑπηρέταις, ἤγαγεν αὐτοὺς, οὐ μετὰ
βίας, ἐφοβοῦντο γὰρ τὸν λαὸν, ἵνα μὴ
λιθασθῶσιν. 27 ἀγαγόντες δὲ αὐτοὺς
ἔστησαν ἐν τῷ συνεδρίῳ· καὶ ἐπηρώτησεν
αὐτοὺς ὁ ἀρχιερεὺς, 28 λέγων· c Οὐ" πα-
ραγγελίᾳ παρηγγείλαμεν ὑμῖν μὴ διδά-
σκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ ἰδοὺ
πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδα-
χῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ'
ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου.

26 Then went the captain with
the officers, and brought them
without violence: (for they
feared the people, lest they
should have been stoned.)
27 And when they had brought
them, they set them before the
council, and the high priest
asked them, 28 saying, Did not
we straitly command you, that
you should not teach in this
name? and behold, ye have
filled Jerusalem with your doc-
trine, and intend to bring this
man's blood upon us.

29 Ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ
ἀπόστολοι εἶπον· Πειθαρχεῖν δεῖ Θεῷ
μᾶλλον ἢ ἀνθρώποις. 30 ὁ Θεὸς τῶν πα-
τέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς
διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου·

29 Then Peter, and the other
apostles answered, and said, We
ought to obey God rather than
men. 30 The God of our fa-
thers raised up Jesus, whom ye
slew and hanged on a tree.

a Rec. add ἔξω. b Rec. add λέγων. c →

31 Him hath God exalted with
his right hand *to be* a Prince & a
Saviour, for to give repentance
to Israel, and forgiveness of sins.
32 And we are his witnesses of
these things, and so is also the
Holy Ghost, whom God hath
given to them that obey him.

31 τοῦτον ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα
ὕψωσε τῇ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν
τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν. 32 καὶ
ἡμεῖς ἐσμεν [a] αὐτοῦ" μάρτυρες τῶν ῥη-
μάτων τούτων, καὶ τὸ Πνεῦμα [b] δὲ" τὸ
ἅγιον, ὃ ἔδωκεν ὁ Θεὸς τοῖς πειθαρχοῦ-
σιν αὐτῷ.

33 When they heard that, they
were cut to the heart, and took
counsel to slay them. 34 Then
stood there up one in the coun-
cil, a Pharisee, named Gama-
liel, a doctor of law, had in
reputation among all the peo-
ple, and commanded to put the
apostles forth a little space,
35 and said unto them, Ye men
of Israel, take heed to your-
selves, what ye intend to do as
touching these men. 36 For be-
fore these days rose up Theudas,
boasting himself to be some-
body, to whom a number of
men, about four hundred, join-
ed themselves: who was slain,
and all, as many as [a] obeyed
him, were scattered, and brought
to nought. 37 After this man
rose up Judas of Galilee, in the
days of the taxing, and drew
away much people after him:
he also perished, and all, even
as many as obeyed him, were
dispersed. 38 And now I say
unto you, Refrain from these
men, and let them alone: for if
this counsel or this work be of
men, it will come to nought.
39 But if it be of God, ye can-
not overthrow it, lest haply ye
be found even to fight against
God.

33 Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ
ἐβουλεύοντο ἀνελεῖν αὐτούς. 34 ἀναστὰς
δέ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνό-
ματι Γαμαλιὴλ, νομοδιδάσκαλος τίμιος
παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχύ
[c] τι" τοὺς [d] ἀποστόλους" ποιῆσαι, 35 εἶπέ
τε πρὸς αὐτούς· Ἄνδρες Ἰσραηλῖται,
προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις
τούτοις τί μέλλετε πράσσειν. 36 πρὸ
γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θευδᾶς,
λέγων εἶναί τινα ἑαυτὸν, ᾧ [e] προσεκολ-
λήθη" ἀριθμὸς ἀνδρῶν ὡσεὶ τετρακοσίων·
ὃς ἀνηρέθη, καὶ πάντες ὅσοι ἐπείθοντο
αὐτῷ, διελύθησαν καὶ ἐγένοντο εἰς οὐδέν.
37 μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλι-
λαῖος, ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς,
καὶ ἀπέστησε λαὸν [f] ἱκανὸν" ὀπίσω αὐ-
τοῦ· κἀκεῖνος ἀπώλετο, καὶ πάντες ὅσοι
ἐπείθοντο αὐτῷ διεσκορπίσθησαν. 38 καὶ
τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν
ἀνθρώπων τούτων, καὶ [g] ἐάσατε" αὐτούς·
ὅτι ἐὰν ᾖ ἐξ ἀνθρώπων ἡ βουλὴ [h] αὕτη"
ἢ τὸ ἔργον τοῦτο, καταλυθήσεται· 39 εἰ
δὲ ἐκ Θεοῦ ἐστιν, οὐ [i] δύνασθε" κατα-
λῦσαι [k] αὐτὸ," μήποτε καὶ θεομάχοι
εὑρεθῆτε.

40 And to him they agreed:
and when they had called the
apostles, and beaten them, they
commanded that they should
not speak in the name of Jesus,
and let them go. 41 And they
departed from the presence of
the council, rejoicing that they
were counted worthy to suffer
shame for his name. 42 And
daily in the temple, and in

40 Ἐπείσθησαν δὲ αὐτῷ· καὶ προσ-
καλεσάμενοι τοὺς ἀποστόλους, δείραν-
τες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ
ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς.
41 οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ
προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ
ὀνόματος [l]" κατηξιώθησαν ἀτιμασθῆναι·
42 πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ καὶ

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a ⇄ b → c → d ∾ ανθρωπους. e ∾ προσεκλιθη. f → g ∾ αφετε. h → i ∾ δυνησεσθε. k ∾ —, Gb. αυτους. l Rec. add αυτου. a *Or*, believed.

κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες
καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν Χρι-
στόν.

6. Ἐν δὲ ταῖς ἡμέραις ταύταις πλη-
θυνόντων τῶν μαθητῶν, ἐγένετο γογ-
γυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς
Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ
διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν.
2 προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ
πλῆθος τῶν μαθητῶν, εἶπον· Οὐκ ἀρεστόν
ἐστιν ἡμᾶς, καταλείψαντας τὸν λόγον
τοῦ Θεοῦ, διακονεῖν τραπέζαις. 3 ἐπι-
σκέψασθε οὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν
μαρτυρουμένους ἑπτά, πλήρεις Πνεύμα-
τος [a] ἁγίου" καὶ σοφίας, οὓς [b] καταστή-
σομεν" ἐπὶ τῆς χρείας ταύτης· 4 ἡμεῖς
δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ
λόγου προσκαρτερήσομεν.

5 Καὶ ἤρεσεν ὁ λόγος ἐνώπιον παντὸς
τοῦ πλήθους· καὶ ἐξελέξαντο Στέφανον,
ἄνδρα πλήρη πίστεως καὶ Πνεύματος
ἁγίου, καὶ Φίλιππον, καὶ Πρόχορον καὶ
Νικάνορα, καὶ Τίμωνα καὶ Παρμενᾶν,
καὶ Νικόλαον προσήλυτον Ἀντιοχέα,
6 οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων·
καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς
χεῖρας.

7 Καὶ ὁ λόγος τοῦ Θεοῦ ηὔξανε, καὶ
ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν
Ἱερουσαλὴμ σφόδρα, πολύς τε ὄχλος
τῶν ἱερέων ὑπήκουον τῇ πίστει.

8 Στέφανος δὲ πλήρης [c] χάριτος" καὶ
δυνάμεως ἐποίει τέρατα καὶ σημεῖα με-
γάλα ἐν τῷ λαῷ. 9 ἀνέστησαν δέ τινες
τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης
Λιβερτίνων, καὶ Κυρηναίων καὶ Ἀλε-
ξανδρέων, καὶ τῶν ἀπὸ Κιλικίας καὶ
Ἀσίας, συζητοῦντες τῷ Στεφάνῳ· 10 καὶ
οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ
πνεύματι ᾧ ἐλάλει. 11 τότε ὑπέβαλον
ἄνδρας λέγοντας· Ὅτι ἀκηκόαμεν αὐτοῦ

every house, they ceased not to
teach and preach Jesus Christ.

6. And in those days when
the number of the disciples was
multiplied, there arose a mur-
muring of the Grecians against
the Hebrews, because their
widows were neglected in the
daily ministration. 2 Then the
twelve called the multitude of
the disciples unto them, and
said, It is not reason that we
should leave the word of God,
and serve tables. 3 Wherefore
brethren, look ye out among
you seven men of honest report,
full of the Holy Ghost, and wis-
dom, whom we may appoint
over this business. 4 But we
will give ourselves continually
to prayer, and to the ministry
of the word.

5 And the saying pleased the
whole multitude: and they chose
Stephen, a man full of faith and
of the Holy Ghost, and Philip.
and Prochorus, and Nicanor,
and Timon, and Parmenas, and
Nicolas a proselyte of Antioch.
6 Whom they set before the
apostles: and when they had
prayed, they laid their hands
on them.

7 And the word of God in-
creased, and the number of the
disciples multiplied in Jerusa-
lem greatly, and a great com-
pany of the priests were obe-
dient to the faith.

8 And Stephen full of faith
and power, did great wonders
and miracles among the people.
9 Then there arose certain of
the synagogue, which is called
the synagogue of the Liber-
tines, and Cyrenians, and Alex-
andrians, and of them of Cili-
cia, and of Asia, disputing with
Stephen. 10 And they were not
able to resist the wisdom and
the spirit by which he spake.
11 Then they suborned men
which said, We have heard him

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[a] Gb. om. [b] Elz. καταστήσωμεν. [c] Rec. πίστεως.

speak blasphemous words against Moses, and against God.

λαλοῦντος ῥήματα βλάσφημα εἰς [a] Μωϋσῆν ″ καὶ τὸν Θεόν.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, 13 and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law. 14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the [a] customs which Moses delivered us. 15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

12 Συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες συνήρπασαν αὐτὸν, καὶ ἤγαγον εἰς τὸ συνέδριον· 13 ἔστησάν τε μάρτυρας ψευδεῖς λέγοντας· Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα [b] ″ λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου [c] ″ καὶ τοῦ νόμου. 14 ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος· Ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον, καὶ ἀλλάξει τὰ ἔθη ἃ παρέδωκεν ἡμῖν Μωϋσῆς. 15 Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.

7. Then said the high priest, Are these things so? 2 And he said, Men, brethren, & fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, 3 and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. 4 Then came he out of the land of the Chaldæans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell. 5 And he gave him none inheritance in it, no not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

7. Εἶπε δὲ ὁ ἀρχιερεύς· Εἰ [d] ἄρα ′ ταῦτα οὕτως ἔχει; 2 Ὁ δὲ ἔφη· Ἄνδρες, ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ὁ Θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραὰμ ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαῤῥὰν, 3 καὶ εἶπε πρὸς αὐτόν· Ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο [e] εἰς γῆν ″ ἣν ἄν σοι δείξω. 4 Τότε, ἐξελθὼν ἐκ γῆς Χαλδαίων, κατῴκησεν ἐν Χαῤῥάν· κἀκεῖθεν μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετῴκισεν αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε· 5 καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός· καὶ ἐπηγγείλατο αὐτῷ δοῦναι εἰς κατάσχεσιν αὐτὴν, καὶ τῷ σπέρματι αὐτοῦ μετ᾽ αὐτὸν, οὐκ ὄντος αὐτῷ τέκνου.

6 And God spake on this wise, That his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil four hundred years. 7 And the nation to whom they shall be in bondage, will I judge, said God: and after that shall they come forth, and serve me in this

6 Ἐλάλησε δὲ οὕτως ὁ Θεός· Ὅτ[ι] ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν [γῇ] ἀλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ κα[ὶ] κακώσουσιν, ἔτη τετρακόσια. 7 καὶ τ[ὸ] ἔθνος, ᾧ ἐὰν δουλεύσωσι, κρινῶ ἐ[γώ,] εἶπεν ὁ Θεός· καὶ μετὰ ταῦτα ἐξελε[ύ]σονται, καὶ λατρεύσουσί μοι ἐν τῷ τόπ[ῳ]

[a] Rec. Μωσῆν. [b] Rec. add βλάσφημα. [c] Rec. add τούτου. [d] ⇄ [e] ∾ εἰς τὴν γῆν. [a] *Or,* rite[s].

τούτῳ. [8] Καὶ ἔδωκεν αὐτῷ διαθήκην πε-
ριτομῆς· καὶ οὕτως ἐγέννησε τὸν Ἰσαάκ,
καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ·
καὶ ὁ Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ Ἰακὼβ
τοὺς δώδεκα πατριάρχας.

[9] Καὶ οἱ πατριάρχαι ζηλώσαντες τὸν
Ἰωσὴφ ἀπέδοντο εἰς Αἴγυπτον· καὶ ἦν
ὁ Θεὸς μετ' αὐτοῦ, [10] καὶ [a] ἐξείλετο"
αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ
ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον
Φαραὼ βασιλέως Αἰγύπτου, καὶ κατέστη-
σεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ
ὅλον τὸν οἶκον αὐτοῦ. [11] ἦλθε δὲ λιμὸς
ἐφ' ὅλην [b] τὴν γῆν Αἰγύπτου" καὶ Χα-
ναάν, καὶ θλίψις μεγάλη· καὶ οὐχ εὕ-
ρισκον χορτάσματα οἱ πατέρες ἡμῶν.
[12] ἀκούσας δὲ Ἰακὼβ ὄντα [c] σῖτα ἐν
Αἰγύπτῳ," ἐξαπέστειλε τοὺς πατέρας
ἡμῶν πρῶτον· [13] καὶ ἐν τῷ δευτέρῳ
ἀνεγνωρίσθη Ἰωσὴφ τοῖς ἀδελφοῖς αὐ-
τοῦ, καὶ φανερὸν ἐγένετο τῷ Φαραὼ τὸ
γένος τοῦ Ἰωσήφ. [14] ἀποστείλας δὲ
Ἰωσὴφ μετεκαλέσατο τὸν πατέρα αὐτοῦ
[d] Ἰακὼβ" καὶ πᾶσαν τὴν συγγένειαν [e]",
ἐν ψυχαῖς ἑβδομήκοντα πέντε. [15] κατέβη
δὲ Ἰακὼβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν
αὐτὸς καὶ οἱ πατέρες ἡμῶν· [16] καὶ με-
τετέθησαν εἰς [f] Συχέμ," καὶ ἐτέθησαν ἐν
τῷ μνήματι, [g] ᾧ" ὠνήσατο Ἀβραὰμ
τιμῆς ἀργυρίου παρὰ τῶν υἱῶν Ἐμμὸρ
τοῦ [h] Συχέμ."

[17] Καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς
ἐπαγγελίας, ἧς [i] ὤμοσεν" ὁ Θεὸς τῷ
Ἀβραάμ, ηὔξησεν ὁ λαὸς καὶ ἐπληθύνθη
ἐν Αἰγύπτῳ· [18] ἄχρις οὗ ἀνέστη βα-
σιλεὺς ἕτερος, ὃς οὐκ ᾔδει τὸν Ἰωσήφ.
[19] οὗτος κατασοφισάμενος τὸ γένος ἡ-
μῶν, ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ
ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν, εἰς τὸ
μὴ ζωογονεῖσθαι.
[20] Ἐν ᾧ καιρῷ ἐγεννήθη [k] Μωϋσῆς," καὶ

place. [8] And he gave him the
covenant of circumcision: and
so *Abraham* begat Isaac, and
circumcised him the eighth day:
and Isaac *begat* Jacob, and Ja-
cob *begat* the twelve patri-
archs.

[9] And the patriarchs moved
with envy, sold Joseph into
Egypt: but God was with him,
[10] and delivered him out of all
his afflictions, and gave him fa-
vour and wisdom in the sight
of Pharaoh king of Egypt: and
he made him governor over
Egypt and all his house. [11] Now
there came a dearth over all the
land of Egypt, and Chanaan,
and great affliction, and our
fathers found no sustenance.
[12] But when Jacob heard that
there was corn in Egypt, he sent
out our fathers first. [13] And at
the second *time* Joseph was
made known to his brethren,
and Joseph's kindred was made
known unto Pharaoh. [14] Then
sent Joseph, and called his fa-
ther Jacob to him, and all his
kindred, threescore and fifteen
souls. [15] So Jacob went down
into Egypt, and died, he and
our fathers, [16] and were carried
over into Sychem, and laid in
the sepulchre that Abraham
bought for a sum of money of
the sons of Emmor *the father*
of Sychem.

[17] But when the time of the
promise drew nigh, which God
had sworn to Abraham, the
people grew and multiplied in
Egypt, [18] till another king
arose, which knew not Joseph.
[19] The same dealt subtilly with
our kindred, and evil entreated
our fathers, so that they cast
out their young children, to the
end they might not live.

[20] In which time Moses was

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a Gb. εξειλατο. b ∾ την Αιγυπτον. c ∾ σιτια εις Αιγυπτον. d → e Rec. add αυτου. f Bz. Σιχεμ. g Rec. ο. h Bz. Σιχεμ. i ∾ ωμολογησεν. k Rec. Μωσης.

born, and was [a]exceeding fair,
and nourished up in his father's
house three months: 21 and
when he was cast out, Pharaoh's
daughter took him up, and
nourished him for her own son.
22 And Moses was learned in all
the wisdom of the Egyptians,
and was mighty in words and
in deeds. 23 And when he was
full forty years old, it came in-
to his heart to visit his brethren
the children of Israel. 24 And
seeing one of them suffer wrong,
he defended him, and avenged
him that was oppressed, and
smote the Egyptian: 25 for he
supposed his brethren would
have understood, how that God
by his hand would deliver them,
but they understood not.

ἦν ἀστεῖος τῷ Θεῷ· ὃς ἀνετράφη μῆνας
τρεῖς ἐν τῷ οἴκῳ τοῦ πατρός[a]″. 21 ἐκτε-
θέντα δὲ αὐτὸν, [b]ἀνείλετο″ αὐτὸν ἡ θυ-
γάτηρ Φαραὼ, καὶ ἀνεθρέψατο αὐτὸν
ἑαυτῇ εἰς υἱόν. 22 καὶ ἐπαιδεύθη [c]Μωϋ-
σῆς″ πάσῃ σοφίᾳ Αἰγυπτίων· ἦν δὲ
δυνατὸς ἐν λόγοις καὶ [d]ἐν″ ἔργοις [e]αὐ-
τοῦ·″ 23 ὡς δὲ ἐπληροῦτο αὐτῷ τεσ-
σαρακονταετὴς χρόνος, ἀνέβη ἐπὶ τὴν
καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελ-
φοὺς αὐτοῦ τοὺς υἱοὺς Ἰσραήλ. 24 καὶ
ἰδών τινα ἀδικούμενον, ἠμύνατο καὶ
ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ,
πατάξας τὸν Αἰγύπτιον. 25 ἐνόμιζε δὲ
συνιέναι τοὺς ἀδελφοὺς αὐτοῦ, ὅτι ὁ
Θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς
σωτηρίαν· οἱ δὲ οὐ συνῆκαν.

26 And the next day he shew-
ed himself unto them as they
strove, and would have set them
at one again, saying, Sirs, ye
are brethren, why do ye wrong
one to another? 27 But he that
did his neighbour wrong, thrust
him away, saying, Who made
thee a ruler and a judge over
us? 28 Wilt thou kill me, as
thou diddest the Egyptian yes-
terday? 29 Then fled Moses at
this saying, and was a stranger
in the land of Madian, where
he begat two sons.

26 Τῇ [f]δὲ″ ἐπιούσῃ ἡμέρᾳ ὤφθη αὐ-
τοῖς μαχομένοις, καὶ [g]συνήλασεν″ αὐτοὺς
εἰς εἰρήνην, εἰπών· [h]″Ανδρες, ἀδελφοί
ἐστε ὑμεῖς· ἱνατί″ ἀδικεῖτε ἀλλήλους;
27 Ὁ δὲ ἀδικῶν τὸν πλησίον, ἀπώσατο
αὐτὸν, εἰπών· Τίς σε κατέστησεν ἄρ-
χοντα καὶ δικαστὴν ἐφ' ἡμᾶς; 28 μὴ
ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνεῖλες
χθὲς τὸν Αἰγύπτιον; 29 ″Εφυγε δὲ [i]Μωϋ-
σῆς″ ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πά-
ροικος ἐν γῇ Μαδιὰμ, οὗ ἐγέννησεν
υἱοὺς δύο.

30 And when forty years were
expired, there appeared to him
in the wilderness of mount Sina,
an angel of the Lord in a flame
of fire in a bush. 31 When Mo-
ses saw it, he wondered at the
sight: and as he drew near to
behold it, the voice of the Lord
came unto him, 32 *saying*, I am
the God of thy fathers, the God
of Abraham, and the God of
Isaac, and the God of Jacob.
Then Moses trembled, and
durst not behold. 33 Then said
the Lord to him, Put off thy

30 Καὶ πληρωθέντων ἐτῶν τεσσαρά-
κοντα, ὤφθη αὐτῷ ἐν τῇ ερήμῳ τοῦ ὄρους
Σινᾶ ἄγγελος [k]Κυρίου″ ἐν [l]φλογὶ πυρὸς″
βάτου. 31 ὁ δὲ [m]Μωϋσῆς″ ἰδὼν [n]ἐθαύμαζε″
τὸ ὅραμα· προσερχομένου δὲ αὐτοῦ κα-
τανοῆσαι, ἐγένετο φωνὴ Κυρίου [o]πρὸς
αὐτόν·″ 32 Ἐγὼ ὁ Θεὸς τῶν πατέρων
σου, ὁ Θεὸς Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ
καὶ ὁ Θεὸς Ἰακώβ. ″Εντρομος δὲ γενό-
μενος [p]Μωϋσῆς″ οὐκ ἐτόλμα κατανοῆσαι.
33 εἶπε δὲ αὐτῷ ὁ Κύριος· Λῦσον τὸ

[a] Rec. add αυτου. [b] Gb. ανειλατο. [c] Rec. Μωσης. [d] ⇉ [e] Rec. → [f] ∾ τε. [g] ∾ συνηλλασσεν.
[h] ∾ Ανδρες αδελφοι εστε· ινατι. [i] Rec. Μωσης. [k] → [l] ∾ πυρι φλογος [m] Rec. Μωσης
[n] Rec. εθαυμασε. [o] ⇉ [p] Rec. Μωσης. [a] *Or*, fair to God.

ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος
ἐν ᾧ ἕστηκας, γῆ ἁγία ἐστίν. 34 ἰδὼν
εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν
Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤ-
κουσα· καὶ κατέβην ἐξελέσθαι αὐτούς· καὶ
νῦν δεῦρο, ἀποστελῶ σε εἰς Αἴγυπτον.

35 Τοῦτον τὸν Μωϋσῆν ὃν ἠρνήσαντο
εἰπόντες· Τίς σε κατέστησεν ἄρχοντα
καὶ δικαστήν; τοῦτον ὁ Θεὸς ἄρχοντα
καὶ λυτρωτὴν ἀπέστειλεν [a] ἐν" χειρὶ ἀγ-
γέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ.
36 οὗτος ἐξήγαγεν αὐτοὺς, ποιήσας τέ-
ρατα καὶ σημεῖα ἐν γῇ [b] Αἰγύπτῳ" καὶ
ἐν ἐρυθρᾷ θαλάσσῃ, καὶ ἐν τῇ ἐρήμῳ
ἔτη τεσσαράκοντα. 37 οὗτός ἐστιν ὁ
Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς Ἰσραήλ·
Προφήτην ὑμῖν ἀναστήσει [c] Κύριος" ὁ
Θεὸς [d] " ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ·
[e] αὐτοῦ ἀκούσεσθε."

38 Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ
ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου
τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ
καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια
ζῶντα δοῦναι ἡμῖν. 39 ᾧ οὐκ ἠθέλησαν
ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ'
ἀπώσαντο, καὶ ἐστράφησαν ταῖς καρ-
δίαις αὐτῶν εἰς Αἴγυπτον, 40 εἰπόντες
τῷ Ἀαρών· Ποίησον ἡμῖν θεοὺς οἳ
προπορεύσονται ἡμῶν· ὁ γὰρ [f] Μωϋσῆς"
οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου,
οὐκ οἴδαμεν τί γέγονεν αὐτῷ· 41 Καὶ
ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις,
καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ
εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν
αὐτῶν. 42 ἔστρεψε δὲ ὁ Θεὸς, καὶ πα-
ρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ
τοῦ οὐρανοῦ· καθὼς γέγραπται ἐν βίβλῳ
τῶν προφητῶν· Μὴ σφάγια καὶ θυσίας
προσηνέγκατέ μοι ἔτη τεσσαράκοντα ἐν
τῇ ἐρήμῳ, οἶκος Ἰσραήλ; 43 καὶ ἀνε-
λάβετε τὴν σκηνὴν τοῦ Μολὸχ, καὶ τὸ

shoes from thy feet: for the
place where thou standest, is
holy ground. 34 I have seen, I
have seen the affliction of my
people which is in Egypt, and
I have heard their groaning,
and am come down to deliver
them: and now come, I will
send thee into Egypt.

35 This Moses whom they re-
fused, saying, Who made thee
a ruler and a judge? the same
did God send to be a ruler and
a deliverer, by the hands of the
angel which appeared to him
in the bush. 36 He brought them
out, after that he had shewed
wonders and signs in the land
of Egypt, and in the Red sea,
and in the wilderness forty
years. 37 This is that Moses
which said unto the children of
Israel, A prophet shall the Lord
your God raise up unto you of
your brethren, * like unto me:
him shall ye hear.

38 This is he that was in the
church in the wilderness with
the angel, which spake to him
in the mount Sina, and with our
fathers: who received the lively
oracles, to give unto us. 39 To
whom our fathers would not
obey, but thrust *him* from them,
and in their hearts turned back
again into Egypt, 40 saying un-
to Aaron, Make us gods to go
before us. For as for this Moses,
which brought us out of the
land of Egypt, we wot not what
is become of him. 41 And they
made a calf in those days, and
offered sacrifice unto the idol,
and rejoiced in the works of
their own hands. 42 Then God
turned, and gave them up to
worship the host of heaven, as
it is written in the book of the
prophets, O ye house of Israel,
have ye offered to me slain
beasts, and sacrifices, by the
space of forty years in the wil-
derness? 43 Yea, ye took up
the tabernacle of Moloch, and

a ∾ σύν. b Rec. Αἰγύπτου. c ⇄ d Rec. add ὑμῶν. e → f Μωσῆς. * *Or, as myself.*

the star of your god Remphan,
figures which ye made, to wor-
ship them: and I will carry you
away beyond Babylon.

44 Our fathers had the taber-
nacle of witness in the wilder-
ness, as he had appointed,
speaking unto Moses, that he
should make it according to
the fashion that he had seen.
45 Which also our fathers that
came after, brought in with
Jesus into the possession of the
Gentiles, whom God drave out
before the face of our fathers,
unto the days of David, 46 who
found favour before God, and
desired to find a tabernacle for
the God of Jacob. 47 But Solo-
mon built him an house. 48 How-
beit the most High dwelleth not
in temples made with hands, as
saith the prophet, 49 heaven is
my throne, and earth is my
footstool: what house will ye
build me, saith the Lord? or
what is the place of my rest?
50 Hath not my hand made all
these things?

51 Ye stiffnecked and uncir-
cumcised in heart, and ears, ye
do always resist ÿ Holy Ghost?
as your fathers did, so do ye.
52 Which of the prophets have
not your fathers persecuted?
and they have slain them which
shewed before of the coming of
the Just One, of whom ye have
been now the betrayers and
murderers: 53 who have re-
ceived the law by the disposition
of angels, and have not kept it.

54 When they heard these
things, they were cut to the
heart, and they gnashed on him
with their teeth. 55 But he
being full of the Holy Ghost,
looked up stedfastly into hea-
ven, and saw the glory of God,
and Jesus standing on the right
hand of God, 56 and said, Be-
hold, I see the heavens opened,
and the Son of man standing on
the right hand of God.

ἄστρον τοῦ θεοῦ ὑμῶν [a]ʽΡεμφάν,ʺ τοὺς
τύπους οὓς ἐποιήσατε προσκυνεῖν αὐ-
τοῖς· καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυ-
λῶνος.

44 ʽΗ σκηνὴ τοῦ μαρτυρίου ἦν [b]ἐνʺ
τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς
διετάξατο ὁ λαλῶν τῷ [c]Μωϋσῇ,ʺ ποιῆσαι
αὐτὴν κατὰ τὸν τύπον ὃν ἑωράκει· 45 ἣν
καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες
ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν
ἐθνῶν, ὧν ἔξωσεν ὁ Θεὸς ἀπὸ προσώπου
τῶν πατέρων ἡμῶν, ἕως τῶν ἡμερῶν
Δαυΐδ· 46 ὃς εὗρε χάριν ἐνώπιον τοῦ
Θεοῦ, καὶ ᾐτήσατο εὑρεῖν σκήνωμα τῷ
Θεῷ Ἰακώβ. 47 Σολομῶν δὲ ᾠκοδόμησεν
αὐτῷ οἶκον. 48 ἀλλ᾽ οὐχ ὁ ὕψιστος ἐν
χειροποιήτοις [d]ʺ κατοικεῖ, καθὼς ὁ προ-
φήτης λέγει· 49 ʽΟ οὐρανός μοι θρόνος,
ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον
οἶκον οἰκοδομήσετέ μοι; λέγει Κύριος·
ἢ τίς τόπος τῆς καταπαύσεώς μου;
50 οὐχὶ ἡ χείρ μου ἐποίησε ταῦτα πάντα;

51 Σκληροτράχηλοι, καὶ ἀπερίτμητοι
τῇ καρδίᾳ καὶ τοῖς ὠσὶν, ὑμεῖς ἀεὶ τῷ
Πνεύματι τῷ ἁγίῳ ἀντιπίπτετε, ὡς οἱ
πατέρες ὑμῶν καὶ ὑμεῖς. 52 τίνα τῶν
προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν;
καὶ ἀπέκτειναν τοὺς προκαταγγείλαντας
περὶ τῆς ἐλεύσεως τοῦ δικαίου, οὗ νῦν
ὑμεῖς προδόται καὶ φονεῖς γεγένησθε·
53 οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς
ἀγγέλων, καὶ οὐκ ἐφυλάξατε.

54 Ἀκούοντες δὲ ταῦτα, διεπρίοντο
ταῖς καρδίαις αὐτῶν, καὶ ἔβρυχον τοὺς
ὀδόντας ἐπ᾽ αὐτόν. 55 ὑπάρχων δὲ πλή-
ρης Πνεύματος ἁγίου, ἀτενίσας εἰς τὸν
οὐρανὸν, εἶδε δόξαν Θεοῦ, καὶ Ἰησοῦν
ἑστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, 56 καὶ εἶπεν·
Ἰδοὺ, θεωρῶ τοὺς οὐρανοὺς ἀνεῳγμέ-
νους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν
ἑστῶτα τοῦ Θεοῦ.

[a] ∾ Ῥεφάν. [b] ⇄ [c] Rec. Μωσῇ [d] Rec. add ναοῖς.

57 Κράξαντες δὲ φωνῇ μεγάλῃ, συνέ-
σχον τὰ ὦτα αὐτῶν, καὶ ὥρμησαν ὁμο-
θυμαδὸν ἐπ' αὐτόν· 58 καὶ ἐκβαλόντες
ἔξω τῆς πόλεως, ἐλιθοβόλουν. καὶ οἱ
μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν
παρὰ τοὺς πόδας νεανίου καλουμένου
Σαύλου, 59 καὶ ἐλιθοβόλουν τὸν Στέφα-
νον, ἐπικαλούμενον καὶ λέγοντα· Κύριε
Ἰησοῦ, δέξαι τὸ πνεῦμά μου. 60 Θεὶς
δὲ τὰ γόνατα, ἔκραξε φωνῇ μεγάλῃ· Κύ-
ριε, μὴ στήσῃς αὐτοῖς τὴν ἁμαρτίαν
ταύτην. Καὶ τοῦτο εἰπὼν ἐκοιμήθη.
8. Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέ-
σει αὐτοῦ.

Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διω-
γμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν
Ἱεροσολύμοις· πάντες τε διεσπάρησαν
κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμα-
ρείας, πλὴν τῶν ἀποστόλων. 2 συνεκό-
μισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς,
καὶ ἐποιήσαντο κοπετὸν μέγαν ἐπ' αὐτῷ.
3 Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν,
κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων
τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς
φυλακήν.
4 Οἱ μὲν οὖν διασπαρέντες διῆλθον,
εὐαγγελιζόμενοι τὸν λόγον. 5 Φίλιππος
δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας,
ἐκήρυσσεν αὐτοῖς τὸν Χριστόν. 6 προσ-
εῖχόν τε οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ
τοῦ Φιλίππου ὁμοθυμαδὸν, ἐν τῷ ἀκούειν
αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει.
7 πολλῶν γὰρ τῶν ἐχόντων πνεύματα
ἀκάθαρτα, βοῶντα φωνῇ μεγάλῃ ἐξήρ-
χετο· πολλοὶ δὲ παραλελυμένοι καὶ χω-
λοὶ ἐθεραπεύθησαν. 8 καὶ ἐγένετο χαρὰ
μεγάλη ἐν τῇ πόλει ἐκείνῃ.
9 Ἀνὴρ δέ τις ὀνόματι Σίμων προϋ-
πῆρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστῶν
τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναί τινα
ἑαυτὸν μέγαν· 10 ᾧ προσεῖχον [a] πάντες

57 Then they cried out with
a loud voice, and stopped their
ears, and ran upon him with one
accord, 58 and cast him out of
the city, and stoned him: and
the witnesses laid down their
clothes at a young man's feet,
whose name was Saul. 59 And
they stoned Stephen, calling
upon God, and saying, Lord
Jesus receive my spirit. 60 And
he kneeled down, and cried with
a loud voice, Lord lay not this
sin to their charge. And when
he had said this, he fell asleep.
8. And Saul was consenting
unto his death.

And at that time there
was a great persecution against
the church which was at Je-
rusalem, and they were all
scattered abroad throughout
the regions of Judæa, and Sa-
maria, except the apostles.
2 And devout men carried Ste-
phen *to his burial*, and made
great lamentation over him.
3 As for Saul, he made havock
of the church, entering into
every house, and haling men
and women, committed them
to prison.
4 Therefore they that were
scattered abroad, went every
where preaching the word.
5 Then Philip went down to
the city of Samaria, & preach-
ed Christ unto them. 6 And the
people with one accord gave
heed unto those things which
Philip spake, hearing and see-
ing the miracles which he did.
7 For unclean spirits, crying
with loud voice, came out of
many that were possessed with
them: and many taken with
palsies, and that were lame,
were healed. 8 And there was
great joy in that city.
9 But there was a certain
man called Simon, which be-
foretime in the same city used
sorcery, and bewitched the peo-
ple of Samaria, giving out that
himself was some great one.
10 To whom they all gave heed

a →

from the least to the greatest,
saying, This man is the great
power of God. 11 And to him
they had regard, because that
of long time he had bewitched
them with sorceries. 12 But
when they believed Philip
preaching the things concerning
the kingdom of God, and the
name of Jesus Christ, they were
baptized, both men and women.
13 Then Simon himself believed
also: and when he was baptized,
he continued with Philip, and
wondered, beholding the miracles and signs which were done.

ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες·
Οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ
[a] καλουμένη" μεγάλη. 11 Προσεῖχον
δὲ αὐτῷ, διὰ τὸ ἱκανῷ χρόνῳ ταῖς μα-
γείαις ἐξεστακέναι αὐτούς. 12 ὅτε δὲ
ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ
[b] τὰ" περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ
τοῦ ὀνόματος [c] "Ἰησοῦ Χριστοῦ, ἐβαπτί-
ζοντο ἄνδρες τε καὶ γυναῖκες. 13 ὁ δὲ
Σίμων καὶ αὐτὸς ἐπίστευσε, καὶ βαπτι-
σθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ.
θεωρῶν τε [d] δυνάμεις καὶ σημεῖα [e] με-
γάλα· γινόμενα" ἐξίστατο.

14 Now when the apostles
which were at Jerusalem, heard
that Samaria had received the
word of God, they sent unto
them Peter and John. 15 Who
when they were come down,
prayed for them that they might
receive the Holy Ghost. 16 (For
as yet he was fallen upon none
of them: only they were baptized in the name of the Lord
Jesus.) 17 Then laid they their
hands on them, and they received the Holy Ghost.

14 Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις
ἀπόστολοι, ὅτι δέδεκται ἡ Σαμάρεια τὸν
λόγον τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐ-
τοὺς τὸν Πέτρον καὶ Ἰωάννην· 15 οἵτινες
καταβάντες προσηύξαντο περὶ αὐτῶν,
ὅπως λάβωσι Πνεῦμα ἅγιον. 16 [f] οὔπω"
γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκὸς,
μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ
ὄνομα τοῦ Κυρίου Ἰησοῦ. 17 τότε ἐπε-
τίθουν τὰς χεῖρας ἐπ' αὐτοὺς, καὶ ἐλάμ-
βανον Πνεῦμα ἅγιον.

18 And when Simon saw that
through laying on of the apostles' hands, the Holy Ghost was
given, he offered them money,
19 saying, Give me also this
power, that on whomsoever I
lay hands, he may receive the
Holy Ghost. 20 But Peter said
unto him, Thy money perish
with thee, because thou hast
thought that the gift of God
may be purchased with money.
21 Thou hast neither part nor
lot in this matter, for thy heart
is not right in the sight of God.
22 Repent therefore of this thy
wickedness, and pray God, if
perhaps the thought of thine
heart may be forgiven thee.
23 For I perceive that thou art
in the gall of bitterness, and in
the bond of iniquity. 24 Then

18 [g] Ἰδὼν" δὲ ὁ Σίμων, ὅτι διὰ τῆς
ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων
δίδοται τὸ Πνεῦμα τὸ ἅγιον, προσήνεγκεν
αὐτοῖς χρήματα, 19 λέγων· Δότε κἀμοὶ
τὴν ἐξουσίαν ταύτην, ἵνα ᾧ [h] ἐὰν" ἐπιθῶ
τὰς χεῖρας, λαμβάνῃ Πνεῦμα ἅγιον.
20 Πέτρος δὲ εἶπε πρὸς αὐτόν· Τὸ ἀργύ-
ριόν σου σὺν σοὶ εἴη εἰς ἀπώλειαν, ὅτι
τὴν δωρεὰν τοῦ Θεοῦ ἐνόμισας διὰ χρη-
μάτων κτᾶσθαι. 21 οὐκ ἔστι σοι μερὶς
οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ. ἡ γὰρ
καρδία σου οὐκ ἔστιν εὐθεῖα [i] ἐνώπιον"
τοῦ Θεοῦ. 22 μετανόησον οὖν ἀπὸ τῆς
κακίας σου ταύτης, καὶ δεήθητι τοῦ
[k] Θεοῦ," εἰ ἄρα ἀφεθήσεταί σοι ἡ ἐπίνοια
τῆς καρδίας σου. 23 εἰς γὰρ χολὴν πι-
κρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα.

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[a] Rec. om. [b] ⇄ [c] Rec. add του. [d] Rec. σημεια και δυναμεις μεγαλας γινομενας. [e] ⇄
[f] ∾ ουδεπω. [g] Rec. Θεασαμενος. [h] St. αν. [i] Gb. εναντι [k] ∾ Κυριου.

24 Ἀποκριθεὶς δὲ ὁ Σίμων εἶπε· Δεήθητε
ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον, ὅπως
μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε.
25 Οἱ μὲν οὖν διαμαρτυράμενοι καὶ
λαλήσαντες τὸν λόγον τοῦ Κυρίου, ὑπέ-
στρεψαν εἰς Ἱερουσαλὴμ, πολλάς τε
κώμας τῶν Σαμαρειτῶν εὐηγγελίσαντο.
26 Ἄγγελος δὲ Κυρίου ἐλάλησε πρὸς
Φίλιππον, λέγων· Ἀνάστηθι καὶ πορεύ-
ου κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν
καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς
Γάζαν· αὕτη ἐστὶν ἔρημος. 27 Καὶ
ἀναστὰς ἐπορεύθη· καὶ ἰδοὺ, ἀνὴρ Αἰθίοψ
εὐνοῦχος δυνάστης Κανδάκης [a] τῆς" βα-
σιλίσσης Αἰθιόπων, ὃς ἦν ἐπὶ πάσης
τῆς γάζης αὐτῆς, ὃς ἐληλύθει προσκυ-
νήσων εἰς Ἱερουσαλὴμ, 28 ἦν τε ὑπο-
στρέφων καὶ καθήμενος ἐπὶ τοῦ ἅρματος
αὐτοῦ, καὶ ἀνεγίνωσκε τὸν προφήτην
Ἡσαΐαν.
29 Εἶπε δὲ τὸ Πνεῦμα τῷ Φιλίππῳ·
Πρόσελθε καὶ κολλήθητι τῷ ἅρματι
τούτῳ. 30 Προσδραμὼν δὲ ὁ Φίλιππος
ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προ-
φήτην Ἡσαΐαν, καὶ εἶπεν· Ἆρά γε γι-
νώσκεις ἃ ἀναγινώσκεις; 31 Ὁ δὲ εἶπε·
Πῶς γὰρ ἂν δυναίμην ἐὰν μή τις ὁδη-
γήσῃ με; Παρεκάλεσέ τε τὸν Φίλιππον
ἀναβάντα καθίσαι σὺν αὐτῷ. 32 ἡ δὲ
περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν,
ἦν αὕτη· Ὡς πρόβατον ἐπὶ σφαγὴν
ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείρον-
τος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ
στόμα αὐτοῦ. 33 ἐν τῇ ταπεινώσει αὐτοῦ
ἡ κρίσις αὐτοῦ ἤρθη, τὴν δὲ γενεὰν
αὐτοῦ τίς διηγήσεται; ὅτι αἴρεται ἀπὸ
τῆς γῆς ἡ ζωὴ αὐτοῦ 34 Ἀποκριθεὶς δὲ
ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπε· Δέομαί
σου, περὶ τίνος ὁ προφήτης λέγει τοῦ-
το; περὶ ἑαυτοῦ, ἢ περὶ ἑτέρου τινός;
35 Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα

answered Simon, and said, Pray
ye to the Lord for me, that none
of these things which ye have
spoken, come upon me.

25 And they, when they had
testified and preached the word
of the Lord, returned to Jeru-
salem, and preached the gospel
in many villages of the Sama-
ritans.

26 And the angel of the Lord
spake unto Philip, saying, Arise,
and go toward the south, unto
the way that goeth down from
Jerusalem unto Gaza, which is
desert. 27 And he arose, and
went: and behold, a man of
Ethiopia, an eunuch of great
authority under Candace queen
of the Ethiopians, who had the
charge of all her treasure, and
had come to Jerusalem for to
worship, 28 was returning, and
sitting in his chariot, read Esaias
the prophet.

29 Then the Spirit said unto
Philip, Go near, and join thy-
self to this chariot. 30 And Phi-
lip ran thither to him, and heard
him read the prophet Esaias,
and said, Understandest thou
what thou readest? 31 And he
said, How can I, except some
man should guide me? And he
desired Philip, that he would
come up, and sit with him.
32 The place of the scripture,
which he read, was this, He was
led as a sheep to the slaughter,
and like a lamb dumb before
the shearer, so opened he not
his mouth: 33 in his humilia-
tion, his judgment was taken
away: and who shall declare
his generation? for his life is
taken from the earth. 34 And
the eunuch answered Philip,
and said, I pray thee, of whom
speaketh the prophet this? of
himself, or of some other man?
35 Then Philip opened his

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a →

mouth, and began at the same
scripture, and preached unto
him Jesus.
36 And as they went on their
way, they came unto a certain
water: and the eunuch said,
See, here is water, what doth
hinder me to be baptized?
37 And Philip said, If thou be-
lievest with all thine heart,
thou mayest. And he answered,
and said, I believe that Jesus
Christ is the Son of God. 38 And
he commanded the chariot to
stand still: and they went down
both into the water, both Philip,
and the eunuch, and he bap-
tized him. 39 And when they
were come up out of the water,
the Spirit of the Lord caught
away Philip, that the eunuch
saw him no more: & he went on
his way rejoicing. 40 But Philip
was found at Azotus: and pass-
ing through he preached in all ẏ
cities, till he came to Cæsarea.
9. And Saul, yet breathing
out threatenings and slaughter
against the disciples of ẏ Lord,
went unto ẏ high priest, 2 and de-
sired of him letters to Damascus,
to ẏ synagogues, ẏ if he found any
of this way, whether they were
men or women, he might bring
them bound unto Jerusalem.
3 And as he journeyed he
came near Damascus, and sud-
denly there shined round about
him a light from heaven. 4 And
he fell to the earth, and heard
a voice saying unto him, Saul,
Saul, why persecutest thou me?
5 And he said, Who art thou
Lord? And the Lord said, I
am Jesus whom thou persecut-
est: it is hard for thee to kick
against the pricks. 6 And he
trembling and astonished, said,
Lord, what wilt thou have me
to do? And the Lord said unto
him, Arise, and go into the city,
and it shall be told thee what
thou must do. 7 And the men
which journeyed with him, stood
speechless, hearing a voice, but
seeing no man. 8 And Saul

αὐτοῦ, καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς
ταύτης, εὐηγγελίσατο αὐτῷ τὸν Ἰη-
σοῦν.
36 Ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδὸν, ἦλ-
θον ἐπί τι ὕδωρ· καί φησιν ὁ εὐνοῦχος·
Ἰδοὺ ὕδωρ· τί κωλύει με βαπτισθῆναι;[a]
38 Καὶ ἐκέλευσε στῆναι τὸ ἅρμα· καὶ
κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὅ τε
Φίλιππος καὶ ὁ εὐνοῦχος· καὶ ἐβάπτι-
σεν αὐτόν. 39 ὅτε δὲ ἀνέβησαν ἐκ τοῦ
ὕδατος, Πνεῦμα Κυρίου ἥρπασε τὸν
Φίλιππον· καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ
εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ
χαίρων. 40 Φίλιππος δὲ εὑρέθη εἰς
Ἄζωτον· καὶ διερχόμενος εὐηγγελίζετο
τὰς πόλεις πάσας, ἕως τοῦ ἐλθεῖν αὐτὸν
εἰς Καισάρειαν.
9. Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς
καὶ φόνου εἰς τοὺς μαθητὰς τοῦ Κυρίου,
προσελθὼν τῷ ἀρχιερεῖ, 2 ᾐτήσατο
παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν
πρὸς τὰς συναγωγὰς, ὅπως ἐάν τινας
εὕρῃ τῆς ὁδοῦ ὄντας ἄνδρας τε καὶ
γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερου-
σαλήμ.
3 Ἐν δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν
ἐγγίζειν τῇ Δαμασκῷ, καὶ ἐξαίφνης πε-
ριήστραψεν αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ·
4 καὶ πεσὼν ἐπὶ τὴν γῆν, ἤκουσε φωνὴν
λέγουσαν αὐτῷ· Σαοὺλ, Σαοὺλ, τί με
διώκεις; 5 Εἶπε δέ· Τίς εἶ, Κύριε; Ὁ
δὲ [b] Κύριος εἶπεν·" Ἐγώ εἰμι Ἰησοῦς
ὃν σὺ διώκεις. [c] 6 ἀλλὰ" ἀνάστηθι καὶ
εἴσελθε εἰς τὴν πόλιν, καὶ λαληθήσεταί
σοι [d] τί" σε δεῖ ποιεῖν. 7 Οἱ δὲ ἄνδρες
οἱ συνοδεύοντες αὐτῷ εἱστήκεισαν [e] ἐν-
νεοὶ," ἀκούοντες μὲν τῆς φωνῆς, μηδένα
δὲ θεωροῦντες. 8 ἠγέρθη δὲ ὁ Σαῦλος

a Rec. add 37 Ειπε δε ο Φιλιππος Ει πιστευεις εξ ολης της καρδιας, εξεστιν. Αποκριθεις δε ειπε Πιστευω τον υιον του Θεου ειναι τον Ιησουν Χριστον. b ⇉ c Rec. σκληρον σοι προς κεντρα λακτιζειν. 6 Τρεμων τε και θαμβων ειπε· Κυριε, τι με θελεις ποιησαι; Και ο Κυριος προς αυτον. d ∾ οτι. e ∾ εννεοι.

ἀπὸ τῆς γῆς· ἀνεῳγμένων δὲ τῶν ὀφθαλ-
μῶν αὐτοῦ, οὐδένα ἔβλεπε, χειραγωγοῦν-
τες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν.
9 καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ
οὐκ ἔφαγεν οὐδὲ ἔπιεν.

10 Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ
ὀνόματι Ἀνανίας, καὶ εἶπε πρὸς αὐτὸν ὁ
Κύριος ἐν ὁράματι· Ἀνανία. Ὁ δὲ εἶπεν·
Ἰδοὺ ἐγώ, Κύριε. 11 Ὁ δὲ Κύριος πρὸς
αὐτόν· Ἀναστὰς πορεύθητι ἐπὶ τὴν
ῥύμην τὴν καλουμένην Εὐθεῖαν, καὶ ζή-
τησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι,
Ταρσέα. ἰδοὺ γὰρ προσεύχεται, 12 καὶ
εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι Ἀνανίαν
εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χεῖρα,
ὅπως ἀναβλέψῃ. 13 Ἀπεκρίθη δὲ [a]″
Ἀνανίας· Κύριε, ἀκήκοα ἀπὸ πολλῶν
περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐ-
ποίησε τοῖς ἁγίοις σου ἐν Ἱερουσαλήμ·
14 καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρ-
χιερέων, δῆσαι πάντας τοὺς ἐπικαλου-
μένους τὸ ὄνομά σου. 15 Εἶπε δὲ πρὸς
αὐτὸν ὁ Κύριος· Πορεύου, ὅτι σκεῦος
ἐκλογῆς μοι ἐστὶν οὗτος, τοῦ βαστάσαι
τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βα-
σιλέων, υἱῶν τε Ἰσραήλ. 16 ἐγὼ γὰρ
ὑποδείξω αὐτῷ, ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ
ὀνόματός μου παθεῖν.

17 Ἀπῆλθε δὲ Ἀνανίας καὶ εἰσῆλθεν
εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς
χεῖρας, εἶπε· Σαοὺλ ἀδελφέ, ὁ Κύριος
ἀπέσταλκέ με, [b]Ἰησοῦς″ ὁ ὀφθείς σοι
ἐν τῇ ὁδῷ ᾗ ἤρχου, ὅπως ἀναβλέψῃς
καὶ πλησθῇς Πνεύματος ἁγίου. 18 Καὶ
εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν
αὐτοῦ ὡσεὶ λεπίδες, ἀνέβλεψέ τε [c]πα-
ραχρῆμα,″ καὶ ἀναστὰς ἐβαπτίσθη.
19 καὶ λαβὼν τροφὴν ἐνίσχυσεν.

Ἐγένετο δὲ [d]″ μετὰ τῶν ἐν Δαμασκῷ
μαθητῶν ἡμέρας τινάς· 20 καὶ εὐθέως
ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν

arose from the earth, and when
his eyes were opened, he saw
no man: but they led him by
the hand, and brought him into
Damascus. 9 And he was three
days without sight, and neither
did eat, nor drink.

10 And there was a certain
disciple at Damascus, named
Ananias, and to him said the
Lord in a vision, Ananias. And
he said, Behold, I *am here*,
Lord. 11 And the Lord said un-
to him, Arise, and go into the
street, which is called Straight,
and enquire in the house of Ju-
das, for one called Saul of Tar-
sus: for behold, he prayeth,
12 and hath seen in a vision a
man named Ananias, coming
in, and putting his hand on him,
that he might receive his sight.
13 Then Ananias answered,
Lord, I have heard by many of
this man, how much evil he
hath done to thy saints at Je-
rusalem: 14 and here he hath
authority from the chief priests,
to bind all that call on thy
name. 15 But the Lord said
unto him, Go thy way: for he
is a chosen vessel unto me, to
bear my name before the Gen-
tiles, and kings, and the chil-
dren of Israel. 16 For I will
shew him how great things he
must suffer for my name's sake.

17 And Ananias went his way,
and entered into the house, and
putting his hands on him, said,
Brother Saul, the Lord (even
Jesus that appeared unto thee
in the way as thou camest) hath
sent me, that thou mightest re-
ceive thy sight, and be filled
with the Holy Ghost. 18 And
immediately there fell from his
eyes as it had been scales, and
he received sight forthwith, and
arose, and was baptized. 19 And
when he had received meat, he
was strengthened.

Then was Saul certain days
with the disciples which were
at Damascus. 20 And straight-
way he preached Christ in the

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a Rec. add ὁ b ⇄ c Gb om. d Rec. add ὁ Σαῦλος.

synagogues, that he is the son
of God. 21 But all that heard
him, were amazed, and said, Is
not this he that destroyed them
which called on this name in
Jerusalem, and came hither for
that intent that he might bring
them bound unto the chief
priests? 22 But Saul increased
the more in strength, and confounded
the Jews which dwelt
at Damascus, proving that this
is very Christ. 23 And after that
many days were fulfilled, the
Jews took counsel to kill him.
24 But their laying await was
known of Saul: and they watched
the gates day and night to
kill him. 25 Then the disciples
took him by night, and let him
down by the wall in a basket.

ᵃἸησοῦν,ᵃ ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.
21 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ
ἔλεγον· Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν
Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ
ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο ἐληλύ-
θει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ
τοὺς ἀρχιερεῖς; 22 Σαῦλος δὲ μᾶλλον
ἐνεδυναμοῦτο, καὶ συνέχυνε τοὺς Ἰου-
δαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ,
συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός.
23 ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συν-
εβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐ-
τόν· 24 ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπι-
βουλὴ αὐτῶν· παρετήρουν τε τὰς πύλας
ἡμέρας τε καὶ νυκτὸς, ὅπως αὐτὸν ἀνέ-
λωσι· 25 λαβόντες δὲ αὐτὸν οἱ μαθηταὶ
νυκτὸς, καθῆκαν διὰ τοῦ τείχους, χαλά-
σαντες ἐν σπυρίδι.

26 And when Saul was come
to Jerusalem, he assayed to join
himself to the disciples, but
they were all afraid of him, and
believed not that he was a disciple.
27 But Barnabas took
him, and brought him to the
apostles, and declared unto
them how he had seen the Lord
in the way, and that he had
spoken to him, and how he had
preached boldly at Damascus
in the name of Jesus. 28 And
he was with them coming in,
and going out at Jerusalem.
29 And he spake boldly in the
name of the Lord Jesus, and
disputed against the Grecians:
but they went about to slay
him. 30 Which when the brethren
knew, they brought him
down to Cæsarea, and sent him
forth to Tarsus.

26 Παραγενόμενος δὲ ᵇ ᶜεἰςᶜ Ἱερουσα-
λὴμ, ἐπειρᾶτο κολλᾶσθαι τοῖς μαθηταῖς·
καὶ πάντες ἐφοβοῦντο αὐτὸν, μὴ πι-
στεύοντες ὅτι ἐστὶ μαθητής. 27 Βαρνάβας
δὲ ἐπιλαβόμενος αὐτὸν, ἤγαγε πρὸς τοὺς
ἀποστόλους, καὶ διηγήσατο αὐτοῖς πῶς
ἐν τῇ ὁδῷ εἶδε τὸν Κύριον, καὶ ὅτι ἐλάλη-
σεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαῤῥη-
σιάσατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ. 28 καὶ
ἦν μετ᾽ αὐτῶν εἰσπορευόμενος καὶ ἐκ-
πορευόμενος ᵈἐνᵈ Ἱερουσαλήμ· ᵉκαὶᵉ
παῤῥησιαζόμενος ἐν τῷ ὀνόματι τοῦ Κυ-
ρίου Ἰησοῦ 29 ἐλάλει τε καὶ συνεζήτει
πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν
αὐτὸν ἀνελεῖν. 30 ἐπιγνόντες δὲ οἱ ἀδελ-
φοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν, καὶ
ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν.

31 Then had the churches rest
throughout all Judæa, and Galilee,
and Samaria, and were
edified, and walking in the fear
of the Lord, and in the comfort
of the Holy Ghost, were multiplied.

31 Αἱ μὲν οὖν ἐκκλησίαι καθ᾽ ὅλης τῆς
Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας
εἶχον εἰρήνην, οἰκοδομούμεναι καὶ πο-
ρευόμεναι τῷ φόβῳ τοῦ Κυρίου, καὶ τῇ
παρακλήσει τοῦ ἁγίου Πνεύματος ἐ-
πληθύνοντο.

ᵃ Rec. Χριστὸν   ᵇ Rec. add ὁ Σαῦλος.   ᶜ ~ ἐν.   ᵈ ~ εἰς.   ᵉ —

32 Ἐγένετο δὲ Πέτρον διερχόμενον διὰ
πάντων, κατελθεῖν καὶ πρὸς τοὺς ἁγίους
τοὺς κατοικοῦντας Λύδδαν· 33 εὗρε δὲ
ἐκεῖ ἄνθρωπόν τινα Αἰνέαν ὀνόματι, ἐξ
ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κραββάτῳ,
ὃς ἦν παραλελυμένος. 34 καὶ εἶπεν αὐτῷ
ὁ Πέτρος· Αἰνέα, ἰᾶταί σε Ἰησοῦς ὁ
Χριστός· ἀνάστηθι καὶ στρῶσον σεαυ-
τῷ. Καὶ εὐθέως ἀνέστη· 35 καὶ εἶδον
αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν
καὶ τὸν Σάρωνα, οἵτινες ἐπέστρεψαν ἐπὶ
τὸν Κύριον.

32 And it came to pass, as
Peter passed throughout all
quarters, he came down also to
ẏ saints, which dwelt at Lydda.
33 And there he found a certain
man named Æneas, which had
kept his bed eight years, and
was sick of the palsy. 34 And
Peter said unto him, Æneas,
Jesus Christ maketh thee whole:
arise, and make thy bed. And
he arose immediately. 35 And
all that dwelt at Lydda, and
Saron, saw him, and turned to
the Lord.

36 Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνό-
ματι Ταβιθὰ, ἣ διερμηνευομένη λέγεται
Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων
καὶ ἐλεημοσυνῶν ὧν ἐποίει· 37 ἐγένετο
δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν
αὐτὴν ἀποθανεῖν· λούσαντες δὲ αὐτὴν
ἔθηκαν ἐν ὑπερῴῳ. 38 ἐγγὺς δὲ οὔσης
Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαν-
τες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν
[a] δύο ἄνδρας" πρὸς αὐτὸν, παρακαλοῦν-
τες μὴ ὀκνῆσαι διελθεῖν ἕως αὐτῶν.

36 Now there was at Joppa a
certain disciple, named Tabitha,
which by interpretation is called
Dorcas: this woman was full of
good works, & almsdeeds, which
she did. 37 And it came to pass
in those days that she was sick,
and died: whom when they had
washed, they laid her in an
upper chamber. 38 And foras-
much as Lydda was nigh to
Joppa, and the disciples had
heard that Peter was there, they
sent unto him two men, desir-
ing him that he would not [a] de-
lay to come to them.

39 Ἀναστὰς δὲ Πέτρος συνῆλθεν αὐ-
τοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς
τὸ ὑπερῷον, καὶ παρέστησαν αὐτῷ πᾶ-
σαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύ-
μεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίει
μετ' αὐτῶν οὖσα ἡ Δορκάς. 40 ἐκβαλὼν
δὲ ἔξω πάντας ὁ Πέτρος, θεὶς τὰ γόνατα
προσηύξατο· καὶ ἐπιστρέψας πρὸς τὸ
σῶμα, εἶπε· Ταβιθὰ, ἀνάστηθι. Ἡ δὲ
ἤνοιξε τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδοῦ-
σα τὸν Πέτρον, ἀνεκάθισε. 41 δοὺς δὲ
αὐτῇ χεῖρα, ἀνέστησεν αὐτήν· φωνήσας
δὲ τοὺς ἁγίους καὶ τὰς χήρας, παρέστη-
σεν αὐτὴν ζῶσαν. 42 γνωστὸν δὲ ἐγένετο
καθ' ὅλης τῆς Ἰόππης, καὶ πολλοὶ ἐπί-
στευσαν ἐπὶ τὸν Κύριον· 43 ἐγένετο δὲ
ἡμέρας ἱκανὰς μεῖναι αὐτὸν ἐν Ἰόππῃ
παρά τινι Σίμωνι βυρσεῖ.

39 Then Peter arose and went
with them: when he was come,
they brought him into the upper
chamber: and all the widows
stood by him weeping, and
shewing the coats and garments
which Dorcas made, while she
was with them. 40 But Peter
put them all forth, and kneeled
down, and prayed, and turning
him, to the body, said Tabitha,
arise. And she opened her eyes,
and when she saw Peter, she
sat up. 41 And he gave her his
hand, and lifted her up: and
when he had called the saints
and widows, presented her alive.
42 And it was known throughout
all Joppa, and many believed
in the Lord. 43 And it came to
pass, that he tarried many days
in Joppa, with one Simon a
tanner.

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[a] →

[a] *Or, be grieved.*

10. There was a certain man
in Cæsarea, called Cornelius, a
centurion of the band called the
Italian band, 2 a devout man,
and one that feared God with
all his house, which gave much
alms to the people, and prayed
to God alway. 3 He saw in a
vision evidently, about the ninth
hour of the day, an angel of
God coming in to him, and say-
ing unto him, Cornelius.

4 And when he looked on
him, he was afraid, and said,
What is it, Lord? And he said
unto him, Thy prayers and thine
alms are come up for a memo-
rial before God. 5 And now
send men to Joppa, and call for
one Simon, whose surname is
Peter. 6 He lodgeth with one
Simon a tanner, whose house is
by the sea side; he shall tell
thee what thou oughtest to do.
7 And when the angel which
spake unto Cornelius, was de-
parted, he called two of his
houshold servants, and a de-
vout soldier of them that waited
on him continually. 8 And when
he had declared all these things
unto them, he sent them to
Joppa.

9 On the morrow as they
went on their journey, and drew
nigh unto the city, Peter went
up upon the house to pray,
about the sixth hour. 10 And
he became very hungry, and
would have eaten: but while
they made ready, he fell into a
trance, 11 and saw heaven open-
ed, and a certain vessel descend-
ing unto him, as it had been a
great sheet, knit at the four
corners, and let down to the
earth: 12 wherein were all man-
ner of fourfooted beasts of the
earth, and wild beasts, and
creeping things, and fowls of
the air. 13 And there came a
voice to him, Rise, Peter: kill,
and eat. 14 But Peter said, Not
so, Lord; for I have never eaten

10. Ἀνὴρ δέ τις [a] ἦν″ ἐν Καισαρείᾳ
ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ
σπείρης τῆς καλουμένης Ἰταλικῆς, 2 εὐ-
σεβὴς καὶ φοβούμενος τὸν Θεὸν σὺν
παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν [b] τε″ ἐλεη-
μοσύνας πολλὰς τῷ λαῷ, καὶ δεόμενος
τοῦ Θεοῦ διαπαντός· 3 εἶδεν ἐν ὁράματι
φανερῶς, ὡσεὶ ὥραν ἐννάτην τῆς ἡμέρας,
ἄγγελον τοῦ Θεοῦ εἰσελθόντα πρὸς αὐ-
τὸν, καὶ εἰπόντα αὐτῷ· Κορνήλιε.
4 Ὁ δὲ ἀτενίσας αὐτῷ καὶ ἔμφοβος
γενόμενος εἶπε· Τί ἐστι, κύριε; Εἶπε
δὲ αὐτῷ· Αἱ προσευχαί σου καὶ αἱ
ἐλεημοσύναι σου ἀνέβησαν εἰς μνημό-
συνον ἐνώπιον τοῦ Θεοῦ. 5 καὶ νῦν
πέμψον εἰς Ἰόππην ἄνδρας, καὶ μετά-
πεμψαι Σίμωνα [c] ὃς ἐπικαλεῖται Πέτρος·″
6 οὗτος ξενίζεται παρά τινι Σίμωνι βυρ-
σεῖ, ᾧ ἐστιν οἰκία παρὰ θάλασσαν [d]″.
7 Ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν
[e] αὐτῷ,″ φωνήσας δύο τῶν οἰκετῶν [f] αὐ-
τοῦ,″ καὶ στρατιώτην εὐσεβῆ τῶν προσ-
καρτερούντων αὐτῷ, 8 καὶ ἐξηγησάμενος
αὐτοῖς ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς
τὴν Ἰόππην.
9 Τῇ δὲ ἐπαύριον ὁδοιπορούντων
[g] ἐκείνων″ καὶ τῇ πόλει ἐγγιζόντων,
ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξα-
σθαι, περὶ ὥραν ἕκτην. 10 ἐγένετο δὲ
πρόσπεινος, καὶ ἤθελε γεύσασθαι· πα-
ρασκευαζόντων δὲ [g] ἐκείνων,″ [h] ἐπέπεσεν″
ἐπ᾽ αὐτὸν ἔκστασις, 11 καὶ θεωρεῖ τὸν
οὐρανὸν ἀνεῳγμένον, καὶ καταβαῖνον [i]″
σκεῦός τι ὡς ὀθόνην μεγάλην, τέσσαρσιν
ἀρχαῖς [k] δεδεμένον, καὶ″ καθιέμενον ἐπὶ
τῆς γῆς· 12 ἐν ᾧ ὑπῆρχε πάντα τὰ τετρά-
ποδα [l] τῆς γῆς″ [m] καὶ τὰ θηρία″ καὶ τὰ
ἑρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ.
13 καὶ ἐγένετο φωνὴ πρὸς αὐτόν· Ἀνα-
στὰς, Πέτρε, θῦσον καὶ φάγε. 14 Ὁ
δὲ Πέτρος εἶπε· Μηδαμῶς, Κύριε· ὅτι

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[a] ∾—. Gb. om. [b] →. [c] ∾ τον επικαλουμενον Πετρον. [d] Rec. add ουτος λαλησει σοι τι σε δει ποιειν. [e] Rec. τῳ Κορνηλιῳ. [f] ⇄. [g] 9 et 10 ∾ αυτων, bis. [h] ∾ εγενετο. [i] Rec. add επ' αυτον. [k] ⇄. [l] →. [m] ⇄.

*οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρ-
τον.* 15 Καὶ *φωνὴ πάλιν ἐκ δευτέρου
πρὸς αὐτόν· *[a]Α ὁ Θεὸς ἐκαθάρισε, σὺ
μὴ κοίνου.* 16 Τοῦτο δὲ ἐγένετο ἐπὶ
τρίς· καὶ [a]πάλιν" ἀνελήφθη τὸ σκεῦος
εἰς τὸν οὐρανόν.

17 Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος,
τί ἂν εἴη τὸ ὅραμα ὃ εἶδε, καὶ ἰδοὺ, οἱ
ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορ-
νηλίου, διερωτήσαντες τὴν οἰκίαν Σί-
μωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα· 18 καὶ
φωνήσαντες ἐπυνθάνοντο, εἰ Σίμων ὁ
ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται.
19 τοῦ δὲ Πέτρου [b]διενθυμουμένου" περὶ
τοῦ ὁράματος, εἶπεν αὐτῷ τὸ Πνεῦμα·
Ἰδοὺ, ἄνδρες [c]τρεῖς" ζητοῦσί σε· 20 ἀλ-
λὰ ἀναστὰς κατάβηθι, καὶ πορεύου σὺν
αὐτοῖς, μηδὲν διακρινόμενος· [d]διότι" ἐγὼ
ἀπέσταλκα αὐτούς.

21 Καταβὰς δὲ Πέτρος πρὸς τοὺς ἄν-
δρας[e]", εἶπεν· Ἰδοὺ, ἐγώ εἰμι ὃν ζητεῖτε·
τίς ἡ αἰτία δι' ἣν πάρεστε; 22 Οἱ δὲ
εἶπον· Κορνήλιος ἑκατοντάρχης, ἀνὴρ
δίκαιος καὶ φοβούμενος τὸν Θεὸν, μαρ-
τυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν
Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου
ἁγίου, μεταπέμψασθαί σε εἰς τὸν οἶκον
αὐτοῦ, καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ.
23 Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισε.

Τῇ δὲ ἐπαύριον [f]ἀναστὰς" ἐξῆλθε σὺν
αὐτοῖς, καί τινες τῶν ἀδελφῶν τῶν ἀπὸ
[g]"Ἰόππης συνῆλθον αὐτῷ. 24 καὶ τῇ
ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν·
ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς,
συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ
καὶ τοὺς ἀναγκαίους φίλους. 25 ὡς δὲ
ἐγένετο [h]τοῦ" εἰσελθεῖν τὸν Πέτρον,
συναντήσας αὐτῷ ὁ Κορνήλιος, πεσὼν
ἐπὶ τοὺς πόδας προσεκύνησεν. 26 ὁ δὲ
Πέτρος αὐτὸν ἤγειρε λέγων· Ἀνάστηθι·
κἀγὼ αὐτὸς ἄνθρωπός εἰμι. 27 Καὶ

any thing that is common or
unclean. 15 And the voice spake
unto him again the second time,
What God hath cleansed, that
call not thou common. 16 This
was done thrice: and the vessel
was received up again into
heaven.

17 Now while Peter doubted
in himself what this vision
which he had seen, should
mean: behold, the men which
were sent from Cornelius, had
made enquiry for Simon's house,
and stood before the gate, 18 and
called, and asked whether Si-
mon, which was surnamed Peter,
were lodged there. 19 While
Peter thought on the vision, the
Spirit said unto him, Behold,
three men seek thee. 20 Arise
therefore, and get thee down,
and go with them, doubting
nothing: for I have sent them.

21 Then Peter went down to
the men, which were sent unto
him from Cornelius, and said,
Behold, I am he, whom ye seek:
what is the cause wherefore ye
are come? 22 And they said,
Cornelius the centurion, a just
man, and one that feareth God,
and of good report among all
the nation of the Jews, was
warned from God by an holy
angel, to send for thee into his
house, and to hear words of
thee. 23 Then called he them
in, and lodged them:

And on the morrow Peter
went away with them, and cer-
tain brethren from Joppa ac-
companied him. 24 And the
morrow after they entered into
Cæsarea. And Cornelius wait-
ed for them, and had called to-
gether his kinsmen and near
friends. 25 And as Peter was
coming in, Cornelius met him,
and fell down at his feet, and
worshipped him. 26 But Peter
took him up, saying, Stand up, I
myself also am a man. 27 And

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[a] ⇄ [b] Rec. ενθυμουμενου. [c] ⇄ [d] ∾ —. Gb. οτι. [e] Rec add τους απεσταλμενους απο του Κορνηλιου προς αυτον. [f] Rec. ο Πετρος. [g] Rec. add της. [h] Rec. om.

as he talked with him, he went
in, and found many that were
come together.
28 And he said unto them, Ye
know how that it is an unlaw-
ful thing for a man that is a
Jew, to keep company or come
unto one of another nation: but
God hath shewed me, that I
should not call any man com-
mon or unclean. 29 Therefore
came I unto you without gain-
saying, as soon as I was sent
for. I ask therefore, for what
intent ye have sent for me.
30 And Cornelius said, Four
days ago I was fasting until this
hour, and at the ninth hour I
prayed in my house, and behold,
a man stood before me in bright
clothing, 31 and said, Cornelius,
thy prayer is heard, and thine
alms are had in remembrance
in the sight of God. 32 Send
therefore to Joppa, and call
hither Simon, whose surname
is Peter; he is lodged in the
house of one Simon a tanner,
by the sea side, who when he
cometh, shall speak unto thee.
33 Immediately therefore I sent
to thee, and thou hast well
done, that thou art come. Now
therefore are we all here pre-
sent before God, to hear all
things that are commanded
thee of God.

34 Then Peter opened his
mouth, and said, Of a truth I
perceive that God is no respect-
er of persons: 35 but in every
nation, he that feareth him,
and worketh righteousness, is
accepted with him. 36 The word
which God sent unto the chil-
dren of Israel, preaching peace
by Jesus Christ (he is Lord of
all.) 37 That word (I say) you
know which was published
throughout all Judæa, & began
from Galilee, after the baptism
which John preached: 38 how
God anointed Jesus of Naza-
reth with the Holy Ghost, and

συνομιλῶν αὐτῷ, εἰσῆλθε, καὶ εὑρίσκει
συνεληλυθότας πολλούς.
28 Ἔφη τε πρὸς αὐτούς· Ὑμεῖς ἐπί-
στασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ
Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι
ἀλλοφύλῳ· καὶ ἐμοὶ ὁ Θεὸς ἔδειξε μη-
δένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρω-
πον· 29 διὸ καὶ ἀναντιῤῥήτως ἦλθον
μεταπεμφθείς. πυνθάνομαι οὖν, τίνι λόγῳ
μετεπέμψασθέ με; 30 Καὶ ὁ Κορνήλιος
ἔφη· Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης
τῆς ὥρας ἤμην νηστεύων, καὶ τὴν ἐννά-
την [a] ὥραν" προσευχόμενος ἐν τῷ οἴκῳ
μου· καὶ ἰδού, ἀνὴρ ἔστη ἐνώπιόν μου
ἐν ἐσθῆτι λαμπρᾷ, 31 καί φησι· Κορ-
νήλιε, εἰσηκούσθη σου ἡ προσευχή, καὶ
αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώ-
πιον τοῦ Θεοῦ. 32 πέμψον οὖν εἰς
Ἰόππην, καὶ μετακάλεσαι Σίμωνα ὃς
ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν
οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν·
[b] ὃς παραγενόμενος λαλήσει σοι." 33 Ἐ-
ξαυτῆς οὖν ἔπεμψα πρός σε· σύ τε
καλῶς ἐποίησας παραγενόμενος. νῦν οὖν
πάντες ἡμεῖς ἐνώπιον [c] τοῦ Θεοῦ" πά-
ρεσμεν ἀκοῦσαι πάντα τὰ προστετα-
γμένα σοι ὑπὸ τοῦ [d] Θεοῦ."
34 Ἀνοίξας δὲ Πέτρος τὸ στόμα εἶ-
πεν· Ἐπ' ἀληθείας καταλαμβάνομαι, ὅτι
οὐκ ἔστι προσωπολήπτης ὁ Θεός· 35 ἀλλ'
ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν καὶ
ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῷ
ἐστι. 36 τὸν λόγον ὃν ἀπέστειλε τοῖς
υἱοῖς Ἰσραήλ, εὐαγγελιζόμενος εἰρήνην
διὰ Ἰησοῦ Χριστοῦ, οὗτός ἐστι πάντων
Κύριος. 37 ὑμεῖς οἴδατε τὸ γενόμενον
ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενον
ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα
ὃ ἐκήρυξεν Ἰωάννης· 38 Ἰησοῦν τὸν ἀπὸ
Ναζαρέτ, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς
Πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διῆλθεν

[a] ⇄ [b] → [c] ∾ σου. [d] ∾ Κυρίου.

εὐεργετῶν καὶ ἰώμενος πάντας τοὺς κα-
ταδυναστευομένους ὑπὸ τοῦ διαβόλου,
ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ· 39 καὶ ἡμεῖς [a]"
μάρτυρες πάντων ὧν ἐποίησεν ἔν τε τῇ
χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλήμ·
ὃν [b] καὶ" ἀνεῖλον κρεμάσαντες ἐπὶ ξύλου.
40 τοῦτον ὁ Θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ,
καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι, 41 οὐ
παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προ-
κεχειροτονημένοις ὑπὸ τοῦ Θεοῦ, ἡμῖν,
οἵτινες συνεφάγομεν καὶ συνεπίομεν
αὐτῷ, μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νε-
κρῶν.

with power, who went about
doing good, and healing all that
were oppressed of the devil:
for God was with him. 39 And
we are witnesses of all things
which he did both in the land
of the Jews, and in Jerusalem,
whom they slew and hanged on
a tree, 40 him God raised up
the third day, and shewed him
openly, 41 not to all the people,
but unto witnesses, chosen be-
fore of God, even to us who did
eat and drink with him after
he rose from the dead.

42 Καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ
λαῷ, καὶ διαμαρτύρασθαι, ὅτι [c] αὐτός"
ἐστιν ὁ ὡρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς
ζώντων καὶ νεκρῶν· 43 τούτῳ πάντες οἱ
προφῆται μαρτυροῦσιν, ἄφεσιν ἁμαρ-
τιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ
πάντα τὸν πιστεύοντα εἰς αὐτόν.

42 And he commanded us to
preach unto the people, and to
testify that it is he which was
ordained of God to be the Judge
of quick and dead. 43 To him
give all the prophets witness,
that through his name whoso-
ever believeth in him, shall re-
ceive remission of sins.

44 Ἔτι λαλοῦντος τοῦ Πέτρου τὰ ῥή-
ματα ταῦτα, ἐπέπεσε τὸ Πνεῦμα τὸ
ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν
λόγον. 45 καὶ ἐξέστησαν οἱ ἐκ περιτομῆς
πιστοὶ ὅσοι συνῆλθον τῷ Πέτρῳ, ὅτι
καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου Πνεύ-
ματος ἐκκέχυται· 46 ἤκουον γὰρ αὐτῶν
λαλούντων γλώσσαις, καὶ μεγαλυνόντων
τὸν Θεόν. τότε ἀπεκρίθη ὁ Πέτρος·
47 Μήτι τὸ ὕδωρ κωλῦσαι δύναταί τις
τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ
Πνεῦμα τὸ ἅγιον ἔλαβον καθὼς καὶ
ἡμεῖς; 48 Προσέταξέ τε αὐτοὺς βαπτι-
σθῆναι ἐν τῷ ὀνόματι [d] τοῦ Κυρίου."
τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας
τινάς.

44 While Peter yet spake
these words, the Holy Ghost
fell on all them which heard
the word. 45 And they of the
circumcision which believed,
were astonished, as many as
came with Peter, because that
on the Gentiles also was poured
out the gift of the Holy Ghost.
46 For they heard them speak
with tongues, and magnify God.
Then answered Peter, 47 Can
any man forbid water, that
these should not be baptized,
which have received the Holy
Ghost, as well as we? 48 And
he commanded them to be bap-
tized in the name of the Lord.
Then prayed they him to tarry
certain days.

11. Ἤκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ
ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν, ὅτι
καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ
Θεοῦ. 2 καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱερο-
σόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ

11. And the apostles, and
brethren that were in Judæa,
heard that the Gentiles had
also received the word of God.
2 And when Peter was come up
to Jerusalem, they that were of
the circumcision contended with

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[a] Rec. add εσμεν. [b] Rec. om. [c] ∾ ουτος. [d] ∾ Ιησου Χριστου.

him, 3 saying, Thou wentest in
to men uncircumcised, and didst
eat with them.

4 But Peter rehearsed the
matter from the beginning, and
expounded it by order unto
them, saying, 5 I was in the city
of Joppa praying, and in a
trance I saw a vision, A certain
vessel descend, as it had been
a great sheet, let down from
heaven by four corners, and it
came even to me. 6 Upon the
which when I had fastened
mine eyes, I considered, and
saw fourfooted beasts of the
earth, and wild beasts, and
creeping things, and fowls of
the air. 7 And I heard a voice,
saying unto me, Arise Peter,
slay, and eat. 8 But I said,
Not so, Lord: for nothing com-
mon or unclean hath at any
time entered into my mouth.
9 But the voice answered me
again from heaven, What God
hath cleansed, that call not thou
common. 10 And this was done
three times: and all were drawn
up again into heaven.
11 And behold, immediately
there were three men already
come unto the house where I
was, sent from Cæsarea unto
me. 12 And the spirit bade me
go with them, nothing doubting:
moreover, these six brethren
accompanied me, and we en-
tered into the man's house:
13 and he shewed us how he
had seen an angel in his house,
which stood and said unto him,
Send men to Joppa, and call
for Simon, whose surname is
Peter: 14 who shall tell thee
words, whereby thou, and all
thy house shall be saved.

15 And as I began to speak,
the Holy Ghost fell on them,
as on us at the beginning.
16 Then remembered I ẏ word
of the Lord, how that he said,
John indeed baptized with
water: but ye shall be baptized

περιτομῆς, 3 λέγοντες· ″Οτι πρὸς ἄνδρας
ἀκροβυστίαν ἔχοντας εἰσῆλθες, καὶ συν-
έφαγες αὐτοῖς.
4 Ἀρξάμενος δὲ ὁ Πέτρος ἐξετίθετο
αὐτοῖς καθεξῆς λέγων· 5 Ἐγὼ ἤμην ἐν
πόλει Ἰόππῃ προσευχόμενος, καὶ εἶδον
ἐν ἐκστάσει ὅραμα, καταβαῖνον σκεῦός
τι ὡς ὀθόνην μεγάλην, τέσσαρσιν ἀρχαῖς
καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν
ἄχρις ἐμοῦ· 6 εἰς ἣν ἀτενίσας κατενόουν,
καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ
θηρία καὶ τὰ ἑρπετὰ καὶ τὰ πετεινὰ τοῦ
οὐρανοῦ. 7 ἤκουσα δὲ φωνῆς λεγούσης
μοι· Ἀναστὰς Πέτρε, θῦσον καὶ φάγε.
8 Εἶπον δέ· Μηδαμῶς, Κύριε· ὅτι [a]″ κοινὸν
ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ
στόμα μου. 9 Ἀπεκρίθη δέ μοι φωνὴ
ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ· Ἃ ὁ Θεὸς
ἐκαθάρισε, σὺ μὴ κοίνου. 10 Τοῦτο δὲ
ἐγένετο ἐπὶ τρὶς, καὶ πάλιν ἀνεσπάσθη
ἅπαντα εἰς τὸν οὐρανόν.
11 Καὶ ἰδοὺ, ἐξαυτῆς τρεῖς ἄνδρες
ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἤμην,
ἀπεσταλμένοι ἀπὸ Καισαρείας πρός με.
12 εἶπε δέ μοι τὸ Πνεῦμα, συνελθεῖν αὐ-
τοῖς, [b] μηδὲν διακρινόμενον·″ ἦλθον δὲ
σὺν ἐμοὶ καὶ οἱ ἓξ ἀδελφοὶ οὗτοι, καὶ
εἰσήλθομεν εἰς τὸν οἶκον τοῦ ἀνδρὸς,
13 ἀπήγγειλέ τε ἡμῖν πῶς εἶδε τὸν
ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ
εἰπόντα αὐτῷ· Ἀπόστειλον εἰς Ἰόπ-
πην [c]″, καὶ μετάπεμψαι Σίμωνα τὸν
ἐπικαλούμενον Πέτρον, 14 ὃς λαλήσει
ῥήματα πρός σε, ἐν οἷς σωθήσῃ σὺ καὶ
πᾶς ὁ οἶκός σου.
15 Ἐν δὲ τῷ ἄρξασθαί με λαλεῖν,
ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπ᾽ αὐτοὺς,
ὥσπερ καὶ ἐφ᾽ ἡμᾶς ἐν ἀρχῇ. 16 ἐ-
μνήσθην δὲ τοῦ ῥήματος [d] τοῦ″ Κυρίου,
ὡς ἔλεγεν· Ἰωάννης μὲν ἐβάπτισεν
ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν

[a] Rec. add τόν. [b] → [c] Rec. add ἄνδρας. [d] Rec. →

Πνεύματι ἁγίῳ. 17 Εἰ οὖν τὴν ἴσην δω-
ρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμῖν,
πιστεύσασιν ἐπὶ τὸν Κύριον Ἰησοῦν
Χριστὸν, ἐγὼ ᵃδὲ˝ τίς ἤμην, δυνατὸς
κωλῦσαι τὸν Θεόν; 18 Ἀκούσαντες δὲ
ταῦτα ἡσύχασαν, καὶ ἐδόξαζον τὸν
Θεὸν, λέγοντες· Ἄραγε καὶ τοῖς ἔθνεσιν
ὁ Θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωήν.

19 Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς
θλίψεως τῆς γενομένης ἐπὶ ᵇΣτεφάνῳ,˝
διῆλθον ἕως Φοινίκης καὶ Κύπρου καὶ
Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον
εἰ μὴ μόνον Ἰουδαίοις. 20 ἦσαν δέ τινες
ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι,
οἵτινες ᶜἐλθόντες˝ εἰς Ἀντιόχειαν, ἐλά-
λουν πρὸς τοὺς ᵈἝλληνας,˝ εὐαγγελι-
ζόμενοι τὸν Κύριον Ἰησοῦν. 21 καὶ ἦν
χεὶρ Κυρίου μετ' αὐτῶν· πολύς τε ἀρι-
θμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν
Κύριον.

22 Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα
τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ
αὐτῶν· καὶ ἐξαπέστειλαν Βαρνάβαν διελ-
θεῖν ἕως Ἀντιοχείας. 23 ὃς παραγενό-
μενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ
ἐχάρη, καὶ παρεκάλει πάντας τῇ προ-
θέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ.
24 ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης Πνεύ-
ματος ἁγίου καὶ πίστεως. καὶ προσετέθη
ὄχλος ἱκανὸς τῷ Κυρίῳ.

25 Ἐξῆλθε δὲ εἰς Ταρσὸν ᵉὁ Βαρνά-
βας,˝ ἀναζητῆσαι Σαῦλον, 26 καὶ εὑρὼν
ᶠαὐτὸν˝ ἤγαγεν ᵍαὐτὸν˝ εἰς Ἀντιόχειαν.
ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον συνα-
χθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον
ἱκανὸν, χρηματίσαι τε πρῶτον ἐν Ἀν-
τιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

27 Ἐν ταύταις δὲ ταῖς ἡμέραις κατῆλ-
θον ἀπὸ Ἱεροσολύμων προφῆται εἰς
Ἀντιόχειαν. 28 ἀναστὰς δὲ εἷς ἐξ αὐτῶν
ὀνόματι Ἄγαβος, ἐσήμανε διὰ τοῦ

with the Holy Ghost. 17 Foras-
much then as God gave them
the like gift as he did unto us,
who believed on the Lord Jesus
Christ: what was I that I could
withstand God? 18 When they
heard these things, they held
their peace, and glorified God,
saying, Then hath God also to
the Gentiles granted repentance
unto life.

19 Now they which were scat-
tered abroad upon the persecu-
tion that arose about Stephen,
travelled as far as Phenice, and
Cyprus, and Antioch, preach-
ing the word to none, but unto
the Jews only. 20 And some of
them were men of Cyprus, and
Cyrene, which when they were
come to Antioch, spake unto
the Grecians, preaching the
Lord Jesus. 21 And the hand
of the Lord was with them:
and a great number believed,
and turned unto the Lord.

22 Then tidings of these things
came unto ŷ ears of the church,
which was in Jerusalem: and
they sent forth Barnabas, that
he should go as far as Antioch.
23 Who when he came, and had
seen the grace of God, was
glad, and exhorted them all,
that with purpose of heart they
would cleave unto the Lord.
24 For he was a good man, and
full of the Holy Ghost, and of
faith: and much people was
added unto the Lord.

25 Then departed Barnabas
to Tarsus, for to seek Saul.
26 And when he had found him,
he brought him unto Antioch.
And it came to pass, that a
whole year they assembled
themselves [a] with the church,
and taught much people, and
the disciples were called Christ-
ians first in Antioch.

27 And in these days, came
prophets from Jerusalem unto
Antioch. 28 And there stood
up one of them, named Agabus,
and signified by the spirit, that

a →,— Bz. om. b ∾ Στεφανου. c Rec. εισελθοντες. d Rec. Ἑλληνιστας. e ⇄ f → g →

[a] Or, in the church.

there should be great dearth
throughout all the world: which
came to pass in the days of
Claudius Cæsar. 29 Then the
disciples, every man according
to his ability, determined to
send relief unto the brethren
which dwelt in Judæa. 30 Which
also they did, and sent it to the
elders by the hands of Barna-
bas and Saul.

Πνεύματος λιμὸν [a] μέγαν μέλλειν ἔσε-
σθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις" καὶ
ἐγένετο ἐπὶ Κλαυδίου [b]". 29 τῶν δὲ μα-
θητῶν καθὼς ηὐπορεῖτό τις, ὥρισαν
ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς
κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς·
30 ὃ καὶ ἐποίησαν, ἀποστείλαντες πρὸς
τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα
καὶ Σαύλου.

12. Now about that time,
Herod the king [α] stretched forth
his hands, to vex certain of the
church. 2 And he killed James
the brother of John with the
sword.

12. Κατ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέ-
βαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας
κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας.
2 ἀνεῖλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰω-
άννου μαχαίρᾳ.

3 And because he saw it
pleased the Jews, he proceeded
further, to take Peter also.
(Then were the days of un-
leavened bread.) 4 And when
he had apprehended him, he
put him in prison, and deliver-
ed him to four quaternions of
soldiers to keep him, intending
after Easter to bring him forth
to the people. 5 Peter therefore
was kept in prison, but prayer
was made [β] without ceasing of
the church unto God for him.

3 Καὶ ἰδὼν ὅτι ἀρεστόν ἐστι τοῖς
Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ
Πέτρον· (ἦσαν δὲ [c] αἱ" ἡμέραι τῶν ἀζύ-
μων·) 4 ὃν καὶ πιάσας ἔθετο εἰς φυ-
λακήν, παραδοὺς τέσσαρσι τετραδίοις
στρατιωτῶν φυλάσσειν αὐτόν, βουλό-
μενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν
τῷ λαῷ. 5 ὁ μὲν οὖν Πέτρος ἐτηρεῖτο
ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενὴς
γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν
Θεὸν [d] ὑπὲρ" αὐτοῦ.

6 And when Herod would
have brought him forth, the
same night Peter was sleeping
between two soldiers, bound
with two chains, and the keep-
ers before the door kept the
prison. 7 And behold, the angel
of the Lord came upon him,
and a light shined in the prison:
and he smote Peter on the side,
and raised him up, saying, Arise
up quickly. And his chains fell
off from his hands. 8 And the
angel said unto him, Gird thy-
self, and bind on thy sandals:
and so he did. And he saith un-
to him, Cast thy garment about
thee, and follow me. 9 And he
went out, and followed him, and
wist not that it was true which

6 Ὅτε δὲ ἔμελλεν αὐτὸν προάγειν ὁ
Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος
κοιμώμενος μεταξὺ δύο στρατιωτῶν, δε-
δεμένος ἁλύσεσι δυσί, φύλακές τε πρὸ
τῆς θύρας ἐτήρουν τὴν φυλακήν. 7 καὶ
ἰδού, ἄγγελος Κυρίου ἐπέστη, καὶ φῶς
ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν
πλευρὰν τοῦ Πέτρου, ἤγειρεν αὐτὸν
λέγων· Ἀνάστα ἐν τάχει. Καὶ ἐξέπεσον
αὐτοῦ αἱ ἁλύσεις ἐκ τῶν χειρῶν. 8 εἶπέ
τε ὁ ἄγγελος πρὸς αὐτόν· [e] Περίζωσαι,"
καὶ ὑπόδησαι τὰ σανδάλιά σου. Ἐποίησε
δὲ οὕτω. καὶ λέγει αὐτῷ· Περιβαλοῦ
τὸ ἱμάτιόν σου, καὶ ἀκολούθει μοι.
9 Καὶ ἐξελθὼν ἠκολούθει αὐτῷ· καὶ
οὐκ ᾔδει ὅτι ἀληθές ἐστι τὸ γινό-

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[a] ∾ μεγαλην...ητις. [b] Rec. add Καισαρος. [c] Rec. → [d] ∾ περι. [e] ∾ Ζωσαι.
[α] Or, began. [β] Or, instant and earnest prayer was made.

μενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὅραμα
βλέπειν.
10 Διελθόντες δὲ πρώτην φυλακὴν καὶ
δευτέραν, ἦλθον ἐπὶ τὴν πύλην τὴν
σιδηρᾶν, τὴν φέρουσαν εἰς τὴν πόλιν,
ἥτις αὐτομάτη ἠνοίχθη αὐτοῖς· καὶ ἐξελ-
θόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως
ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ. 11 καὶ ὁ
Πέτρος γενόμενος ἐν ἑαυτῷ, εἶπε· Νῦν
οἶδα ἀληθῶς ὅτι ἐξαπέστειλε Κύριος τὸν
ἄγγελον αὐτοῦ, καὶ [a] ἐξείλατό [a] με ἐκ
χειρὸς Ἡρώδου καὶ πάσης τῆς προσ-
δοκίας τοῦ λαοῦ τῶν Ἰουδαίων.
12 Συνιδών τε ἦλθεν ἐπὶ τὴν οἰκίαν
Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπι-
καλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ
συνηθροισμένοι καὶ προσευχόμενοι.
13 κρούσαντος δὲ [b] αὐτοῦ [b] τὴν θύραν τοῦ
πυλῶνος, προσῆλθε παιδίσκη ὑπακοῦ-
σαι, ὀνόματι Ῥόδη· 14 καὶ ἐπιγνοῦσα
τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς
οὐκ ἤνοιξε τὸν πυλῶνα, εἰσδραμοῦσα
δὲ ἀπήγγειλεν ἑστάναι τὸν Πέτρον πρὸ
τοῦ πυλῶνος. 15 οἱ δὲ πρὸς αὐτὴν εἶπον·
Μαίνῃ. Ἡ δὲ διϊσχυρίζετο οὕτως ἔχειν.
οἱ δὲ ἔλεγον· Ὁ ἄγγελος αὐτοῦ ἐστιν.
16 Ὁ δὲ Πέτρος ἐπέμενε κρούων· ἀνοί-
ξαντες δὲ εἶδον αὐτὸν, καὶ ἐξέστησαν.
17 κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾷν,
διηγήσατο αὐτοῖς πῶς ὁ Κύριος αὐτὸν
ἐξήγαγεν ἐκ τῆς φυλακῆς. εἶπε δέ·
Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς
ταῦτα. Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον
τόπον.
18 Γενομένης δὲ ἡμέρας, ἦν τάραχος
οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα
ὁ Πέτρος ἐγένετο. 19 Ἡρώδης δὲ ἐπι-
ζητήσας αὐτὸν καὶ μὴ εὑρὼν, ἀνακρίνας
τοὺς φύλακας, ἐκέλευσεν ἀπαχθῆναι·
καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν
Καισάρειαν διέτριβεν.

was done by the angel: but
thought he saw a vision.
10 When they were past the
first and the second ward, they
came unto the iron gate that
leadeth unto the city, which
opened to them of his own ac-
cord: and they went out and
passed on through one street,
and forthwith the angel depart-
ed from him. 11 And when Peter
was come to himself, he said,
Now I know of a surety, that
the Lord hath sent his angel,
and hath delivered me out of
the hand of Herod, and from all
the expectation of the people
of the Jews.
12 And when he had consider-
ed the thing, he came to ŷ house
of Mary ŷ mother of John whose
surname was Mark, where many
were gathered together praying.
13 And as Peter knocked at the
door of the gate, a damsel came
[*] to hearken, named Rhoda.
14 And when she knew Peter's
voice, she opened not the gate
for gladness, but ran in, and
told how Peter stood before the
gate. 15 And they said unto her,
Thou art mad. But she con-
stantly affirmed that it was even
so. Then said they, It is his
angel. 16 But Peter continued
knocking: and when they had
opened *the door*, and saw him,
they were astonished. 17 But
he beckoning unto them with
the hand, to hold their peace,
declared unto them how the
Lord had brought him out of
the prison: and he said, Go
shew these things unto James,
and to the brethren. And he
departed, and went into ano-
ther place.
18 Now as soon as it was day,
there was no small stir among
the soldiers, what was become
of Peter. 19 And when Herod
had sought for him, and found
him not, he examined the
keepers, and commanded that
they should be put to death.
And he went down from Judæa
to Cæsarea, and there abode.

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a Rec. ἐξείλετο. b Rec. τοῦ Πέτρου. * *Or, to ask who was there.*

20 And Herod [α]was highly
displeased with them of Tyre
and Sidon: but they came with
one accord to him, and having
made Blastus [β]the king's cham-
berlain their friend, desired
peace, because their country
was nourished by the king's
country. 21 And upon a set day
Herod arrayed in royal appa-
rel, sat upon his throne, and
made an oration unto them.
22 And the people gave a shout,
saying, It is the voice of a god,
and not of a man. 23 And im-
mediately the angel of the Lord
smote him, because he gave not
God the glory, and he was eaten
of worms, and gave up the
ghost.
24 But the word of God grew,
and multiplied. 25 And Barna-
bas and Saul returned from Je-
rusalem, when they had fulfilled
their [γ]ministry, and took with
them John, whose surname
was Mark.

20 Ἦν δὲ [a]″ θυμομαχῶν Τυρίοις καὶ
Σιδωνίοις· ὁμοθυμαδὸν δὲ παρῆσαν πρὸς
αὐτὸν, καὶ πείσαντες Βλάστον τὸν ἐπὶ
τοῦ κοιτῶνος τοῦ βασιλέως, ᾐτοῦντο
εἰρήνην, διὰ τὸ τρέφεσθαι αὐτῶν τὴν
χώραν ἀπὸ τῆς βασιλικῆς. 21 τακτῇ δὲ
ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα
βασιλικὴν, καὶ καθίσας ἐπὶ τοῦ βήματος,
ἐδημηγόρει πρὸς αὐτούς. 22 ὁ δὲ δῆμος
ἐπεφώνει· Θεοῦ φωνὴ καὶ οὐκ ἀνθρώ-
που. 23 Παραχρῆμα δὲ ἐπάταξεν αὐτὸν
ἄγγελος Κυρίου, ἀνθ' ὧν οὐκ ἔδωκε [b]″
δόξαν τῷ Θεῷ· καὶ γενόμενος σκωλη-
κόβρωτος, ἐξέψυξεν.
24 Ὁ δὲ λόγος τοῦ Θεοῦ ηὔξανε καὶ
ἐπληθύνετο. 25 Βαρνάβας δὲ καὶ Σαῦλος
ὑπέστρεψαν ἐξ Ἱερουσαλὴμ, πληρώσαν-
τες τὴν διακονίαν, συμπαραλαβόντες καὶ
Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

13. Now there were in the
church that was at Antioch,
certain prophets and teachers:
as Barnabas, and Simeon that
was called Niger, and Lucius
of Cyrene, and Manaen, which
had been [δ]brought up with He-
rod the tetrarch, and Saul. 2 As
they ministered to the Lord,
and fasted, the Holy Ghost said,
Separate me Barnabas and
Saul, for the work whereunto
I have called them. 3 And
when they had fasted and pray-
ed, and laid their hands on
them, they sent them away.

13. Ἦσαν δέ [c]τινες″ ἐν Ἀντιοχείᾳ
κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ
διδάσκαλοι, ὅ τε Βαρνάβας καὶ Συμεὼν
ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ
Κυρηναῖος, Μαναήν τε Ἡρώδου τοῦ
τετράρχου σύντροφος, καὶ Σαῦλος.
2 λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ
καὶ νηστευόντων, εἶπε τὸ Πνεῦμα τὸ
ἅγιον· Ἀφορίσατε δή μοι τὸν [d]″ Βαρ-
νάβαν καὶ [e]τὸν″ Σαῦλον εἰς τὸ ἔργον ὃ
προσκέκλημαι αὐτούς. 3 Τότε νηστεύ-
σαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες
τὰς χεῖρας αὐτοῖς, ἀπέλυσαν.

4 So they being sent forth by
the Holy Ghost, departed unto
Seleucia, and from thence they
sailed to Cyprus. 5 And when
they were at Salamis, they
preached the word of God in
the synagogues of the Jews: and
they had also John to their
minister.

4 Οὗτοι μὲν οὖν ἐκπεμφθέντες ὑπὸ
τοῦ Πνεύματος τοῦ ἁγίου, κατῆλθον εἰς
τὴν Σελεύκειαν, ἐκεῖθέν τε ἀπέπλευσαν
εἰς τὴν Κύπρον. 5 καὶ γενόμενοι ἐν
Σαλαμῖνι, κατήγγελλον τὸν λόγον τοῦ
Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων·
εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην.

6 And when they had gone

6 Διελθόντες δὲ [f]ὅλην″ τὴν νῆσον

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[a] Rec. add ο Ηρωδης. [b] Rec. add την. [c] ⇉ [d] Rec. add τε. [e] ⇉ [f] Rec. om. [α] *Or*, bare an hostile mind intending war. [β] *Gr.* that was over the king's bedchamber. [γ] *Or*, charge. [δ] *Or*, Herod's foster brother.

ἄχρι Πάφου, εὗρόν τινα μάγον ψευδο-
προφήτην Ἰουδαῖον, ᾧ ὄνομα Βαριησοῦς,
7 ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ,
ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος
Βαρνάβαν καὶ Σαῦλον, ἐπεζήτησεν ἀκοῦ-
σαι τὸν λόγον τοῦ Θεοῦ. 8 ἀνθίστατο
δὲ αὐτοῖς Ἐλύμας, ὁ μάγος (οὕτω γὰρ
μεθερμηνεύεται τὸ ὄνομα [a] αὐτοῦ·) ζητῶν
διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς
πίστεως. 9 Σαῦλος δὲ, (ὁ καὶ Παῦλος,)
πλησθεὶς Πνεύματος ἁγίου, [b] καὶ ἀτενί-
σας εἰς αὐτὸν 10 εἶπεν· Ὦ πλήρης
παντὸς δόλου καὶ πάσης ῥᾳδιουργίας,
υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης,
οὐ παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου
τὰς εὐθείας; 11 καὶ νῦν ἰδοὺ, χεὶρ [c]
Κυρίου ἐπὶ σὲ, καὶ ἔσῃ τυφλὸς μὴ
βλέπων τὸν ἥλιον ἄχρι καιροῦ. Πα-
ραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς
καὶ σκότος, καὶ περιάγων ἐζήτει χειρα-
γωγούς. 12 τότε ἰδὼν ὁ ἀνθύπατος τὸ
γεγονὸς ἐπίστευσεν, ἐκπλησσόμενος ἐπὶ
τῇ διδαχῇ τοῦ Κυρίου.

13 Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ
περὶ τὸν Παῦλον, ἦλθον εἰς Πέργην τῆς
Παμφυλίας. Ἰωάννης δὲ ἀποχωρήσας
ἀπ' αὐτῶν, ὑπέστρεψεν εἰς Ἱεροσόλυμα.
14 αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης,
παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισι-
δίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν
τῇ ἡμέρᾳ τῶν σαββάτων, ἐκάθισαν.
15 μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ
τῶν προφητῶν, ἀπέστειλαν οἱ ἀρχισυν-
άγωγοι πρὸς αὐτοὺς, λέγοντες· Ἄνδρες
ἀδελφοὶ, εἰ ἔστι λόγος ἐν ὑμῖν παρα-
κλήσεως πρὸς τὸν λαὸν, λέγετε.

16 Ἀναστὰς δὲ Παῦλος, καὶ κατασεί-
σας τῇ χειρὶ, εἶπεν· Ἄνδρες Ἰσραηλῖται,
καὶ οἱ φοβούμενοι τὸν Θεὸν, ἀκούσατε.
17 ὁ Θεὸς τοῦ λαοῦ τούτου [d] ἐξελέξατο
τοὺς πατέρας ἡμῶν· καὶ τὸν λαὸν ὕψωσεν

through the isle unto Paphos,
they found a certain sorcerer, a
false prophet, a Jew, whose
name was Bar-jesus: 7 which
was with the deputy of the
country Sergius Paulus, a pru-
dent man: who called for Bar-
nabas and Saul, and desired to
hear the word of God. 8 But
Elymas the sorcerer (for so is
his name by interpretation)
withstood them, seeking to turn
away the deputy from the faith.
9 Then Saul (who also is *called*
Paul) filled with ŷ Holy Ghost,
set his eyes on him, 10 and said,
O full of all subtilty and all
mischief, thou child of the de-
vil, thou enemy of all righteous-
ness, wilt thou not cease to
pervert the right ways of the
Lord? 11 And now behold, the
hand of the Lord is upon thee,
and thou shalt be blind, not
seeing the sun for a season.
And immediately there fell on
him a mist and a darkness, and
he went about, seeking some to
lead him by the hand. 12 Then
the deputy when he saw what
was done, believed, being as-
tonished at the doctrine of the
Lord.

13 Now when Paul and his
company loosed from Paphos,
they came to Perga in Pam-
phylia: and John departing
from them, returned to Jeru-
salem. 14 But when they de-
parted from Perga, they came
to Antioch in Pisidia, and went
into the synagogue on the sab-
bath day, and sat down. 15 And
after the reading of the law and
the prophets, the rulers of the
synagogue sent unto them, say-
ing, Ye men and brethren, if ye
have any word of exhortation
for the people, say on.

16 Then Paul stood up, and
beckoning with his hand, said,
Men of Israel, and ye that fear
God, give audience. 17 The
God of this people of Israel
chose our fathers, and exalted

[a] Bz. αυτῳ [b] ⇄ [c] Rec. add του. [d] Rec. add Ισραηλ.

the people when they dwelt as
strangers in the land of Egypt,
and with an high arm brought
he them out of it. 18 And about
the time of forty years [a] suffered
he their manners in the wilder-
ness. 19 And when he had de-
stroyed seven nations in the
land of Chanaan, he divided
their land to them by lot:
20 and after that he gave unto
them judges, about the space of
four hundred and fifty years
until Samuel the prophet.
21 And afterward they desired
a king, and God gave unto
them Saul the son of Cis, a
man of the tribe of Benjamin,
by the space of forty years.
22 And when he had removed
him, he raised up unto them
David to be their king, to whom
also he gave testimony, and said,
I have found David the son of
Jesse, a man after mine own
heart, which shall fulfil all my
will. 23 Of this man's seed hath
God, according to his promise,
raised unto Israel a Saviour,
Jesus: 24 when John had first
preached before his coming,
the baptism of repentance to
all the people of Israel.
25 And as John fulfilled his
course, he said, Whom think
ye that I am? I am not he. But
behold, there cometh one after
me, whose shoes of his feet I
am not worthy to loose. 26 Men
and brethren, children of the
stock of Abraham, and whoso-
ever among you feareth God, to
you is ỷ word of this salvation
sent. 27 For they that dwell at
Jerusalem, and their rulers,
because they knew him not, nor
yet the voices of the prophets
which are read every sabbath
day, they have fulfilled them
in condemning him. 28 And
though they found no cause of
death in him, yet desired they
Pilate that he should be slain.
29 And when they had fulfilled all
ỷ was written of him, they took
him down from the tree, & laid

ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ
βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ
αὐτῆς· 18 καὶ ὡς τεσσαρακονταετῆ χρό-
νον [a] ἐτροφοφόρησεν" αὐτοὺς ἐν τῇ ἐρή-
μῳ· 19 καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῇ
Χαναὰν, [b] κατεκληρονόμησεν" αὐτοῖς τὴν
γῆν [c] αὐτῶν. 20 καὶ μετὰ ταῦτα, ὡς ἔτεσι
τετρακοσίοις καὶ πεντήκοντα, ἔδωκε'
κριτὰς ἕως Σαμουὴλ τοῦ προφήτου.
21 Κἀκεῖθεν ᾐτήσαντο βασιλέα, καὶ
ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν Σαοὺλ υἱὸν
Κὶς, ἄνδρα ἐκ φυλῆς Βενιαμὶν, ἔτη τεσ-
σαράκοντα· 22 καὶ μεταστήσας αὐτὸν,
ἤγειρεν αὐτοῖς τὸν Δαυὶδ εἰς βασιλέα,
ᾧ καὶ εἶπε μαρτυρήσας· Εὗρον Δαυὶδ
τὸν τοῦ Ἰεσσαὶ, [d] ἄνδρα" κατὰ τὴν καρ-
δίαν μου, ὃς ποιήσει πάντα τὰ θελήματά
μου. 23 Τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρ-
ματος κατ' ἐπαγγελίαν [e] ἤγαγε" τῷ
Ἰσραὴλ σωτῆρα Ἰησοῦν, 24 προκηρύ-
ξαντος Ἰωάννου πρὸ προσώπου τῆς
εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ
τῷ λαῷ Ἰσραήλ.
25 Ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν
δρόμον, ἔλεγε· Τίνα με ὑπονοεῖτε εἶναι;
οὐκ εἰμὶ ἐγὼ, ἀλλ' ἰδοὺ, ἔρχεται μετ'
ἐμὲ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν
ποδῶν λῦσαι. 26 Ἄνδρες ἀδελφοὶ, υἱοὶ
γένους Ἀβραὰμ, καὶ οἱ ἐν ὑμῖν φοβού-
μενοι τὸν Θεὸν, ὑμῖν ὁ λόγος τῆς σω-
τηρίας ταύτης ἀπεστάλη. 27 οἱ γὰρ
κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ
ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες,
καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ
πᾶν σάββατον ἀναγινωσκομένας, κρί-
ναντες ἐπλήρωσαν· 28 καὶ μηδεμίαν
αἰτίαν θανάτου εὑρόντες, ᾐτήσαντο Πι-
λάτον ἀναιρεθῆναι αὐτόν. 29 ὡς δὲ ἐτέ-
λεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα,
καθελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς

[a] Rec. ∾ ετροποφορησεν. [b] Rec. κατεκληροδοτησεν. [c] ∾ αυτων, ως ετεσι τετρακ. και πεντηκοντα. και μετα ταυτα εδωκε [d] → [e] Rec. ηγειρε. [a] Gr. ετροποφορησεν, perhaps for ετροφοφορησεν, bore, or, fed them, as a nurse beareth, or, feedeth her child, Deut. i. 31, according to the LXX., and so Chrysost.

μνημεῖον. 30 ὁ δὲ Θεὸς ἤγειρεν αὐτὸν ἐκ
νεκρῶν· 31 ὃς ὤφθη ἐπὶ ἡμέρας πλείους
τοῖς συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλι-
λαίας εἰς Ἱερουσαλὴμ, οἵτινες [a]νῦν"
εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν.
32 Καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα
τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γε-
νομένην, 33 ὅτι ταύτην ὁ Θεὸς ἐκπεπλή-
ρωκε τοῖς τέκνοις αὐτῶν ἡμῖν, ἀναστήσας
Ἰησοῦν· ὡς καὶ ἐν τῷ [b]ψαλμῷ τῷ
δευτέρῳ" γέγραπται· Υἱός μου εἶ σὺ,
ἐγὼ σήμερον γεγέννηκά σε. 34 Ὅτι δὲ
ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι
μέλλοντα ὑποστρέφειν εἰς διαφθορὰν,
οὕτως εἴρηκεν· Ὅτι δώσω ὑμῖν τὰ ὅσια
Δαυὶδ τὰ πιστά. 35 Διὸ καὶ ἐν ἑτέρῳ
λέγει· Οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν
διαφθοράν. 36 Δαυὶδ μὲν γὰρ ἰδίᾳ
γενεᾷ ὑπηρετήσας τῇ τοῦ Θεοῦ βουλῇ,
ἐκοιμήθη, καὶ προσετέθη πρὸς [c]τοὺς"
πατέρας αὐτοῦ, καὶ εἶδε διαφθοράν· 37 ὃν
δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν.
38 Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες
ἀδελφοὶ, ὅτι διὰ τούτου ὑμῖν ἄφεσις
ἁμαρτιῶν καταγγέλλεται· 39 καὶ ἀπὸ
πάντων ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ
[d]Μωσέως" δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ
πιστεύων δικαιοῦται. 40 βλέπετε οὖν
μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν
τοῖς προφήταις· 41 Ἴδετε, οἱ καταφρο-
νηταὶ, καὶ θαυμάσατε καὶ ἀφανίσθητε·
ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις
ὑμῶν, [e]ἔργον" [f]ὃ" οὐ μὴ πιστεύσητε,
ἐάν τις ἐκδιηγῆται ὑμῖν.
42 Ἐξιόντων δὲ [g]αὐτῶν, παρεκάλουν"
ἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐ-
οῖς τὰ ῥήματα [h]ταῦτα." 43 λυθείσης δὲ
ῆς συναγωγῆς, ἠκολούθησαν πολλοὶ
ῶν Ἰουδαίων καὶ τῶν σεβομένων

him in a sepulchre. 30 But God
raised him from ȳ dead: 31 and
he was seen many days of them
which came up with him from
Galilee to Jerusalem, who are
his witnesses unto the people.
32 And we declare unto you
glad tidings, how that the pro-
mise which was made unto the
fathers, 33 God hath fulfilled
the same unto us their children,
in that he hath raised up Jesus
again, as it is also written in
the second psalm: Thou art my
Son, this day have I begotten
thee. 34 And as concerning that
he raised him up from the dead,
now no more to return to cor-
ruption, he said on this wise,
I will give you the sure [α]mer-
cies of David. 35 Wherefore he
saith also in another psalm,
Thou shalt not suffer thine
Holy One to see corruption.
36 For David [β]after he had
served his own generation by
the will of God, fell on sleep,
and was laid unto his fathers,
and saw corruption: 37 but he
whom God raised again, saw
no corruption.
38 Be it known unto you there-
fore, men and brethren, that
through this man is preached
unto you the forgiveness of
sins. 39 And by him all that be-
lieve, are justified from all
things, from which ye could not
be justified by the law of Moses.
40 Beware therefore, lest that
come upon you which is spoken
of in the prophets, 41 Behold,
ye despisers, and wonder, and
perish: for I work a work in
your days, a work which you
shall in no wise believe, though
a man declare it unto you.
42 And when the Jews were
gone out of the synagogue, the
Gentiles besought that these
words might be preached to
them [γ]the next sabbath. 43 Now
when the congregation was bro-
ken up, many of the Jews, and
religious proselytes followed

ı ∾—. Rec. & Gb. om. [b] ∾—. Gb. πρωτῳ ψαλμῳ. [c] Elz om. [d] Gb. Μωυσεως. [e] →
∾ —. Rec. & Gb. φ. [g] Rec. εκ της συναγωγης των Ιουδαιων, παρεκαλουν τα εθνη. [h] →

[α] Gr. τα οσια, holy, or, just things: which word the LXX. both in the place of Isai. lv. 3, and in many others, use for that which is in the Heb., mercies. [β] Or, after he had in his own age served the will of God. [γ] Or, in the week between, or, in the sabbath between.

Paul and Barnabas, who speak-
ing to them, persuaded them to
continue in the grace of God.
44 And the next sabbath day
came almost the whole city
together to hear the word of
God.

45 But when the Jews saw
the multitudes, they were filled
with envy, and spake against
those things which were spoken
by Paul, contradicting, and
blaspheming. 46 Then Paul and
Barnabas waxed bold, and said,
It was necessary that the word
of God should first have been
spoken to you: but seeing ye
put it from you, and judge
yourselves unworthy of ever-
lasting life, lo, we turn to the
Gentiles. 47 For so hath the
Lord commanded us, *saying*, I
have set thee to be a light of
the Gentiles, that thou shouldest
be for salvation unto the ends
of the earth.
48 And when the Gentiles
heard this, they were glad, and
glorified the word of the Lord:
and as many as were ordained
to eternal life, believed. 49 And
the word of the Lord was pub-
lished throughout all the re-
gion. 50 But the Jews stirred
up the devout and honourable
women, and the chief men of
the city, and raised persecution
against Paul and Barnabas, and
expelled them out of their
coasts. 51 But they shook off
the dust of their feet against
them, and came unto Iconium.
52 And the disciples were filled
with joy, and with the Holy
Ghost.
14. And it came to pass in
Iconium, that they went both
together into the synagogue of
the Jews, and so spake, that a
great multitude both of the
Jews, and also of the Greeks,
believed. 2 But the unbeliev-
ing Jews stirred up the Gen-
tiles, and made their minds evil
affected against the brethren.
3 Long time therefore abode

*προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ·
οἵτινες προσλαλοῦντες[a]", ἔπειθον αὐτοὺς
[b] προσμένειν" τῇ χάριτι τοῦ Θεοῦ. 44 τῷ
[c] τε ἐχομένῳ" σαββάτῳ σχεδὸν πᾶσα
ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ
[d] Θεοῦ."*

*45 Ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους,
ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοῖς
ὑπὸ τοῦ Παύλου λεγομένοις, [e] ἀντιλέ-
γοντες καὶ" βλασφημοῦντες. 46 παῤῥη-
σιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας
εἶπον· Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαλη-
θῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ
ἀπωθεῖσθε αὐτὸν, καὶ οὐκ ἀξίους κρίνετε
ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρε-
φόμεθα εἰς τὰ ἔθνη. 47 οὕτω γὰρ ἐντέ-
ταλται ἡμῖν ὁ Κύριος· Τέθεικά σε εἰς
φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν
ἕως ἐσχάτου τῆς γῆς.*

*48 Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ
ἐδόξαζον τὸν λόγον τοῦ Κυρίου, καὶ
ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς
ζωὴν αἰώνιον. 49 διεφέρετο δὲ ὁ λόγος
τοῦ Κυρίου δι' ὅλης τῆς χώρας. 50 οἱ
δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας
γυναῖκας[f]" τὰς εὐσχήμονας καὶ τοὺς
πρώτους τῆς πόλεως, καὶ ἐπήγειραν
διωγμὸν ἐπὶ τὸν Παῦλον καὶ [g] τὸν" Βαρ-
νάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν
ὁρίων αὐτῶν. 51 οἱ δὲ ἐκτιναξάμενοι τὸν
κονιορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς,
ἦλθον εἰς Ἰκόνιον. 52 οἱ δὲ μαθηταὶ
ἐπληροῦντο χαρᾶς καὶ Πνεύματος ἁγίου.*

*14. Ἐγένετο δὲ ἐν Ἰκονίῳ, κατὰ τὸ
αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν
τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως ὥστε
πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων
πολὺ πλῆθος. 2 οἱ δὲ ἀπειθοῦντες Ἰου-
δαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς
τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. 3 ἱκανὸν
μὲν οὖν χρόνον διέτριψαν παῤῥησιαζό-*

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[a] Rec. & Gb. add αυτοις. Gb. → [b] Rec. επιμενειν. [c] Rec. ∾ δε ερχομενῳ. [d] ∾ Κυριου.
[e] → [f] Rec. add και. [g] ⇉

μενοι ἐπὶ τῷ Κυρίῳ, τῷ μαρτυροῦντι τῷ
λόγῳ τῆς χάριτος αὐτοῦ, [a] διδόντι
σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν
χειρῶν αὐτῶν.

they speaking boldly in the
Lord, which gave testimony
unto the word of his grace, and
granted signs and wonders to be
done by their hands.

4 Ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως·
καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ
δὲ σὺν τοῖς ἀποστόλοις. 5 ὡς δὲ ἐγένετο
ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν
τοῖς ἄρχουσιν αὐτῶν, ὑβρίσαι καὶ λιθο-
βολῆσαι αὐτούς, 6 συνιδόντες κατέ-
φυγον εἰς τὰς πόλεις τῆς Λυκαονίας,
Λύστραν καὶ Δέρβην, καὶ τὴν περίχωρον,
7 κἀκεῖ ἦσαν εὐαγγελιζόμενοι.

4 But the multitude of the
city was divided: and part held
with the Jews, and part with
the apostles. 5 And when there
was an assault made both of
the Gentiles, and also of the
Jews, with their rulers, to use
them despitefully, and to stone
them, 6 they were ware of it,
and fled unto Lystra and Derbe,
cities of Lycaonia, and unto the
region that lieth round about.
7 And there they preached the
gospel.

8 Καί τις ἀνὴρ ἐν Λύστροις ἀδύνατος
τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας
μητρὸς αὐτοῦ [b], ὃς οὐδέποτε [c] περιπε-
πατήκει." 9 οὗτος ἤκουε τοῦ Παύλου
λαλοῦντος· ὃς ἀτενίσας αὐτῷ, καὶ ἰδὼν
ὅτι πίστιν ἔχει τοῦ σωθῆναι, 10 εἶπε
μεγάλῃ τῇ φωνῇ· Ἀνάστηθι ἐπὶ τοὺς
πόδας σου ὀρθός. Καὶ [d] ἥλατο" καὶ πε-
ριεπάτει. 11 οἱ δὲ ὄχλοι ἰδόντες ὃ
ἐποίησεν ὁ Παῦλος, ἐπῆραν τὴν φωνὴν
αὐτῶν Λυκαονιστὶ λέγοντες· Οἱ θεοὶ
ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς
ἡμᾶς· 12 Ἐκάλουν τε τὸν [e] μὲν" Βαρ-
νάβαν, Δία· τὸν δὲ Παῦλον, Ἑρμῆν,
ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ
λόγου.

8 And there sat a certain man
at Lystra, impotent in his feet,
being a cripple from his mother's
womb, who never had walked.
9 The same heard Paul speak:
who stedfastly beholding him,
and perceiving that he had faith
to be healed, 10 said with a loud
voice, Stand upright on thy
feet; and he leaped and walked.
11 And when the people saw
what Paul had done, they lifted
up their voices, saying in the
speech of Lycaonia, The gods
are come down to us in the
likeness of men. 12 And they
called Barnabas Jupiter, and
Paul Mercurius, because he
was the chief speaker.

13 Ὁ δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος
πρὸ τῆς πόλεως [f]", ταύρους καὶ στέμματα
ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς
ὄχλοις ἤθελε θύειν. 14 ἀκούσαντες δὲ
οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος,
διαῤῥήξαντες τὰ ἱμάτια αὐτῶν [g] ἐξεπή-
δησαν" εἰς τὸν ὄχλον, κράζοντες 15 καὶ
λέγοντες· Ἄνδρες, τί ταῦτα ποιεῖτε;
καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄν-
θρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τού-
των τῶν ματαίων ἐπιστρέφειν ἐπὶ [h] τὸν
Θεὸν τὸν ζῶντα," ὃς ἐποίησε τὸν οὐρανὸν

13 Then the priest of Jupiter,
which was before their city,
brought oxen, and garlands un-
to the gates, and would have
done sacrifice with the people.
14 Which when the apostles,
Barnabas and Paul heard of,
they rent their clothes, and ran
in among the people, crying
out, 15 and saying, Sirs, why
do ye these things? We also
are men of like passions with
you, and preach unto you, that
ye should turn from these va-
nities, unto the living God,
which made heaven and earth,

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[a] Rec. add και. [b] Rec. add υπαρχων. [c] Bz. & Elz. ∾ περιεπεπατηκει. [d] Rec. ηλλετο. [e] ⇄ [f] Rec. add αυτων. [g] Rec. εισεπηδησαν [h] ∾ Θεον ζωντα.

and the sea, and all things that
are therein. 16 Who in times
past, suffered all nations to walk
in their own ways. 17 Never-
theless, he left not himself with-
out witness, in that he did good,
and gave us rain from heaven,
and fruitful seasons, filling our
hearts with food and gladness.
18 And with these sayings scarce
restrained they the people, that
they had not done sacrifice un-
to them.

καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα
τὰ ἐν αὐτοῖς· 16 ὃς ἐν ταῖς παρῳχημέναις
γενεαῖς εἴασε πάντα τὰ ἔθνη πορεύεσθαι
ταῖς ὁδοῖς αὐτῶν· 17 καίτοιγε οὐκ ἀμάρ-
τυρον ἑαυτὸν ἀφῆκεν, [a] ἀγαθοποιῶν,″
οὐρανόθεν [b] ὑμῖν″ ὑετοὺς διδοὺς καὶ και-
ροὺς καρποφόρους, ἐμπιπλῶν τροφῆς
καὶ εὐφροσύνης τὰς καρδίας [c] ὑμῶν.″
18 Καὶ ταῦτα λέγοντες, μόλις κατέπαυ-
σαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς.

19 And there came thither
certain Jews from Antioch and
Iconium, who persuaded the
people, & having stoned Paul,
drew him out of the city, sup-
posing he had been dead.
20 Howbeit, as the disciples
stood round about him, he rose
up, and came into the city,

19 Ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας καὶ
Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς
ὄχλους, καὶ λιθάσαντες τὸν Παῦλον,
ἔσυρον ἔξω τῆς πόλεως, νομίσαντες αὐ-
τὸν τεθνάναι. 20 κυκλωσάντων δὲ αὐτὸν
τῶν μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν
πόλιν.

and the next day he departed
with Barnabas to Derbe. 21 And
when they had preached the
gospel to that city, and had
taught many, they returned a-
gain to Lystra, and to Iconium,
and Antioch, 22 confirming the
souls of the disciples, and ex-
horting them to continue in the
faith, and that we must through
much tribulation enter into the
kingdom of God. 23 And when
they had ordained them elders
in every church, and had prayed
with fasting, they commended
them to the Lord, on whom they
believed. 24 And after they had
passed throughout Pisidia, they
came to Pamphylia. 25 And
when they had preached the
word in Perga, they went down
into Attalia, 26 and thence sailed
to Antioch, from whence they
had been recommended to the
grace of God, for the work
which they fulfilled.

Καὶ τῇ ἐπαύριον ἐξῆλθε σὺν τῷ Βαρ-
νάβᾳ εἰς Δέρβην. 21 εὐαγγελισάμενοί
τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες
ἱκανούς, ὑπέστρεψαν εἰς τὴν Λύστραν
καὶ Ἰκόνιον καὶ Ἀντιόχειαν· 22 ἐπιστη-
ρίζοντες τὰς ψυχὰς τῶν μαθητῶν, πα-
ρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι
διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν
εἰς τὴν βασιλείαν τοῦ Θεοῦ. 23 χειρο-
τονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ'
ἐκκλησίαν, προσευξάμενοι μετὰ νηστει-
ῶν, παρέθεντο αὐτοὺς τῷ Κυρίῳ εἰς ὃν
πεπιστεύκεισαν. 24 καὶ διελθόντες τὴν
Πισιδίαν, ἦλθον εἰς Παμφυλίαν· 25 καὶ
λαλήσαντες ἐν Πέργῃ τὸν λόγον, κατέ-
βησαν εἰς Ἀττάλειαν· 26 κἀκεῖθεν
ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν
παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς
τὸ ἔργον ὃ ἐπλήρωσαν.

27 And when they were come,
and had gathered the church
together, they rehearsed all
that God had done with them,
and how he had opened the
door of faith unto the Gentiles.
28 And there they abode long
time with the disciples.

27 Παραγενόμενοι δὲ καὶ συναγαγόντες
τὴν ἐκκλησίαν, ἀνήγγειλαν ὅσα ἐποίησεν
ὁ Θεὸς μετ' αὐτῶν καὶ ὅτι ἤνοιξε τοῖς
ἔθνεσι θύραν πίστεως. 28 διέτριβον δὲ
[d] ″χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

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[a] ∾ αγαθουργων. [b] ⇉.—Rec. ημιν. [c] Rec. ημων. [d] Rec. add εκει.

15. Καί τινες κατελθόντες ἀπὸ τῆς
Ἰουδαίας, ἐδίδασκον τοὺς ἀδελφούς· "Ὅτι
ἐὰν μὴ [a] περιτέμνησθε" τῷ ἔθει Μωϋ-
σέως, οὐ δύνασθε σωθῆναι. 2 Γενομένης
οὖν στάσεως [b] καὶ ζητήσεως" οὐκ ὀλίγης
τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτούς,
ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν
καί τινας ἄλλους ἐξ αὐτῶν πρὸς τοὺς
ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱε-
ρουσαλὴμ, περὶ τοῦ ζητήματος τούτου.
3 οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς
ἐκκλησίας, διήρχοντο τὴν Φοινίκην καὶ
Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστρο-
φὴν τῶν ἐθνῶν· καὶ ἐποίουν χαρὰν
μεγάλην πᾶσι τοῖς ἀδελφοῖς. 4 παρα-
γενόμενοι δὲ εἰς Ἱερουσαλὴμ, ἀπεδέ-
χθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν
ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγ-
γειλάν τε ὅσα ὁ Θεὸς ἐποίησε μετ'
αὐτῶν. 5 ἐξανέστησαν δέ τινες τῶν ἀπὸ
τῆς αἱρέσεως τῶν Φαρισαίων πεπιστευ-
κότες, λέγοντες· "Ὅτι δεῖ περιτέμνειν
αὐτοὺς, παραγγέλλειν τε τηρεῖν τὸν
νόμον Μωϋσέως.
6 Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ
πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τού-
του. 7 πολλῆς δὲ συζητήσεως γενομένης,
ἀναστὰς Πέτρος εἶπε πρὸς αὐτούς· "Ἄν-
δρες ἀδελφοὶ, ὑμεῖς ἐπίστασθε ὅτι ἀφ'
ἡμερῶν ἀρχαίων ὁ Θεὸς ἐν ἡμῖν ἐξελέ-
ξατο διὰ τοῦ στόματός μου ἀκοῦσαι τὰ
ἔθνη τὸν λόγον τοῦ εὐαγγελίου, καὶ
πιστεῦσαι. 8 καὶ ὁ καρδιογνώστης Θεὸς
ἐμαρτύρησεν αὐτοῖς, δοὺς αὐτοῖς τὸ
Πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμῖν· 9 καὶ
οὐδὲν διέκρινε μεταξὺ ἡμῶν τε καὶ αὐ-
τῶν, τῇ πίστει καθαρίσας τὰς καρδίας
αὐτῶν. 10 νῦν οὖν τί πειράζετε τὸν Θεὸν,
ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν
μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε
ἡμεῖς ἰσχύσαμεν βαστάσαι; 11 ἀλλὰ

15. And certain men which
came down from Judæa, taught
the brethren, *and said*, Except
ye be circumcised after the
manner of Moses, ye cannot be
saved. 2 When therefore Paul
and Barnabas had no small dis-
sension and disputation with
them, they determined that
Paul and Barnabas, and certain
other of them, should go up to
Jerusalem unto the apostles and
elders about this question. 3 And
being brought on their way by
the church, they passed through
Phenice and Samaria, declaring
the conversion of the Gentiles:
and they caused great joy unto
all the brethren. 4 And when
they were come to Jerusalem,
they were received of the
church, and of the apostles, and
elders, and they declared all
things that God had done with
them. 5 But there rose up cer-
tain of the sect of the Pharisees
which believed, saying, That it
was needful to circumcise them,
and to command them to keep
the law of Moses.

6 And the apostles and elders
came together for to consider
of this matter. 7 And when
there had been much disputing,
Peter rose up, & said unto them,
Men and brethren, ye know how
that a good while ago, God
made choice among us, that the
Gentiles by my mouth should
hear the word of the gospel,
and believe. 8 And God which
knoweth the hearts, bare them
witness, giving them the Holy
Ghost, even as he did unto us,
9 and put no difference between
us and them, purifying their
hearts by faith. 10 Now there-
fore why tempt ye God, to put
a yoke upon the neck of the
disciples, which neither our fa-
thers nor we were able to bear?

[a] ∾ περιτμηθητε. [b] ⇉.—Rec. και συζητησεως.

11 But we believe that through
the grace of the Lord Jesus
Christ, we shall be saved even
as they.

12 Then all the multitude
kept silence, and gave audience
to Barnabas and Paul, declar-
ing what miracles and wonders
God had wrought among the
Gentiles by them.

13 And after they had held
their peace, James answered,
saying, Men and brethren, heark-
en unto me. 14 Simeon hath
declared how God at the first
did visit the Gentiles to take
out of them a people for his
name. 15 And to this agree the
words of the prophets, as it is
written, 16 After this I will re-
turn, and will build again the
tabernacle of David, which is
fallen down: and I will build
again the ruins thereof, and I
will set it up: 17 that the residue
of men might seek after the
Lord, and all the Gentiles, upon
whom my name is called, saith
the Lord, who doeth all these
things. 18 Known unto God are
all his works from the begin-
ning of the world. 19 Where-
fore my sentence is, that we
trouble not them, which from
among the Gentiles are turned
to God: 20 but that we write
unto them, that they abstain
from pollutions of idols, and
from fornication, and from
things strangled, and from
blood. 21 For Moses of old
time hath in every city them
that preach him, being read in
the synagogues every sabbath
day.

22 Then pleased it the apos-
tles and elders with the whole
church, to send chosen men of
their own company to Anti-
och, with Paul and Barnabas:
namely, Judas surnamed Bar-
sabas, and Silas, chief men
among the brethren, 23 and
wrote letters by them after this
manner, The apostles and el-
ders, & brethren, send greeting

διὰ τῆς χάριτος [a] τοῦ″ Κυρίου Ἰησοῦ [b]″
πιστεύομεν σωθῆναι, καθ᾽ ὃν τρόπον
κἀκεῖνοι.

12 Ἐσίγησε δὲ πᾶν τὸ πλῆθος, καὶ
ἤκουον Βαρνάβα καὶ Παύλου ἐξηγουμέ-
νων ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ
τέρατα ἐν τοῖς ἔθνεσι δι᾽ αὐτῶν.

13 Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς, ἀπε-
κρίθη Ἰάκωβος λέγων· Ἄνδρες ἀδελφοὶ,
ἀκούσατέ μου. 14 Συμεὼν ἐξηγήσατο,
καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο λα-
βεῖν ἐξ ἐθνῶν λαὸν [c] ἐπὶ″ τῷ ὀνόματι
αὐτοῦ· 15 καὶ τούτῳ συμφωνοῦσιν οἱ
λόγοι τῶν προφητῶν, καθὼς γέγραπται
16 μετὰ ταῦτα· Ἀναστρέψω καὶ ἀνοικο-
δομήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτω-
κυῖαν· καὶ τὰ κατεσκαμμένα αὐτῆς
ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν·
17 ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι
τῶν ἀνθρώπων τὸν Κύριον, καὶ πάντα
τὰ ἔθνη, ἐφ᾽ οὓς ἐπικέκληται τὸ ὄνομά
μου ἐπ᾽ αὐτούς· λέγει Κύριος ὁ ποιῶν
[d] ταῦτα 18 γνωστὰ ἀπ᾽ αἰῶνος.″ 19 Διὸ ἐγὼ
κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν
ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν Θεόν·
20 ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι
ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων καὶ
τῆς πορνείας [e] καὶ τοῦ πνικτοῦ″ καὶ τοῦ
αἵματος. 21 [f] Μωσῆς″ γὰρ ἐκ γενεῶν
ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας
αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν
σάββατον ἀναγινωσκόμενος.

22 Τότε ἔδοξε τοῖς ἀποστόλοις καὶ
τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ,
ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι
εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρ-
νάβᾳ, Ἰούδαν τὸν ἐπικαλούμενον Βαρ-
σαβᾶν, καὶ Σίλαν, ἄνδρας ἡγουμένους
ἐν τοῖς ἀδελφοῖς· 23 γράψαντες διὰ
χειρὸς αὐτῶν τάδε· Οἱ ἀπόστολοι καὶ οἱ
πρεσβύτεροι [g] καὶ οἱ″ ἀδελφοὶ, τοῖς κατὰ

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a Rec. om. b Rec. add Χριστου. c ⇉ d Rec. ταυτα παντα. Γνωστα απ᾽ αιωνος εστι τῳ Θεῳ παντα τα εργα αυτου. e → f Gb. Μωυσης. g →

τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλι-
κίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν.
24 ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν
ἐξελθόντες ἐτάραξαν ὑμᾶς λόγοις, ἀνα-
σκευάζοντες τὰς ψυχὰς ὑμῶν, [a] λέγοντες
περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον,"
οἷς οὐ διεστειλάμεθα· 25 ἔδοξεν ἡμῖν
γενομένοις ὁμοθυμαδὸν, [b] ἐκλεξαμένους"
ἄνδρας πέμψαι πρὸς ὑμᾶς, σὺν τοῖς
ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ,
26 ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς
αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ. 27 ἀπεστάλκαμεν
οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ
λόγου ἀπαγγέλλοντας τὰ αὐτά. 28 ἔδοξε
γὰρ τῷ ἁγίῳ Πνεύματι καὶ ἡμῖν, μηδὲν
πλέον ἐπιτίθεσθαι ὑμῖν βάρος, πλὴν
τῶν ἐπάναγκες [c] τούτων," 29 ἀπέχεσθαι
εἰδωλοθύτων καὶ αἵματος [d] καὶ πνικτοῦ"
καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυ-
τοὺς, εὖ πράξετε. ἔῤῥωσθε.

30 Οἱ μὲν οὖν ἀπολυθέντες [e] ἦλθον" εἰς
Ἀντιόχειαν· καὶ συναγαγόντες τὸ πλῆθος,
ἐπέδωκαν τὴν ἐπιστολήν. 31 ἀναγνόντες
δὲ, ἐχάρησαν ἐπὶ τῇ παρακλήσει. 32 Ἰού-
δας [f] τε" καὶ Σίλας, καὶ αὐτοὶ προφῆται
ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν
τοὺς ἀδελφοὺς, καὶ ἐπεστήριξαν. 33 ποιή-
σαντες δὲ χρόνον, ἀπελύθησαν μετ'
εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς
[g] ἀποστείλαντας αὐτούς." 34 [h] ἔδοξε
δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ." 35 Παῦλος
δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ,
διδάσκοντες καὶ εὐαγγελιζόμενοι, μετὰ
καὶ ἑτέρων πολλῶν, τὸν λόγον τοῦ Κυ-
ρίου.

36 Μετὰ δέ τινας ἡμέρας εἶπε Παῦλος
πρὸς Βαρνάβαν· Ἐπιστρέψαντες δὴ
ἐπισκεψώμεθα τοὺς ἀδελφοὺς [i]" κατὰ
πᾶσαν πόλιν, ἐν αἷς κατηγγείλαμεν
τὸν λόγον τοῦ Κυρίου, πῶς ἔχουσι.

unto the brethren, which are
of the Gentiles in Antioch, and
Syria, and Cilicia. 24 Foras-
much as we have heard, that
certain which went out from
us, have troubled you with
words, subverting your souls,
saying, Ye must be circumcised,
and keep the law, to whom we
gave no such commandment:
25 it seemed good unto us, being
assembled with one accord, to
send chosen men unto you,
with our beloved Barnabas and
Paul, 26 men that have ha-
zarded their lives for the name
of our Lord Jesus Christ.
27 We have sent therefore Ju-
das and Silas, who shall also
tell you the same things by
mouth. 28 For it seemed good
to the Holy Ghost, and to us,
to lay upon you no greater
burden than these necessary
things; 29 that ye abstain from
meats offered to idols, and from
blood, and from things stran-
gled, & from fornication: from
which if ye keep yourselves, ye
shall do well. Fare ye well.

30 So when they were dis-
missed, they came to Antioch:
and when they had gathered
the multitude together, they
delivered the epistle. 31 Which
when they had read, they re-
joiced for the [a] consolation.
32 And Judas and Silas, being
prophets also themselves, ex-
horted the brethren with many
words, and confirmed them:
33 and after they had tarried
there a space, they were let go
in peace from the brethren unto
the apostles. 34 Notwithstand-
ing it pleased Silas to abide
there still. 35 Paul also and
Barnabas continued in Antioch,
teaching and preaching the
word of the Lord, with many
others also.

36 And some days after, Paul
said unto Barnabas, Let us go
again and visit our brethren, in
every city where we have
preached the word of the
Lord, *and see* how they do.

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a ⇉ b ∾ εκλεξαμενοις. c ⇉ d ⇸ e ∾ κατηλθον. f Bz. & Elz. δε. g Rec. ∾ αποστολους.
h ⇉ i Rec. add ημων. [a] *Or*, exhortation.

37 And Barnabas determined to take with them John, whose surname was Mark. 38 But Paul thought not good to take him with them; who departed from them from Pamphylia, and went not with them to the work. 39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus.

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. 41 And he went through Syria and Cilicia, confirming the churches. 16. Then came he to Derbe, and Lystra: and behold, a certain disciple was there, named Timotheus, the son of a certain woman which was a Jewess, and believed: but his father was a Greek: 2 which was well reported of by the brethren that were at Lystra and Iconium. 3 Him would Paul have to go forth with him, and took, and circumcised him, because of the Jews which were in those quarters: for they knew all, that his father was a Greek. 4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders, which were at Jerusalem. 5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, 7 after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. 8 And they passing by Mysia, came down to Troas. 9 And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him,

37 Βαρνάβας δὲ [a] ἐβουλεύσατο″ συμπαραλαβεῖν [b] καὶ Ἰωάννην″ τὸν καλούμενον Μάρκον· 38 Παῦλος δὲ ἠξίου, τὸν ἀποστάντα ἀπ᾽ αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν τοῦτον. 39 ἐγένετο οὖν παροξυσμὸς, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ᾽ ἀλλήλων, τόν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς Κύπρον.

40 Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθε, παραδοθεὶς τῇ χάριτι τοῦ [c] Θεοῦ″ ὑπὸ τῶν ἀδελφῶν. 41 διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηρίζων τὰς ἐκκλησίας. 16. κατήντησε δὲ εἰς Δέρβην καὶ Λύστραν· καὶ ἰδοὺ, μαθητής τις ἦν ἐκεῖ, ὀνόματι Τιμόθεος, υἱὸς γυναικὸς [d]″ Ἰουδαίας πιστῆς, πατρὸς δὲ Ἕλληνος· 2 ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν. 3 τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν, διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ᾔδεισαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ, ὅτι Ἕλλην ὑπῆρχεν. 4 ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν ἐν Ἱερουσαλήμ. 5 αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ πίστει, καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ᾽ ἡμέραν.

6 Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου Πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, 7 ἐλθόντες κατὰ τὴν Μυσίαν ἐπείραζον [e] εἰς″ τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἴασεν αὐτοὺς τὸ Πνεῦμα [f] Ἰησοῦ.″ 8 παρελθόντες δὲ τὴν Μυσίαν, κατέβησαν εἰς Τρῳάδα. 9 καὶ ὅραμα διὰ τῆς νυκτὸς ὤφθη τῷ Παύλῳ· ἀνήρ τις ἦν Μακεδὼν ἑστὼς, παρακαλῶν αὐτὸν

[a] ∾ εβουλετο. [b] Rec. τον Ιωαννην.—∾ Ιωαννην [c] ∾ Κυριου. [d] Rec. add τινος. [e] Rec. κατα. [f] St. & Elz. →

καὶ λέγων· Διαβὰς εἰς Μακεδονίαν,
βοήθησον ἡμῖν. 10 Ὡς δὲ τὸ ὅραμα εἶδεν,
εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μα-
κεδονίαν, συμβιβάζοντες ὅτι προσκέ-
κληται ἡμᾶς [c]ὁ Κύριος″ εὐαγγελίσασθαι
αὐτούς.

11 Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος,
εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ τε
ἐπιούσῃ εἰς Νεάπολιν, 12 ἐκεῖθέν τε εἰς
Φιλίππους, ἥτις ἐστὶ πρώτη [b]τῆς με-
ρίδος″ [c]τῆς″ Μακεδονίας πόλις κολώνια.
ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες
ἡμέρας τινάς· 13 τῇ τε ἡμέρᾳ τῶν σαβ-
βάτων ἐξήλθομεν ἔξω τῆς [d]πόλεως″
παρὰ ποταμὸν, οὗ ἐνομίζετο προσευχὴ
εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς
συνελθούσαις γυναιξί. 14 καί τις γυνὴ
ὀνόματι Λυδία, πορφυρόπωλις πόλεως
Θυατείρων, σεβομένη τὸν Θεὸν, ἤκουεν·
ἧς ὁ Κύριος διήνοιξε τὴν καρδίαν, προσ-
έχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου.
15 ὡς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς,
παρεκάλεσε λέγουσα· Εἰ κεκρίκατέ με
πιστὴν τῷ Κυρίῳ εἶναι, εἰσελθόντες εἰς
τὸν οἶκόν μου, μείνατε· Καὶ παρεβιά-
σατο ἡμᾶς.

16 Ἐγένετο δὲ πορευομένων ἡμῶν εἰς
[e]τὴν″ προσευχὴν, παιδίσκην τινὰ ἔχου-
σαν πνεῦμα [f]Πύθωνος″ ἀπαντῆσαι ἡμῖν,
ἥτις ἐργασίαν πολλὴν παρεῖχε τοῖς κυ-
ρίοις αὐτῆς, μαντευομένη. 17 αὕτη κατα-
κολουθήσασα τῷ Παύλῳ καὶ ἡμῖν, ἔκραζε
λέγουσα· Οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ
Θεοῦ τοῦ ὑψίστου εἰσὶν, οἵτινες καταγ-
γέλλουσιν [g]ἡμῖν″ ὁδὸν σωτηρίας. 18 Τοῦ-
το δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. δια-
πονηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας,
τῷ πνεύματι εἶπε· Παραγγέλλω σοι ἐν
τῷ ὀνόματι Ἰησοῦ Χριστοῦ, ἐξελθεῖν
ἀπ' αὐτῆς. Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ.

19 Ἰδόντες δὲ οἱ κύριοι αὐτῆς, ὅτι

saying, Come over into Mace-
donia, and help us. 10 And after
he had seen the vision, imme-
diately we endeavoured to go
into Macedonia, assuredly ga-
thering, that the Lord had called
us for to preach the gospel unto
them.

11 Therefore loosing from
Troas, we came with a straight
course to Samothracia, and the
next day to Neapolis: 12 and
from thence to Philippi, which
is [α] the chief city of that part
of Macedonia, and a colony:
and we were in that city abid-
ing certain days. 13 And on
the sabbath we went out of the
city by a river side, where
prayer was wont to be made,
and we sat down, and spake
unto the women which resorted
thither. 14 And a certain wo-
man named Lydia, a seller of
purple, of the city of Thyatira,
which worshipped God, heard
us: whose heart the Lord
opened, that she attended unto
the things which were spoken of
Paul. 15 And when she was
baptized, and her houshold,
she besought us, saying, If ye
have judged me to be faithful
to the Lord, come into my
house, and abide there. And
she constrained us.

16 And it came to pass, as we
went to prayer, a certain damsel
possessed with a spirit [β] of di-
vination, met us: which brought
her masters much gain by sooth-
saying. 17 The same followed
Paul and us, and cried, saying,
These men are the servants of
the most high God, which shew
unto us the way of salvation.
18 And this did she many days:
but Paul being grieved, turned
and said to the spirit, I com-
mand thee in the name of Jesus
Christ, to come out of her. And
he came out the same hour.

19 And when her masters saw

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a ∾ ο Θεος. b → c ⇄ d ∾ πυλης. e ∾ —. Rec. & Gb. om. f ∾ πυθωνα. g Bz. & Elz. υμιν.
α Or, the first β Or, of Python.

that the hope of their gains was
gone, they caught Paul and
Silas, and drew them into the
* marketplace, unto the rulers,
20 and brought them to the ma-
gistrates, saying, These men
being Jews, do exceedingly
trouble our city, 21 and teach
customs which are not lawful
for us to receive, neither to ob-
serve, being Romans. 22 And
the multitude rose up together
against them, and the magis-
trates rent off their clothes,
and commanded to beat them.
23 And when they had laid many
stripes upon them, they cast
them into prison, charging the
jailor to keep them safely.
24 Who having received such a
charge, thrust them into the
inner prison, and made their
feet fast in the stocks.

ἐξῆλθεν ἡ ἐλπὶς τῆς ἐργασίας αὐτῶν,
ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν,
εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρ-
χοντας· 20 καὶ προσαγαγόντες αὐτοὺς
τοῖς στρατηγοῖς, εἶπον· Οὗτοι οἱ ἄνθρω-
ποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν,
Ἰουδαῖοι ὑπάρχοντες· 21 καὶ καταγγέλ-
λουσιν ἔθη ἃ οὐκ ἔξεστιν ἡμῖν παρα-
δέχεσθαι οὐδὲ ποιεῖν, Ῥωμαίοις οὖσι.
22 Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν,
καὶ οἱ στρατηγοὶ περιῤῥήξαντες αὐτῶν
τὰ ἱμάτια, ἐκέλευον ῥαβδίζειν· 23 πολλάς
τε ἐπιθέντες αὐτοῖς πληγὰς, ἔβαλον εἰς
φυλακὴν, παραγγείλαντες τῷ δεσμο-
φύλακι, ἀσφαλῶς τηρεῖν αὐτούς· 24 ὃς
παραγγελίαν τοιαύτην ᵃ εἰληφὼς,ᵃ ἔβα-
λεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν,
καὶ τοὺς πόδας αὐτῶν ἠσφαλίσατο εἰς
τὸ ξύλον.

25 And at midnight, Paul and
Silas prayed, and sang praises
unto God: and the prisoners
heard them. 26 And suddenly
there was a great earthquake,
so that the foundations of the
prison were shaken: and im-
mediately all the doors were
opened, and every one's bands
were loosed. 27 And the keeper
of the prison awaking out of his
sleep, and seeing the prison
doors open, he drew out his
sword, and would have killed
himself, supposing that the pri-
soners had been fled. 28 But
Paul cried with a loud voice,
saying, Do thyself no harm, for
we are all here.

25 Κατὰ δὲ τὸ μεσονύκτιον Παῦλος
καὶ Σίλας προσευχόμενοι ὕμνουν τὸν
Θεόν· ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμιοι.
26 ἄφνω δὲ σεισμὸς ἐγένετο μέγας,
ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δε-
σμωτηρίου· ἀνεῴχθησάν τε παραχρῆμα
αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ
ἀνέθη. 27 ἔξυπνος δὲ γενόμενος ὁ δε-
σμοφύλαξ, καὶ ἰδὼν ἀνεῳγμένας τὰς
θύρας τῆς φυλακῆς, σπασάμενος μά-
χαιραν, ἔμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων
ἐκπεφευγέναι τοὺς δεσμίους. 28 ἐφώνησε
δὲ φωνῇ μεγάλῃ ὁ Παῦλος λέγων·
Μηδὲν πράξῃς σεαυτῷ κακόν· ἅπαντες
γάρ ἐσμεν ἐνθάδε.

29 Then he called for a light,
and sprang in, and came trem-
bling, and fell down before Paul
and Silas, 30 and brought them
out, and said, Sirs, what must
I do to be saved? 31 And they
said, Believe on the Lord Jesus
Christ, and thou shalt be saved,
and thy house. 32 And they

29 Αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ
ἔντρομος γενόμενος προσέπεσε τῷ Παύ-
λῳ καὶ τῷ Σίλᾳ· 30 καὶ προαγαγὼν αὐ-
τοὺς ἔξω, ἔφη· Κύριοι, τί με δεῖ ποιεῖν
ἵνα σωθῶ; 31 Οἱ δὲ εἶπον· Πίστευσον
ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ
σωθήσῃ σὺ καὶ ὁ οἶκός σου. 32 Καὶ

ᵃ ∾ λαβὼν   * *Or, court.*

ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου,
[a] καὶ' πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ.
33 καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ
ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πλη-
γῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ
πάντες παραχρῆμα· 34 ἀναγαγών τε
αὐτοὺς εἰς τὸν οἶκον αὐτοῦ, παρέθηκε
τράπεζαν, καὶ ἠγαλλιάσατο πανοικὶ πε-
πιστευκὼς τῷ Θεῷ.

35 Ἡμέρας δὲ γενομένης ἀπέστειλαν
ɔἱ στρατηγοὶ τοὺς ῥαβδούχους λέγον-
·ες· Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους.
6 Ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς
όγους τούτους πρὸς τὸν Παῦλον· Ὅτι
πεστάλκασιν οἱ στρατηγοὶ, ἵνα ἀπολυ-
ῆτε· νῦν οὖν ἐξελθόντες, πορεύεσθε ἐν
ɔήνῃ. 37 Ὁ δὲ Παῦλος ἔφη πρὸς
τούς· Δείραντες ἡμᾶς δημοσίᾳ, ἀκα-
κρίτους, ἀνθρώπους Ῥωμαίους ὑπάρ-
ντας, ἔβαλον εἰς φυλακὴν, καὶ νῦν
ϑρα ἡμᾶς ἐκβάλλουσιν; οὐ γάρ· ἀλλὰ
ιόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν.
Ἀνήγγειλαν δὲ τοῖς στρατηγοῖς οἱ
δοῦχοι τὰ ῥήματα ταῦτα· καὶ ἐφο-
ησαν ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι,
αὶ ἐλθόντες παρεκάλεσαν αὐτοὺς,
ἐξαγαγόντες ἠρώτων ἐξελθεῖν τῆς
ως. 40 ἐξελθόντες δὲ ἐκ τῆς φυλα-
ισῆλθον [b] πρὸς' τὴν Λυδίαν· καὶ
ες τοὺς ἀδελφοὺς, παρεκάλεσαν
ς, καὶ ἐξῆλθον.

Διοδεύσαντες δὲ τὴν Ἀμφίπολιν
πολλωνίαν, ἦλθον εἰς Θεσσαλο-
ὅπου ἦν ἡ συναγωγὴ τῶν Ἰου-
2 κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ
ε πρὸς αὐτοὺς, καὶ ἐπὶ σάββατα
ελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν,
γων καὶ παρατιθέμενος, ὅτι τὸν
' ἔδει παθεῖν καὶ ἀναστῆναι ἐκ
καὶ ὅτι οὗτός ἐστιν ὁ Χριστὸς
ὃν ἐγὼ καταγγέλλω ὑμῖν. 4 Καί

spake unto him the word of the
Lord, and to all that were in
his house. 33 And he took them
the same hour of the night,
and washed their stripes, and
was baptized, he and all his,
straightway. 34 And when he
had brought them into his
house, he set meat before them,
and rejoiced, believing in God
with all his house.

35 And when it was day, the
magistrates sent the serjeants,
saying, Let those men go. 36 And
the keeper of the prison told
this saying to Paul, The ma-
gistrates have sent to let you
go: now therefore depart, and
go in peace. 37 But Paul said
unto them, They have beaten
us openly uncondemned, being
Romans, and have cast us into
prison, and now do they thrust
us out privily? nay verily, but
let them come themselves, and
fetch us out. 38 And the ser-
jeants told these words unto the
magistrates: and they feared
when they heard that they were
Romans. 39 And they came and
besought them, and brought
them out, and desired them to
depart out of the city. 40 And
they went out of the prison,
and entered into *the house* of
Lydia, and when they had seen
the brethren, they comforted
them, and departed.

17. Now when they had pass-
ed through Amphipolis, and
Apollonia, they came to Thes-
salonica, where was a syna-
gogue of the Jews. 2 And Paul,
as his manner was, went in un-
to them, and three sabbath
days reasoned with them out of
the scriptures, 3 opening and
alledging, that Christ must
needs have suffered and risen
again from the dead: and that
this Jesus whom I preach unto
you, is Christ. 4 And some of

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a Gb. σὺν. b Rec. ∾ εἰς.

them believed, and consorted
with Paul and Silas: and of
the devout Greeks a great mul-
titude, and of the chief women
not a few.

5 But the Jews which believ-
ed not, moved with envy, took
unto them certain lewd fellows
of the baser sort, and gathered
a company, and set all the city
on an uproar, and assaulted
the house of Jason, and sought
to bring them out to the people.
6 And when they found them
not, they drew Jason, and cer-
tain brethren unto the rulers of
the city, crying, These that
have turned the world upside
down, are come hither also,
7 whom Jason hath received:
and these all do contrary to the
decrees of Cæsar, saying, that
there is another king, *one* Jesus.
8 And they troubled the people,
and the rulers of the city, when
they heard these things. 9 And
when they had taken security
of Jason, and of the other, they
let them go.

10 And the brethren immedi-
ately sent away Paul and Silas
by night unto Berea: who com-
ing thither, went into the syna-
gogue of the Jews. 11 These
were more noble than those in
Thessalonica, in that they re-
ceived the word with all readi-
ness of mind, and searched the
scriptures daily, whether those
things were so. 12 Therefore
many of them believed: also
of honourable women which
were Greeks, and of men not a
few. 13 But when the Jews of
Thessalonica had knowledge
that the word of God was
preached of Paul at Berea, they
came thither also, and stirred
up the people. 14 And then im-
mediately the brethren sent
away Paul, to go as it were to
the sea: but Silas and Timotheus

τινες ἐξ αὐτῶν ἐπείσθησαν, καὶ προσ-
εκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλᾳ,
τῶν τε σεβομένων Ἑλλήνων πολὺ
πλῆθος, γυναικῶν τε τῶν πρώτων οὐκ
ὀλίγαι.

5 [a] Προσλαβόμενοι δὲ οἱ Ἰουδαῖοι οἱ
ἀπειθοῦντες" τῶν ἀγοραίων τινὰς ἄνδρας
πονηροὺς, καὶ ὀχλοποιήσαντες, ἐθορύ-
βουν τὴν πόλιν· ἐπιστάντες τε τῇ οἰκίᾳ
Ἰάσονος, ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν
δῆμον· 6 μὴ εὑρόντες δὲ αὐτοὺς, ἔσυρον
τὸν Ἰάσονα καί τινας ἀδελφοὺς ἐπὶ τοὺς
πολιτάρχας, βοῶντες· Ὅτι οἱ τὴν οἰ-
κουμένην ἀναστατώσαντες, οὗτοι καὶ
ἐνθάδε πάρεισιν, 7 οὓς ὑποδέδεκται
Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν
δογμάτων Καίσαρος πράττουσι, βασιλέα
λέγοντες ἕτερον εἶναι, Ἰησοῦν. 8 Ἐτά-
ραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας
ἀκούοντας ταῦτα· 9 καὶ λαβόντες τὸ
ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοι-
πῶν, ἀπέλυσαν αὐτούς.

10 Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς
νυκτὸς ἐξέπεμψαν τόν τε Παῦλον καὶ
τὸν Σίλαν εἰς Βέροιαν· οἵτινες παραγε-
νόμενοι, εἰς τὴν συναγωγὴν τῶν Ἰουδαίων
ἀπῄεσαν. 11 οὗτοι δὲ ἦσαν εὐγενέστεροι
τῶν ἐν Θεσσαλονίκῃ, οἵτινες ἐδέξαντο
τὸν λόγον μετὰ πάσης προθυμίας, τὸ
καθ᾽ ἡμέραν ἀνακρίνοντες τὰς γραφὰς,
εἰ ἔχοι ταῦτα οὕτως. 12 πολλοὶ μὲν οὖν
ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλλη-
νίδων γυναικῶν τῶν εὐσχημόνων καὶ
ἀνδρῶν οὐκ ὀλίγοι. 13 ὡς δὲ ἔγνωσαν οἱ
ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι, ὅτι καὶ
ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύ-
λου ὁ λόγος τοῦ Θεοῦ, ἦλθον κἀκεῖ
σαλεύοντες τοὺς ὄχλους. 14 εὐθέως δὲ
τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελ-
φοὶ πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν·
ὑπέμενον δὲ ὅ τε Σίλας καὶ ὁ Τιμόθεος

[a] Rec. Ζηλωσαντες δε οι απειθουντες Ιουδαιοι και προσλαβομενοι. Gb. Προσλαβομενοι δε οι Ιουδαιοι

ἐκεῖ. 15 οἱ δὲ καθιστῶντες τὸν Παῦλον,
ἤγαγον [a] αὐτὸν" ἕως Ἀθηνῶν· καὶ λα-
βόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ
Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσι πρὸς
αὐτὸν, ἐξῄεσαν.
16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου
αὐτοὺς τοῦ Παύλου, παρωξύνετο τὸ
πνεῦμα αὐτοῦ ἐν αὐτῷ [b] θεωροῦντι"
κατείδωλον οὖσαν τὴν πόλιν. 17 διελέ-
γετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς
Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν
τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς
·αρατυγχάνοντας. 18 τινὲς δὲ [c] καὶ"
ῶν Ἐπικουρείων καὶ τῶν Στωϊκῶν φι-
οσόφων συνέβαλλον αὐτῷ· καί τινες
.εγον· Τί ἂν θέλοι ὁ σπερμολόγος
τος λέγειν; Οἱ δέ· Ξένων δαιμονίων
κεῖ καταγγελεὺς εἶναι· [d] ὅτι τὸν Ἰη-
ῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγε-
έτο." 19 ἐπιλαβόμενοί τε αὐτοῦ, ἐπὶ
"Ἄρειον πάγον ἤγαγον λέγοντες·
'άμεθα γνῶναι, τίς ἡ καινὴ αὕτη ἡ
σοῦ λαλουμένη διδαχή; 20 ξενί-
·α γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς
ν· βουλόμεθα οὖν γνῶναι, [e] τί ἂν"
ι ταῦτα εἶναι. 21 Ἀθηναῖοι δὲ
ες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς
' ἕτερον εὐκαίρουν, ἢ λέγειν τὶ καὶ
ιν καινότερον.
Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ
υ πάγου, ἔφη· "Ἄνδρες Ἀθηναῖοι,
πάντα ὡς δεισιδαιμονεστέρους
θεωρῶ. 23 διερχόμενος γὰρ καὶ
ρῶν τὰ σεβάσματα ὑμῶν, εὗρον
ιὸν ἐν ᾧ ἐπεγέγραπτο· Ἀγνώστῳ
Ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε,
ἐγὼ καταγγέλλω ὑμῖν. 24 ὁ Θεὸς
ας τὸν κόσμον καὶ πάντα τὰ ἐν
ῦτος οὐρανοῦ καὶ γῆς Κύριος
, οὐκ ἐν χειροποιήτοις ναοῖς
25 οὐδὲ ὑπὸ χειρῶν [f] ἀνθρώπων"

abode there still. 15 And they
that conducted Paul, brought
him unto Athens, and receiv-
ing a commandment unto Silas
and Timotheus, for to come to
him with all speed, they de-
parted.
16 Now while Paul waited
for them at Athens, his spirit
was stirred in him, when he
saw the city [α] wholly given to
idolatry. 17 Therefore disputed
he in the synagogue with the
Jews, and with the devout per-
sons, and in the market daily
with them that met with him.
18 Then certain philosophers of
the Epicureans, and of the
Stoicks, encountered him: and
some said, What will this [β] bab-
bler say? other some, He
seemeth to be a setter forth of
strange gods: because he preach-
ed unto them Jesus, and the
resurrection. 19 And they took
him, and brought him unto
[γ] Areopagus, saying, May we
know what this new doctrine,
whereof thou speakest, is?
20 For thou bringest certain
strange things to our ears: we
would know therefore what
these things mean. 21 (For all
the Athenians and strangers
which were there, spent their
time in nothing else, but either
to tell or to hear some new
thing.)

22 Then Paul stood in the
midst of [δ] Mars' hill, and said,
Ye men of Athens, I perceive
that in all things ye are too su-
perstitious. 23 For as I passed
by, and beheld your [ε] devotions,
I found an altar with this in-
scription, To THE UNKNOWN
GOD. Whom therefore ye
ignorantly worship, him declare
I unto you. 24 God that made
the world, and all things there-
in, seeing that he is Lord of
heaven and earth, dwelleth not
in temples made with hands:
25 neither is worshipped with
men's hands as though he needed

ουντος. [e] ∾ —. Rec. & Gb. om. [d] → [e] ∾ τινα. [f] ∾ ἀνθρωπίνων. [α] Or, full of idol-
low. [γ] Or, Mars' hill. [δ] Or, court of the Areopagites. [ε] Or, gods that you worsh'

any thing, seeing he giveth to all, life and breath, and all things, 26 and hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation: 27 that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us. 28 For in him we live, and move, and have our being, as certain also of your own poets have said, For we are also his offspring.

θεραπεύεται προσδεόμενός τινος, αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν[a] καὶ τὰ" πάντα· 26 ἐποίησέ τε ἐξ ἑνὸς [b]αἵματος" πᾶν ἔθνος ἀνθρώπων, κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς, ὁρίσας [c]προστεταγμένους" καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν· 27 ζητεῖν [d]τὸν Θεὸν," εἰ ἄραγε ψηλαφήσειαν αὐτὸν καὶ εὕροιεν, [e]καίτοιγε" οὐ μακρὰν ἀπὸ ἑνὸς ἑκάστου ἡμῶν ὑπάρχοντα. 28 ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καί ἐσμεν· ὡς καί τινες τῶν καθ' ὑμᾶς [f]ποιητῶν" εἰρήκασι· Τοῦ γὰρ καὶ γένος ἐσμέν.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art, and man's device. 30 And the times of this ignorance God winked at, but now commandeth all men every where to repent: 31 because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he [a] hath given assurance unto all men, in that he hath raised him from the dead.

29 Γένος οὖν ὑπάρχοντες τοῦ Θεοῦ, οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. 30 τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ Θεὸς, τανῦν παραγγέλλει τοῖς ἀνθρώποις [g]πᾶσι" πανταχοῦ μετανοεῖν· 31 [h]διότι" ἔστησεν ἡμέραν, ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὥρισε, πίστιν παρασχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν.

32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. 33 So Paul departed from among them. 34 Howbeit, certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

32 Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν οἱ μὲν ἐχλεύαζον· οἱ δὲ εἶπον· Ἀκουσόμεθά σου πάλιν περὶ τούτου. 33 Καὶ οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν. 34 τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνὴ ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.

18. After these things, Paul departed from Athens, and came to Corinth, 2 and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome) and came unto

18. Μετὰ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον· 2 καὶ εὑρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, (διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης,) προσῆλ-

[a] St. κατα. [b] → [c] Rec. ∾ προτεταγμενους. [d] Rec ∾ τον Κυριον. [e] ∾ καιγε. [f] → [g] ∾ παντας. [h] ∾ καθοτι. [a] Or, offered faith.

θεν αὐτοῖς· [3] καὶ διὰ τὸ ὁμότεχνον εἶναι,
ἔμενε παρ' αὐτοῖς καὶ εἰργάζετο· [a] ἦσαν
γὰρ σκηνοποιοὶ τὴν τέχνην." [4] διελέγετο
δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον,
ἔπειθέ τε Ἰουδαίους καὶ Ἕλληνας. [5] ὡς
δὲ κατῆλθον ἀπὸ τῆς Μακεδονίας ὅ τε
Σίλας καὶ ὁ Τιμόθεος, συνείχετο τῷ
"λόγῳ" ὁ Παῦλος, διαμαρτυρόμενος τοῖς
Ἰουδαίοις [c] τὸν" Χριστὸν Ἰησοῦν.
[6] Ἀντιτασσομένων δὲ αὐτῶν καὶ
βλασφημούντων, ἐκτιναξάμενος τὰ ἱμά-
ια, εἶπε πρὸς αὐτούς· Τὸ αἷμα ὑμῶν
πὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγώ,
τὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι.
Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς οἰκίαν
νὸς ὀνόματι Ἰούστου, σεβομένου τὸν
ὸν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ
ναγωγῇ. [8] Κρίσπος δὲ ὁ ἀρχισυνά-
γος ἐπίστευσε τῷ Κυρίῳ σὺν ὅλῳ τῷ
ῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων
ύοντες ἐπίστευον καὶ ἐβαπτίζοντο.
τε δὲ ὁ Κύριος δι' ὁράματος ἐν νυκτὶ
Παύλῳ· Μὴ φοβοῦ, ἀλλὰ λάλει καὶ
ιωπήσῃς· [10] διότι ἐγώ εἰμι μετὰ
καὶ οὐδεὶς ἐπιθήσεταί σοι τοῦ κα-
ῶσαί σε· διότι λαός ἐστί μοι πολὺς ἐν
όλει ταύτῃ. [11] Ἐκάθισέ τε ἐνιαυτὸν
ῆνας ἕξ, διδάσκων ἐν αὐτοῖς τὸν
τοῦ Θεοῦ.
Γαλλίωνος δὲ [d] ἀνθυπατεύοντος "
χαΐας, κατεπέστησαν ὁμοθυμαδὸν
δαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐ-
ὶ τὸ βῆμα, [13] λέγοντες· "Οτι
τὸν νόμον οὗτος ἀναπείθει τοὺς
ους σέβεσθαι τὸν Θεόν. [14] Μελ-
δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα
Γαλλίων πρὸς τοὺς Ἰουδαίους·
οὖν" ἦν ἀδίκημά τι ἢ ῥᾳδιούρ-
νηρόν, ὦ Ἰουδαῖοι, κατὰ λόγον
όμην ὑμῶν· [15] εἰ δὲ [f] ζήτημά"
λόγου καὶ ὀνομάτων καὶ νόμου

them. [3] And because he was
of the same craft, he abode with
them, and wrought (for by their
occupation they were tentmak-
ers.) [4] And he reasoned in the
synagogue every sabbath, and
persuaded the Jews, and the
Greeks. [5] And when Silas and
Timotheus were come from
Macedonia, Paul was pressed
in spirit, and testified to the
Jews, that Jesus was Christ.

[6] And when they opposed
themselves, and blasphemed, he
shook his raiment, and said
unto them, Your blood be upon
your own heads, I am clean:
from henceforth I will go unto
the Gentiles. [7] And he departed
thence, and entered into a cer-
tain man's house, named Justus,
one that worshipped God, whose
house joined hard to the syna-
gogue. [8] And Crispus, the chief
ruler of the synagogue, believed
on the Lord, with all his house:
and many of the Corinthians,
hearing, believed, and were
baptized. [9] Then spake the
Lord to Paul in the night by a
vision, Be not afraid, but speak,
and hold not thy peace: [10] for
I am with thee, and no man
shall set on thee, to hurt thee:
for I have much people in this
city. [11] And he [a] continued
there a year and six months,
teaching the word of God among
them.

[12] And when Gallio was the
deputy of Achaia, the Jews
made insurrection with one ac-
cord against Paul, and brought
him to the judgment seat,
[13] saying, This fellow persuad-
eth men to worship God con-
trary to the law. [14] And when
Paul was now about to open his
mouth, Gallio said unto the
Jews, If it were a matter of
wrong, or wicked lewdness, O
ye Jews, reason would that I
should bear with you. [15] But
if it be a question of words, and

ευματι. c Bz. ∾ ειναι τον. d ∾ ανθυπατευοντος. e → f ∾ ζητηματα. a Gr. sat there

names, and of your law, look
ye to it: for I will be no judge
of such matters. 16 And he
drave them from the judgment
seat. 17 Then all the Greeks
took Sosthenes the chief ruler
of the synagogue, and beat him
before the judgment seat: and
Gallio cared for none of those
things.

τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί· κριτὴς
[a] γὰρ" ἐγὼ τούτων οὐ βούλομαι εἶναι.
16 Καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήμα-
τος. 17 ἐπιλαβόμενοι δὲ πάντες [b] οἱ
"Ἕλληνες" Σωσθένην τὸν ἀρχισυνάγω-
γον ἔτυπτον ἔμπροσθεν τοῦ βήματος·
καὶ οὐδὲν τούτων τῷ Γαλλίωνι ἔμελεν.

18 And Paul after this tarried
there yet a good while, and then
took his leave of the brethren,
and sailed thence into Syria,
and with him Priscilla & Aquila:
having shorn his head in Cen-
chrea: for he had a vow. 19 And
he came to Ephesus, and left
them there: but he himself en-
tered into the synagogue, and
reasoned with the Jews. 20 When
they desired him to tarry longer
time with them, he consented
not: 21 but bade them farewell,
saying, I must by all means
keep this feast that cometh, in
Jerusalem; but I will return
again unto you, if God will:
and he sailed from Ephesus.
22 And when he had landed at
Cæsarea, and gone up, and
saluted the church, he went
down to Antioch. 23 And after
he had spent some time there,
he departed, and went over all
the country of Galatia and
Phrygia in order, strengthening
all the disciples.

18 Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέ-
ρας ἱκανὰς, τοῖς ἀδελφοῖς ἀποταξάμενος,
ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ
Πρίσκιλλα καὶ Ἀκύλας, κειράμενος τὴν
κεφαλὴν ἐν Κεγχρεαῖς· εἶχε γὰρ εὐχήν.
19 κατήντησε δὲ εἰς "Ἔφεσον, κἀκείνους
κατέλιπεν αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς
τὴν συναγωγὴν, διελέχθη τοῖς Ἰουδαίοις.
20 ἐρωτώντων δὲ αὐτῶν ἐπὶ πλείονα
χρόνον μεῖναι παρ' αὐτοῖς, οὐκ ἐπένευσεν·
21 ἀλλ' [c] ἀπετάξατο αὐτοῖς, εἰπών· [d] Δεῖ
με πάντως τὴν ἑορτὴν τὴν ἐρχομένην
ποιῆσαι εἰς Ἱεροσόλυμα·: πάλιν [e] δὲ: ἀνα-
κάμψω πρὸς ὑμᾶς, τοῦ Θεοῦ θέλοντος.
Καὶ" ἀνήχθη ἀπὸ τῆς Ἐφέσου· 22 καὶ
κατελθὼν εἰς Καισάρειαν, ἀναβὰς καὶ
ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς
Ἀντιόχειαν. 23 καὶ ποιήσας χρόνον
τινὰ, ἐξῆλθε, διερχόμενος καθεξῆς τὴν
Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστη-
ρίζων πάντας τοὺς μαθητάς.

24 And a certain Jew, named
Apollos, born at Alexandria, an
eloquent man, and mighty in
the scriptures, came to Ephesus.
25 This man was instructed in
the way of the Lord, and being
fervent in the spirit, he spake
and taught diligently the things
of the Lord, knowing only the
baptism of John. 26 And he
began to speak boldly in the
synagogue: whom when Aquila
and Priscilla had heard, they
took him unto them, and ex-
pounded unto him the way of
God more perfectly. 27 And
when he was disposed to pass

24 Ἰουδαῖος δέ τις Ἀπολλὼς ὀνόματι,
Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος,
κατήντησεν εἰς "Ἔφεσον, δυνατὸς ὢν ἐν
ταῖς γραφαῖς. 25 οὗτος ἦν κατηχημένος
τὴν ὁδὸν τοῦ Κυρίου, καὶ ζέων τῷ
πνεύματι, ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς
τὰ περὶ τοῦ Κυρίου, ἐπιστάμενος μόνον
τὸ βάπτισμα Ἰωάννου· 26 οὗτός τε
ἤρξατο παῤῥησιάζεσθαι ἐν τῇ συναγωγῇ.
ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρί-
σκιλλα, προσελάβοντο αὐτὸν, καὶ ἀκρι-
βέστερον αὐτῷ ἐξέθεντο τὴν [f] τοῦ Θεοῦ"
ὁδόν. 27 βουλομένου δὲ αὐτοῦ διελθεῖν

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[a] → [b] ⇉ [c] ∾ απεταξαμενος και ειπων· Παλιν ανακαμψω προς υμας, του Θεου θελοντος·
[d] ⇉ [e] ⇉ [f] ⇉

εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ
ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέ-
ξασθαι αὐτόν· ὃς παραγενόμενος συν-
εβάλετο πολὺ τοῖς πεπιστευκόσι διὰ
τῆς χάριτος· 28 εὐτόνως γὰρ τοῖς Ἰου-
δαίοις διακατηλέγχετο δημοσίᾳ, ἐπι-
δεικνὺς διὰ τῶν γραφῶν, εἶναι τὸν
Χριστὸν Ἰησοῦν.

19. Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλὼ
εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα τὰ
ἀνωτερικὰ μέρη, ἐλθεῖν εἰς ″Ἔφεσον·
καὶ εὑρών τινας μαθητὰς, 2 εἶπε πρὸς
αὐτούς· Εἰ Πνεῦμα ἅγιον ἐλάβετε πι-
στεύσαντες; Οἱ δὲ [a] εἶπον″ πρὸς αὐτόν·
Ἀλλ᾽ οὐδὲ εἰ Πνεῦμα ἅγιόν ἐστιν, ἠκού-
σαμεν. 3 Εἶπέ τε [b] πρὸς αὐτούς·″ Εἰς
τί οὖν ἐβαπτίσθητε; Οἱ δὲ εἶπον· Εἰς
τὸ Ἰωάννου βάπτισμα. 4 Εἶπε δὲ Παῦ-
λος· Ἰωάννης [c] μὲν″ ἐβάπτισε βάπτισμα
μετανοίας, τῷ λαῷ λέγων, εἰς τὸν ἐρχό-
μενον μετ᾽ αὐτὸν ἵνα πιστεύσωσι, τουτ᾽
ἔστιν εἰς τὸν [d] Χριστὸν″ Ἰησοῦν. 5 Ἀ-
κούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα
τοῦ Κυρίου Ἰησοῦ. 6 καὶ ἐπιθέντος αὐ-
τοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ
Πνεῦμα τὸ ἅγιον ἐπ᾽ αὐτοὺς, ἐλάλουν τε
γλώσσαις καὶ προεφήτευον. 7 ἦσαν δὲ
οἱ πάντες ἄνδρες ὡσεὶ δεκαδύο.
8 Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν,
ἐπαῤῥησιάζετο, ἐπὶ μῆνας τρεῖς διαλεγό-
μενος καὶ πείθων τὰ περὶ τῆς βασιλείας
τοῦ Θεοῦ. 9 ὡς δέ τινες ἐσκληρύνοντο
καὶ ἠπείθουν, κακολογοῦντες τὴν ὁδὸν
ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ᾽ αὐ-
τῶν ἀφώρισε τοὺς μαθητὰς, καθ᾽ ἡμέραν
διαλεγόμενος ἐν τῇ σχολῇ Τυράννου τι-
νός. 10 τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο,
ὥστε πάντας τοὺς κατοικοῦντας τὴν
Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ Κυρίου[e]″,
Ἰουδαίους τε καὶ ″Ἕλληνας. 11 δυνάμεις
τε οὐ τὰς τυχούσας ἐποίει ὁ Θεὸς διὰ

into Achaia, the brethren wrote,
exhorting the disciples to re-
ceive him: who, when he was
come, helped them much which
had believed through grace.
28 For he mightily convinced
the Jews, and that publickly,
shewing by the scriptures, that
Jesus was Christ.

19. And it came to pass, that
while Apollos was at Corinth,
Paul having passed through the
upper coasts, came to Ephesus,
and finding certain disciples,
2 he said unto them, Have ye
received the Holy Ghost since
ye believed? And they said
unto him, We have not so much
as heard whether there be any
Holy Ghost. 3 And he said unto
them, Unto what then were ye
baptized? And they said, Unto
John's baptism. 4 Then said
Paul, John verily baptized with
the baptism of repentance, say-
ing unto the people, that they
should believe on him which
should come after him, that is,
on Christ Jesus. 5 When they
heard this, they were baptized
in the name of the Lord Jesus.
6 And when Paul had laid his
hands upon them, the Holy
Ghost came on them, and they
spake with tongues, and pro-
phesied. 7 And all the men
were about twelve.
8 And he went into the syna-
gogue, and spake boldly for the
space of three months, disput-
ing and persuading the things
concerning the kingdom of God.
9 But when divers were har-
dened, and believed not, but
spake evil of that way before
the multitude, he departed
from them, and separated the
disciples, disputing daily in the
school of one Tyrannus. 10 And
this continued by the space of
two years, so that all they which
dwelt in Asia, heard the word
of the Lord Jesus, both Jews
and Greeks. 11 And God
wrought special miracles by the

[a] ⇄ [b] ⇄ [c] Gb. om. [d] Gb. om. [e] Rec. add Ἰησοῦ.

hands of Paul: 12 so that from
his body were brought unto the
sick handkerchiefs or aprons,
and the diseases departed from
them, and the evil spirits went
out of them.

13 Then certain of the vaga-
bond Jews, exorcists, took upon
them to call over them which
had evil spirits, the name of
the Lord Jesus, saying, We
adjure you by Jesus whom Paul
preacheth. 14 And there were
seven sons of one Sceva a Jew,
and chief of the priests, which
did so. 15 And the evil spirit
answered, and said, Jesus I
know, and Paul I know, but
who are ye? 16 And the man
in whom the evil spirit was,
leaped on them, and overcame
them, and prevailed against
them, so that they fled out of
that house naked and wounded.
17 And this was known to all
the Jews and Greeks also dwell-
ing at Ephesus, and fear fell on
them all, and the name of the
Lord Jesus was magnified.
18 And many that believed
came, and confessed, and shew-
ed their deeds. 19 Many also
of them which used curious
arts, brought their books toge-
ther and burned them before
all men: and they counted the
price of them, and found it fifty
thousand pieces of silver. 20 So
mightily grew the word of God,
and prevailed.

21 After these things were
ended, Paul purposed in the
spirit, when he had passed
through Macedonia and Achaia,
to go to Jerusalem, saying,
After I have been there, I must
also see Rome. 22 So he sent
into Macedonia two of them

τῶν χειρῶν Παύλου, 12 ὥστε καὶ ἐπὶ
τοὺς ἀσθενοῦντας [a] ἐπιφέρεσθαι" ἀπὸ
τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια,
καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νό-
σους, τά τε πνεύματα τὰ πονηρὰ [b] ἐκ-
πορεύεσθαι" [c] ".

13 Ἐπεχείρησαν δέ τινες [d] ἀπὸ" τῶν
περιερχομένων Ἰουδαίων ἐξορκιστῶν
ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα
τὰ πονηρὰ τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ,
λέγοντες· [e] Ὁρκίζω" ὑμᾶς τὸν Ἰησοῦν
ὃν ὁ Παῦλος κηρύσσει. 14 Ἦσαν δέ τινες
υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ οἱ
τοῦτο ποιοῦντες. 15 ἀποκριθὲν δὲ τὸ
πνεῦμα τὸ πονηρὸν εἶπε· Τὸν Ἰησοῦν
γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι·
ὑμεῖς δὲ τίνες ἐστέ; 16 Καὶ ἐφαλλόμενος
ἐπ' αὐτοὺς ὁ ἄνθρωπος ἐν ᾧ ἦν τὸ
πνεῦμα τὸ πονηρόν, [f] καὶ " [g] κατακυριεύ-
σας" [h] αὐτῶν," ἴσχυσε κατ' αὐτῶν, ὥστε
γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν
ἐκ τοῦ οἴκου ἐκείνου. 17 τοῦτο δὲ ἐγένετο
γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἕλλησι
τοῖς κατοικοῦσι τὴν Ἔφεσον, καὶ ἐπέ-
πεσε φόβος ἐπὶ πάντας αὐτούς, καὶ
ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰη-
σοῦ. 18 πολλοί τε τῶν πεπιστευκότων
ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλ-
λοντες τὰς πράξεις αὐτῶν. 19 ἱκανοὶ δὲ
τῶν τὰ περίεργα πραξάντων, συνενέγ-
καντες τὰς βίβλους κατέκαιον ἐνώπιον
πάντων· καὶ συνεψήφισαν τὰς τιμὰς
αὐτῶν, καὶ εὗρον ἀργυρίου μυριάδας
πέντε. 20 οὕτω κατὰ κράτος ὁ λόγος
τοῦ Κυρίου ηὔξανε καὶ ἴσχυεν.

21 Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ
Παῦλος ἐν τῷ Πνεύματι, διελθὼν τὴν
Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς
Ἱερουσαλήμ, εἰπών· Ὅτι μετὰ τὸ γενέ-
σθαι με ἐκεῖ, δεῖ με καὶ Ῥώμην ἰδεῖν.
22 Ἀποστείλας δὲ εἰς τὴν Μακεδονίαν

[a] ∾ αποφερεσθαι. [b] Rec. εξερχεσθαι. [c] Rec. add απ' αυτων. [d] ∾ και. [e] Rec. Ορκιζομεν.
[f] ⇄ [g] ∾ κατακυριευσαν. [h] ∾ αμφοτερων.

δύο τῶν διακονούντων αὐτῷ, Τιμόθεον
καὶ Ἔραστον, αὐτὸς ἐπέσχε χρόνον εἰς
τὴν Ἀσίαν.
23 Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖ-
νον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ.
24 Δημήτριος γάρ τις ὀνόματι, ἀργυρο-
κόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος,
παρείχετο τοῖς τεχνίταις ἐργασίαν οὐκ
ὀλίγην· 25 οὓς συναθροίσας, καὶ τοὺς
περὶ τὰ τοιαῦτα ἐργάτας, εἶπεν· Ἄνδρες,
ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας
ἡ εὐπορία [a] ἡμῶν" ἐστι· 26 καὶ θεωρεῖτε
καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου,
ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦ-
λος οὗτος πείσας μετέστησεν ἱκανὸν
ὄχλον, λέγων ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ
χειρῶν γινόμενοι. 27 οὐ μόνον δὲ τοῦτο
κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν
ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς
Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι,
μέλλειν τε καὶ καθαιρεῖσθαι τὴν μεγα-
λειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ
οἰκουμένη σέβεται.
28 Ἀκούσαντες δὲ καὶ γενόμενοι πλή-
ρεις θυμοῦ, ἔκραζον λέγοντες· Μεγάλη
Ἄρτεμις Ἐφεσίων. 29 Καὶ ἐπλήσθη
πόλις ὅλη [b] τῆς" συγχύσεως· ὥρμησάν
ε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρ-
άσαντες Γάϊον καὶ Ἀρίσταρχον Μα-
κεδόνας, συνεκδήμους [c]" Παύλου· 30 τοῦ
Παύλου βουλομένου εἰσελθεῖν εἰς
ν δῆμον, οὐκ εἴων αὐτὸν οἱ μαθηταί.
τινὲς δὲ καὶ τῶν Ἀσιαρχῶν ὄντες
τῷ φίλοι, πέμψαντες πρὸς αὐτὸν,
ρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ
ατρον. 32 ἄλλοι μὲν οὖν ἄλλο τι
ραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυ-
νη, καὶ οἱ πλείους οὐκ ᾔδεισαν, τίνος
κεν συνεληλύθεισαν. 33 ἐκ δὲ τοῦ
λου προεβίβασαν Ἀλέξανδρον, προ-
λλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ

that ministered unto him, Ti-
motheus and Erastus, but he
himself stayed in Asia for a
season.
23 And the same time there
arose no small stir about that
way. 24 For a certain man
named Demetrius, a silver-
smith, which made silver shrines
for Diana, brought no small
gain unto ỷ craftsmen: 25 whom
he called together, with the
workmen of like occupation,
and said, Sirs, ye know that by
this craft we have our wealth.
26 Moreover, ye see and hear,
that not alone at Ephesus, but
almost throughout all Asia, this
Paul hath persuaded and turn-
ed away much people, saying,
that they be no gods, which are
made with hands. 27 So that
not only this our craft is in
danger to be set at nought: but
also that the temple of the
great goddess Diana should be
despised, and her magnificence
should be destroyed, whom all
Asia, and the world worship-
peth.

28 And when they heard these
sayings, they were full of wrath,
and cried out, saying, Great is
Diana of the Ephesians. 29 And
the whole city was filled with
confusion, and having caught
Gaius and Aristarchus men of
Macedonia Paul's companions
in travel, they rushed with one
accord into the theatre. 30 And
when Paul would have entered
in unto the people, the disciples
suffered him not. 31 And cer-
tain of the chief of Asia, which
were his friends, sent unto him,
desiring him that he would not
adventure himself into the
theatre. 32 Some therefore cried
one thing, and some another:
for the assembly was confused,
and the more part knew not
wherefore they were come to-
gether. 33 And they drew Alex-
ander out of the multitude, the
Jews putting him forward. And

a ∾ ὑμῶν. b Rec. → c Rec. add τοῦ.

Alexander beckoned with the
hand and would have made his
defence unto the people. 34 But
when they knew that he was a
Jew, all with one voice about
the space of two hours cried out,
Great is Diana of ẏ Ephesians.
35 And when the townclerk
had appeased the people, he
said, Ye men of Ephesus, what
man is there that knoweth not
how that the city of the Ephe-
sians is [α] a worshipper of the
great goddess Diana, and of the
image which fell down from
Jupiter? 36 Seeing then that
these things cannot be spoken
against, ye ought to be quiet,
and to do nothing rashly. 37 For
ye have brought hither these
men, which are neither robbers
of churches, nor yet blasphem-
ers of your goddess: 38 where-
fore if Demetrius, and the
craftsmen which are with him,
have a matter against any man,
[β] the law is open, and there are
deputies, let them implead one
another. 39 But if ye enquire
any thing concerning other mat-
ters, it shall be determined in
a [γ] lawful assembly. 40 For we
are in danger to be called in
question for this day's uproar,
there being no cause whereby
we may give an account of this
concourse. 41 And when he had
thus spoken, he dismissed the
assembly.
20. And after the uproar was
ceased, Paul called unto him
the disciples, and embraced
them, and departed, for to go
into Macedonia. 2 And when
he had gone over those parts,
and had given them much ex-
hortation, he came into Greece,
3 and there abode three months:
and when the Jews laid wait
for him, as he was about to sail
into Syria, he purposed to re-
turn through Macedonia. 4 And
there accompanied him into
Asia, Sopater of Berea: and of
the Thessalonians, Aristarchus,
and Secundus, and Gaius of

Ἀλέξανδρος κατασείσας τὴν χεῖρα, ἤθε-
λεν ἀπολογεῖσθαι τῷ δήμῳ. 34 [a] ἐπιγνόν-
τες" δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο
μία ἐκ πάντων, ὡς ἐπὶ ὥρας δύο κραζόν-
των· Μεγάλη ἡ Ἄρτεμις Ἐφεσίων.
35 Καταστείλας δὲ ὁ γραμματεὺς τὸν
ὄχλον, φησίν· Ἄνδρες Ἐφέσιοι, τίς
γάρ ἐστιν ἄνθρωπος ὃς οὐ γινώσκει τὴν
Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς
μεγάλης [b]" Ἀρτέμιδος καὶ τοῦ Διοπετοῦς;
36 ἀναντιῤῥήτων οὖν ὄντων τούτων, δέον
ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν,
καὶ μηδὲν προπετὲς πράττειν. 37 ἠγάγετε
γὰρ τοὺς ἄνδρας τούτους, οὔτε ἱεροσύ-
λους οὔτε βλασφημοῦντας τὴν [c] θεὸν"
[d] ὑμῶν." 38 εἰ μὲν οὖν Δημήτριος καὶ
οἱ σὺν αὐτῷ τεχνῖται [e] ἔχουσι πρός τινα
λόγον," [f] ἀγόραιοι" ἄγονται, καὶ ἀνθύπα-
τοί εἰσιν· ἐγκαλείτωσαν ἀλλήλοις. 39 εἰ
δέ τι περὶ ἑτέρων ἐπιζητεῖτε, ἐν τῇ ἐν-
νόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. 40 καὶ γὰρ
κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ
τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος
περὶ [g] οὗ δυνησόμεθα ἀποδοῦναι" λόγον
τῆς συστροφῆς ταύτης. 41 Καὶ ταῦτα
εἰπὼν, ἀπέλυσε τὴν ἐκκλησίαν.
20. Μετὰ δὲ τὸ παύσασθαι τὸν θό-
ρυβον, προσκαλεσάμενος ὁ Παῦλος τοὺς
μαθητὰς, καὶ ἀσπασάμενος, ἐξῆλθε πο-
ρευθῆναι εἰς τὴν Μακεδονίαν. 2 διελθὼν
δὲ τὰ μέρη ἐκεῖνα, καὶ παρακαλέσας
αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλ-
λάδα. 3 ποιήσας τε μῆνας τρεῖς, γενο-
μένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων
μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν,
ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ
Μακεδονίας. 4 συνείπετο δὲ αὐτῷ ἄχρι
τῆς Ἀσίας Σώπατρος [h] Πύῤῥου" Βε-
ροιαῖος. Θεσσαλονικέων δὲ, Ἀρίσταρχος
καὶ Σεκοῦνδος, καὶ Γάϊος Δερβαῖος καὶ

[a] Rec. επιγνοντων. [b] Rec. add θεας. [c] Rec. θεαν. [d] ∾ ημων. [e] Rec. προς τινα λογον εχουσιν. [f] Rec. αγοραῖοι. [g] ∾ ου ου δυνησομεθα δουναι. [h] Rec. → [α] *Gr.* the temple keeper.
[β] *Or,* the court days are kept. [γ] *Or,* ordinary.

Τιμόθεος· Ἀσιανοὶ δὲ, Τυχικὸς καὶ Τρό-
φιμος· 5 οὗτοι προελθόντες ἔμενον ἡμᾶς
ἐν Τρωάδι· 6 ἡμεῖς δὲ ἐξεπλεύσαμεν
μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φι-
λίππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς
τὴν Τρωάδα ἄχρις ἡμερῶν πέντε, οὗ
διετρίψαμεν ἡμέρας ἑπτά.
7 Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συν-
ηγμένων [a] ἡμῶν" κλάσαι ἄρτον, ὁ Παῦλος
διελέγετο αὐτοῖς, μέλλων ἐξιέναι τῇ
ἐπαύριον, παρέτεινέ τε τὸν λόγον μέχρι
μεσονυκτίου· 8 ἦσαν δὲ λαμπάδες ἱκαναὶ
ἐν τῷ ὑπερῴῳ οὗ [b] ἦμεν" συνηγμένοι.
9 καθήμενος δέ τις νεανίας ὀνόματι
Εὔτυχος ἐπὶ τῆς θυρίδος, καταφερόμενος
ὕπνῳ βαθεῖ, διαλεγομένου τοῦ Παύλου
ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου,
ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω, καὶ
ἤρθη νεκρός. 10 καταβὰς δὲ ὁ Παῦλος
ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὼν εἶπε·
μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν
αὐτῷ ἐστιν. 11 Ἀναβὰς δὲ καὶ κλάσας
ἄρτον" καὶ γευσάμενος, ἐφ᾽ ἱκανόν τε
ὁμιλήσας ἄχρις αὐγῆς, οὕτως ἐξῆλθεν.
12 ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρ-
εκλήθησαν οὐ μετρίως.
13 Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ
πλοῖον, ἀνήχθημεν εἰς τὴν Ἄσσον, ἐκεῖ-
θεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον·
οὕτω γὰρ ἦν διατεταγμένος, μέλλων αὐ-
τὸς πεζεύειν. 14 ὡς δὲ συνέβαλεν ἡμῖν
εἰς τὴν Ἄσσον, ἀναλαβόντες αὐτὸν ἤλ-
θομεν εἰς Μιτυλήνην· 15 κἀκεῖθεν ἀπο-
πλεύσαντες, τῇ ἐπιούσῃ κατηντήσαμεν
ἄντικρὺ Χίου· τῇ δὲ ἑτέρᾳ παρεβάλομεν
εἰς Σάμον· [d] καὶ μείναντες ἐν Τρωγυλ-
λίῳ, τῇ ἐχομένῃ" ἤλθομεν εἰς Μίλητον.
16 [e] ἔκρινε" γὰρ ὁ Παῦλος παραπλεῦσαι
τὴν Ἔφεσον, ὅπως μὴ γένηται αὐτῷ
χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε
γὰρ, εἰ δυνατὸν ἦν αὐτῷ, τὴν ἡμέραν

Derbe, and Timotheus: and of
Asia Tychicus and Trophimus.
5 These going before, tarried
for us at Troas: 6 and we sailed
away from Philippi, after the
days of unleavened bread, and
came unto them to Troas in five
days, where we abode seven
days.

7 And upon the first day of
the week, when the disciples
came together to break bread,
Paul preached unto them, ready
to depart on the morrow, and
continued his speech until mid-
night. 8 And there were many
lights in the upper chamber
where they were gathered to-
gether. 9 And there sat in a
window a certain young man
named Eutychus, being fallen
into a deep sleep, and as Paul
was long preaching, he sunk
down with sleep, and fell down
from the third loft, and was
taken up dead. 10 And Paul
went down, and fell on him, and
embracing him, said, Trouble
not yourselves, for his life is in
him. 11 When he therefore was
come up again, and had broken
bread, and eaten, and talked a
long while, even till break of
day, so he departed. 12 And
they brought the young man
alive, and were not a little com-
forted.

13 And we went before to
ship, and sailed unto Assos,
there intending to take in Paul:
for so had he appointed, mind-
ing himself to go afoot. 14 And
when he met with us at Assos,
we took him in, and came to
Mitylene. 15 And we sailed
thence, and came the next day
over against Chios, and the next
day we arrived at Samos, and
tarried at Trogyllium: and the
next day we came to Miletus.
16 For Paul had determined to
sail by Ephesus, because he
would not spend the time in
Asia: for he hasted, if it were

[a] των μαθητων του. [b] Rec. ησαν. [c] ~ τον αρτον. [d] ~ τη δε εχουση. [e] ~—, Gb. κεκρικει.

possible for him, to be at Jerusalem the day of Pentecost.

17 And from Miletus he sent to Ephesus, and called the
elders of the church. 18 And when they were come to him,
he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons,
19 serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:
20 and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,
21 testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now behold, I go bound in the spirit unto Jerusalem, not knowing the things ẏ shall befall me there:
23 save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions [a] abide me.
24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.
25 And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.
26 Wherefore I take you to record this day, that I am pure from the blood of all men.
27 For I have not shunned to declare unto you all the counsel of God.

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost

τῆς πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.

17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς
Ἔφεσον, μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας.
18 ὡς δὲ παρεγένοντο πρὸς αὐτὸν, εἶπεν αὐτοῖς· Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας, ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην,
19 δουλεύων τῷ Κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ [a]" δακρύων καὶ πειρασμῶν, τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων·
20 ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους,
21 διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἕλλησι τὴν εἰς τὸν Θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν.

22 Καὶ νῦν ἰδοὺ [b] ἐγὼ δεδεμένος" τῷ Πνεύματι, πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδὼς,
23 πλὴν ὅτι τὸ Πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεταί [c] μοι" λέγον, ὅτι δεσμά με καὶ θλίψεις μένουσιν.
24 ἀλλ' οὐδενὸς λόγον ποιοῦμαι, οὐδὲ ἔχω τὴν ψυχήν [d] μου" τιμίαν ἐμαυτῷ, ὡς τελειῶσαι τὸν δρόμον μου [e] μετὰ χαρᾶς," καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ.
25 καὶ νῦν ἰδοὺ ἐγὼ οἶδα, ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διῆλθον κηρύσσων τὴν βασιλείαν [f] τοῦ Θεοῦ.'
26 διὸ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων·
27 οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ Θεοῦ.

28 Προσέχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ Πνεῦμα τὸ

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[a] Rec. add πολλων. [b] Gb. δεδεμενος εγω. [c] Rec. om. [d] ⇉ [e] ⇉ [f] ⇉ [a] Or, wait for me.

ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν
ἐκκλησίαν τοῦ [a] Θεοῦ," ἣν περιεποιήσατο
διὰ τοῦ [b] αἵματος τοῦ ἰδίου." 29 ἐγὼ
[c] γὰρ" οἶδα [d] τοῦτο," ὅτι εἰσελεύσονται
μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς
ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου· 30 καὶ
ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες
λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν
τοὺς μαθητὰς ὀπίσω αὐτῶν. 31 διὸ γρη-
γορεῖτε, μνημονεύοντες ὅτι τριετίαν
νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ
δακρύων νουθετῶν ἕνα ἕκαστον. 32 καὶ
τὰ νῦν παρατίθεμαι ὑμᾶς, [e] ἀδελφοί," τῷ
Θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ,
τῷ δυναμένῳ [f] ἐποικοδομῆσαι" καὶ
δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγια-
σμένοις πᾶσιν. 33 ἀργυρίου ἢ χρυσίου
ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα· 34 αὐτοὶ
[g]" γινώσκετε ὅτι ταῖς χρείαις μου καὶ
τοῖς οὖσι μετ' ἐμοῦ ὑπηρέτησαν αἱ χεῖρες
αὗται. 35 πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτω
κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν
ἀσθενούντων, μνημονεύειν τε τῶν λόγων
τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε· Μα-
κάριόν ἐστι [h] μᾶλλον διδόναι" ἢ λαμβά-
νειν.

36 Καὶ ταῦτα εἰπών, θεὶς τὰ γόνατα
αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσηύξατο.
37 ἱκανὸς δὲ ἐγένετο κλαυθμὸς πάντων·
καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ
Παύλου, κατεφίλουν αὐτόν· 38 ὀδυνώ-
μενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει,
ὅτι οὐκέτι μέλλουσι τὸ πρόσωπον αὐ-
τοῦ θεωρεῖν. προέπεμπον δὲ αὐτὸν εἰς
τὸ πλοῖον.

21. Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς
ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομή-
σαντες ἤλθομεν εἰς τὴν [i] Κῶ," τῇ δὲ
ἑξῆς εἰς τὴν Ῥόδον, κἀκεῖθεν εἰς Πάταρα.
2 καὶ εὑρόντες πλοῖον διαπερῶν εἰς Φοινί-
κην, ἐπιβάντες ἀνήχθημεν. 3 [k] ἀναφανέντες"

hath made you overseers, to feed the church of God, which he hath purchased with his own blood.
29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.
30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.
31 Therefore watch, and remember that by the space of three years, I ceased not to warn every one night and day with tears.
32 And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.
33 I have coveted no man's silver, or gold, or apparel.
34 Yea, you yourselves know, that these hands have ministered unto my necessities, and to them that were with me.
35 I have shewed you all things, how that so labouring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give, than to receive.

36 And when he had thus spoken, he kneeled down, and prayed with them all.
37 And they all wept sore, and fell on Paul's neck, and kissed him,
38 sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

21. And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara.
2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

[a] ... — Gb. Κυριου. [b] Rec. ∾ ιδιου αιματος. [c] ⇄ [d] ⇄ [e] → [f] ∾ οικοδομησαι. [g] Rec. add δ
[h] Rec. διδοναι μαλλον. [i] Rec. Κων. [k] St. αναφαναντες

3 Now when we had discovered
Cyprus, we left it on the left
hand, and sailed into Syria,
and landed at Tyre: for there
the ship was to unlade her bur-
den. 4 And finding disciples, we
tarried there seven days: who
said to Paul through the Spirit,
that he should not go up to Je-
rusalem. 5 And when we had
accomplished those days, we
departed, and went our way,
and they all brought us on our
way, with wives and children,
till we were out of the city:
and we kneeled down on the
shore, and prayed. 6 And when
we had taken our leave one of
another, we took ship, and they
returned home again.

7 And when we had finished
our course from Tyre, we came
to Ptolemais, and saluted the
brethren, and abode with them
one day. 8 And the next day
we that were of Paul's com-
pany, departed, and came unto
Cæsarea, and we entered into
the house of Philip the evan-
gelist (which was one of the
seven) and abode with him.
9 And the same man had four
daughters, virgins, which did
prophesy.

10 And as we tarried there
many days, there came down
from Judæa a certain prophet,
named Agabus. 11 And when
he was come unto us, he took
Paul's girdle, and bound his
own hands and feet, and said,
Thus saith the Holy Ghost, So
shall the Jews at Jerusalem
bind the man that owneth this
girdle, and shall deliver him
into the hands of the Gentiles.
12 And when we heard these
things, both we and they of that
place, besought him not to go
up to Jerusalem. 13 Then Paul
answered, What mean ye to
weep and to break mine heart?
for I am ready, not to be bound

δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν
εὐώνυμον, ἐπλέομεν εἰς Συρίαν, καὶ κατ-
ήχθημεν εἰς Τύρον· ἐκεῖσε γὰρ ἦν τὸ
πλοῖον ἀποφορτιζόμενον τὸν γόμον.
4 καὶ ἀνευρόντες τοὺς μαθητὰς, ἐπεμεί-
ναμεν αὐτοῦ ἡμέρας ἑπτά· οἵτινες τῷ
Παύλῳ ἔλεγον διὰ τοῦ Πνεύματος, μὴ
ἀναβαίνειν εἰς [a]″Ἱεροσόλυμα.″ 5 ὅτε δὲ
ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας,
ἐξελθόντες ἐπορευόμεθα, προπεμπόντων
ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέκνοις
ἕως ἔξω τῆς πόλεως, καὶ θέντες τὰ γό-
νατα ἐπὶ τὸν αἰγιαλὸν προσηυξάμεθα.
6 καὶ ἀσπασάμενοι ἀλλήλους, ἐπέβημεν
εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν
εἰς τὰ ἴδια.

7 Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες
ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολε-
μαΐδα, καὶ ἀσπασάμενοι τοὺς ἀδελφοὺς
ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. 8 τῇ
δὲ ἐπαύριον ἐξελθόντες [b]″ [c]ἤλθομεν″ εἰς
Καισάρειαν· καὶ εἰσελθόντες εἰς τὸν οἶκον
Φιλίππου τοῦ εὐαγγελιστοῦ, [d]″ ὄντος ἐκ
τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτῷ. 9 τούτῳ
δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες
προφητεύουσαι.

10 Ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλεί-
ους, κατῆλθέ τις ἀπὸ τῆς Ἰουδαίας προ-
φήτης ὀνόματι Ἄγαβος· 11 καὶ ἐλθὼν
πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ
Παύλου, δήσας [e]τε αὐτοῦ″ τὰς χεῖρας
καὶ τοὺς πόδας εἶπε· Τάδε λέγει τὸ
Πνεῦμα τὸ ἅγιον· Τὸν ἄνδρα οὗ ἐστιν
ἡ ζώνη αὕτη, οὕτω δήσουσιν ἐν Ἱερου-
σαλὴμ οἱ Ἰουδαῖοι, καὶ παραδώσουσιν
εἰς χεῖρας ἐθνῶν. 12 Ὡς δὲ ἠκούσαμεν
ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ
ἐντόπιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς
Ἱερουσαλήμ. 13 ἀπεκρίθη δὲ ὁ Παῦλος·
Τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές
μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον

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a Rec. Ιερουσαλημ. b Rec. add οι περι τον Παυλον. c St. & Bz. ηλθον. d Rec. add του.
e Bz. om.—∾ εαυτου.

δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερου-
σαλὴμ ἑτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος
τοῦ Κυρίου Ἰησοῦ. 14 Μὴ πειθομένου
δὲ αὐτοῦ, ἡσυχάσαμεν εἰπόντες· Τὸ
θέλημα τοῦ Κυρίου γενέσθω.

15 Μετὰ δὲ τὰς ἡμέρας ταύτας [a] ἀπο-
σκευασάμενοι″ ἀνεβαίνομεν εἰς [b] Ἱερου-
σαλήμ.″ 16 συνῆλθον δὲ καὶ τῶν μαθητῶν
ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ'
ᾧ ξενισθῶμεν, Μνάσωνί τινι Κυπρίῳ,
ἀρχαίῳ μαθητῇ.
17 Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα,
ἀσμένως [c] ἐδέξαντο″ ἡμᾶς οἱ ἀδελφοί.
18 τῇ δὲ ἐπιούσῃ εἰσῄει ὁ Παῦλος σὺν
ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρεγέ-
νοντο οἱ πρεσβύτεροι. 19 καὶ ἀσπασά-
μενος αὐτοὺς, ἐξηγεῖτο καθ' ἓν ἕκαστον
ὧν ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ
τῆς διακονίας αὐτοῦ.
20 Οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν
[d] Κύριον″· εἰπόν τε αὐτῷ· Θεωρεῖς ἀδελ-
φὲ, πόσαι μυριάδες εἰσὶν [e] Ἰουδαίων″
τῶν πεπιστευκότων· καὶ πάντες ζηλωταὶ
τοῦ νόμου ὑπάρχουσι. 21 κατηχήθησαν
δὲ περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις
ἀπὸ [f] Μωσέως″ τοὺς κατὰ τὰ ἔθνη
[g] πάντας″ Ἰουδαίους, λέγων μὴ περι-
τέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς
ἔθεσι περιπατεῖν. 22 [h] τί οὖν ἐστι; πάν-
τως δεῖ πλῆθος συνελθεῖν· ἀκούσονται
γὰρ ὅτι ἐλήλυθας.″ 23 τοῦτο οὖν ποίη-
σον ὅ σοι λέγομεν· εἰσὶν ἡμῖν ἄνδρες
τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν·
24 τούτους παραλαβὼν ἁγνίσθητι σὺν
αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα
ξυρήσωνται τὴν κεφαλὴν, καὶ [i] γνώσον-
ται πάντες ὅτι ὧν κατήχηνται περὶ σοῦ
οὐδέν ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς
τὸν νόμον φυλάσσων. 25 περὶ δὲ τῶν
πεπιστευκότων ἐθνῶν ἡμεῖς ἐπεστείλα-
μεν, κρίναντες [k] μηδὲν τοιοῦτον τηρεῖν

only, but also to die at Jeru-
salem for the name of the Lord
Jesus. 14 And when he would
not be persuaded, we ceased,
saying, The will of the Lord
be done.

15 And after those days we
took up our carriages, and went
up to Jerusalem. 16 There went
with us also certain of the dis-
ciples of Cæsarea, and brought
with them one Mnason of Cy-
prus, an old disciple, with whom
we should lodge.

17 And when we were come to
Jerusalem, the brethren re-
ceived us gladly 18 and the
day following Paul went in with
us unto James, and all the
elders were present. 19 And
when he had saluted them,
he declared particularly what
things God had wrought among
the Gentiles by his ministry.
20 And when they heard it,
they glorified the Lord, and
said unto him, Thou seest, bro-
ther, how many thousands of
Jews there are which believe,
and they are all zealous of the
law. 21 And they are informed
of thee, that thou teachest all
the Jews which are among the
Gentiles, to forsake Moses, say-
ing, that they ought not to cir-
cumcise their children, neither
to walk after the customs.
22 What is it therefore? the
multitude must needs come
together: for they will hear that
thou art come. 23 Do there-
fore this that we say to thee:
We have four men which have
a vow on them, 24 them take,
and purify thyself with them,
and be at charges with them,
ỷ they may shave their heads:
and all may know that those
things whereof they were in-
formed concerning thee, are
nothing, but that thou thyself
also walkest orderly, and
keepest the law. 25 As touch-
ing the Gentiles which believe,
we have written and concluded,
that they observe no such thing,

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[a] ... σαμενοι. [b] ∾ Ἱεροσολυμα. [c] ∾ ἀπεδεξαντο. [d] Gb. Θεον. [e] ∾ ἐν τοις Ἰουδαιοις. [f] ... εως. [g] ⟶ [h] ∾ παντως ἀκουσονται ὁτι ἐληλυθας. [i] Rec ∾ γνωσι. [k] ⇉

save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.
26 Then Paul took the men, and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them:
27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid
hands on him, 28 crying out,
Men of Israel, help: This is the man that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath pol-
luted this holy place. 29 (For
they had seen before with him in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the tem-
ple.) 30 And all the city was
moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.
32 Who immediately took soldiers, and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating
of Paul. 33 Then the chief
captain came near, and took him, and commanded him to be bound with two chains, and demanded who he was,
and what he had done. 34 And
some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried

αὐτοὺς, εἰ μὴ" φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ τὸ αἷμα [a] καὶ πνικτὸν" καὶ πορνείαν.
26 Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἁγνισθεὶς εἰσῄει εἰς τὸ ἱερὸν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἑνὸς ἑκάστου αὐτῶν ἡ προσφορά.
27 Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον
[b] τὰς χεῖρας ἐπ' αὐτὸν," 28 κράζοντες·
"Ἄνδρες Ἰσραηλῖται, βοηθεῖτε. οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας [c] πανταχοῦ" διδάσκων· ἔτι τε καὶ "Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερὸν, καὶ κεκοί-
νωκε τὸν ἅγιον τόπον τοῦτον. 29 (Ἦσαν
γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος.)
30 ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου, εἷλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως ἐκλείσθησαν αἱ θύραι.
31 Ζητούντων δὲ αὐτὸν ἀποκτεῖναι, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης, ὅτι ὅλη συγκέχυται Ἱερουσαλήμ· 32 ὃς
ἐξαυτῆς παραλαβὼν στρατιώτας καὶ ἑκατοντάρχους, κατέδραμεν ἐπ' αὐτούς. οἱ δὲ ἰδόντες τὸν χιλίαρχον καὶ τοὺς στρατιώτας, ἐπαύσαντο τύπτοντες τὸν
Παῦλον. 33 τότε ἐγγίσας ὁ χιλίαρχος
ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσε δεθῆναι ἁλύσεσι δυσί· καὶ ἐπυνθάνετο τίς ἂν
εἴη, καὶ τί ἐστι πεποιηκώς. 34 ἄλλοι
δὲ ἄλλο τι [d] ἐβόων" ἐν τῷ ὄχλῳ· μὴ δυνάμενος δὲ γνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον, ἐκέλευσεν ἄγεσθαι αὐτὸν

a → b Gb. ἐπ' αὐτον τας χειρας. c ∾ πανταχη. d ∾ επεφωνουν

ἰς τὴν παρεμβολήν. 35 ὅτε δὲ ἐγένετο
τὶ τοὺς ἀναβαθμοὺς, συνέβη βαστάζε-
θαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ
ν βίαν τοῦ ὄχλου. 36 ἠκολούθει γὰρ
πλῆθος τοῦ λαοῦ [a] κράζον· " Αἶρε
τόν.
37 Μέλλων τε εἰσάγεσθαι εἰς τὴν
ρεμβολὴν ὁ Παῦλος λέγει τῷ χι-
ρχῳ· Εἰ ἔξεστί μοι εἰπεῖν [b] τι" πρός
Ὁ δὲ ἔφη· Ἑλληνιστὶ γινώσκεις;
ὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ
ων τῶν ἡμερῶν ἀναστατώσας καὶ
αγὼν εἰς τὴν ἔρημον τοὺς τετρακι-
ίους ἄνδρας τῶν σικαρίων; 39 Εἶπε
Παῦλος· Ἐγὼ ἄνθρωπος μέν εἰμι
αῖος Ταρσεὺς, τῆς Κιλικίας οὐκ
ου πόλεως πολίτης· δέομαί δέ σου,
εψόν μοι λαλῆσαι πρὸς τὸν λαόν.
πιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος
ἐπὶ τῶν ἀναβαθμῶν κατέσεισε τῇ
ῷ λαῷ· πολλῆς δὲ σιγῆς γενομέ-
ροσεφώνησε τῇ Ἑβραΐδι διαλέ-
γων·
Ἄνδρες, ἀδελφοὶ καὶ πατέρες,
τέ μου τῆς πρὸς ὑμᾶς [c] νυνὶ"
ίας. 2 Ἀκούσαντες δὲ ὅτι τῇ
ι διαλέκτῳ προσεφώνει αὐτοῖς,
παρέσχον ἡσυχίαν. καί φησιν·
[d] μέν" εἰμι ἀνὴρ Ἰουδαῖος, γε-
ος ἐν Ταρσῷ τῆς Κιλικίας,
ιμμένος δὲ ἐν τῇ πόλει ταύτῃ
ς πόδας Γαμαλιὴλ, πεπαιδευ-
τὰ ἀκρίβειαν τοῦ πατρῴου νό-
ωτὴς ὑπάρχων τοῦ Θεοῦ, καθὼς
ιεῖς ἐστε σήμερον· 4 ὃς ταύτην
δίωξα ἄχρι θανάτου, δεσμεύων
διδοὺς εἰς φυλακὰς ἄνδρας τε
κας, 5 ὡς καὶ ὁ ἀρχιερεὺς
ιοι, καὶ πᾶν τὸ πρεσβυτέριον·
καὶ ἐπιστολὰς δεξάμενος
ἀδελφοὺς, εἰς Δαμασκὸν

into the castle. 35 And when
he came upon the stairs, so it
was that he was borne of the
soldiers, for the violence of the
people. 36 For the multitude
of the people followed after,
crying, Away with him.

37 And as Paul was to be led
into the castle, he said unto the
chief captain, May I speak unto
thee? Who said, Canst thou
speak Greek? 38 Art not thou
that Egyptian which before
these days madest an uproar,
and leddest out into the wil-
derness four thousand men that
were murderers? 39 But Paul
said, I am a man which am a
Jew of Tarsus, a city in Cilicia,
a citizen of no mean city: and I
beseech thee suffer me to speak
unto the people. 40 And when
he had given him licence, Paul
stood on the stairs, and beck-
oned with the hand unto the
people: and when there was
made a great silence, he spake
unto them in the Hebrew tongue,
saying.

22. Men, brethren, and fa-
thers, hear ye my defence which
I make now unto you. 2 (And
when they heard that he spake
in the Hebrew tongue to them,
they kept the more silence: and
he saith,) 3 I am verily a man
which am a Jew, born in Tarsus
a city in Cilicia, yet brought up
in this city at the feet of Gama-
liel, and taught according to
the perfect manner of the law
of the fathers, and was zealous
towards God, as ye all are this
day. 4 And I persecuted this
way unto the death, binding
and delivering into prisons both
men and women, 5 as also the
high priest doth bear me wit-
ness, and all the estate of the
elders: from whom also I re-
ceived letters unto the bre-
thren, and went to Damascus,

[a] ∾ κράζοντες. [b] → [c] Rec. νῦν. [d] ⇄

to bring them which were there,
bound unto Jerusalem, for to
be punished.

6 And it came to pass, that as
I made my journey, and was
come nigh unto Damascus
about noon, suddenly there
shone from heaven a great light
round about me. 7 And I fell
unto the ground, and heard a
voice saying unto me, Saul,
Saul, why persecutest thou me?
8 And I answered, Who art
thou, Lord? And he said unto
me, I am Jesus of Nazareth
whom thou persecutest. 9 And
they that were with me saw in-
deed the light, and were afraid;
but they heard not the voice of
him that spake to me. 10 And I
said, What shall I do, Lord?
And the Lord said unto me,
Arise, and go into Damascus,
and there it shall be told thee
of all things which are appoint-
ed for thee to do.

11 And when I could not see
for the glory of that light, be-
ing led by the hand of them
that were with me, I came in-
to Damascus. 12 And one Ana-
nias, a devout man according
to the law, having a good report
of all the Jews which dwelt
there, 13 came unto me, and
stood, and said unto me, Bro-
ther Saul, receive thy sight.
And the same hour I looked up
upon him. 14 And he said, The
God of our fathers hath chosen
thee, that thou shouldest know
his will, and see that Just One,
and shouldest hear the voice of
his mouth. 15 For thou shalt be
his witness unto all men, of
what thou hast seen and heard.
16 And now, why tarriest thou?
arise, and be baptized, and
wash away thy sins, calling on
the name of the Lord.

17 And it came to pass, that
when I was come again to Je-
rusalem, even while I prayed
in the temple, I was in a trance,
18 and saw him saying unto me,

ἐπορευόμην, ἄξων καὶ τοὺς ἐκεῖσε ὄντας,
δεδεμένους εἰς Ἱερουσαλήμ, ἵνα τιμω-
ρηθῶσιν.

6 Ἐγένετο δέ μοι πορευομένῳ καὶ
ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν
ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι
φῶς ἱκανὸν περὶ ἐμέ· 7 ἔπεσόν τε εἰς
τὸ ἔδαφος, καὶ ἤκουσα φωνῆς λεγούσης
μοι· Σαοὺλ, Σαοὺλ, τί με διώκεις;
8 Ἐγὼ δὲ ἀπεκρίθην· Τίς εἶ Κύριε; Εἶπέ
τε πρός με· Ἐγώ εἰμι Ἰησοῦς ὁ Ναζω-
ραῖος ὃν σὺ διώκεις. 9 Οἱ δὲ σὺν ἐμοὶ
ὄντες τὸ μὲν φῶς ἐθεάσαντο, a καὶ ἔμ-
φοβοι ἐγένοντο·" τὴν δὲ φωνὴν οὐκ
ἤκουσαν τοῦ λαλοῦντός μοι. 10 εἶπον
δέ· Τί ποιήσω Κύριε; Ὁ δὲ Κύριος
εἶπε πρός με· Ἀναστὰς πορεύου εἰς
Δαμασκόν· κἀκεῖ σοι λαληθήσεται περὶ
πάντων ὧν τέτακταί σοι ποιῆσαι.

11 Ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δό-
ξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενος
ὑπὸ τῶν συνόντων μοι, ἦλθον εἰς Δα-
μασκόν. 12 Ἀνανίας δέ τις, ἀνὴρ εὐσε-
βὴς κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ
πάντων τῶν κατοικούντων Ἰουδαίων,
13 ἐλθὼν πρός με καὶ ἐπιστὰς εἶπέ μοι·
Σαοὺλ ἀδελφὲ, ἀνάβλεψον. Κἀγὼ αὐτῇ
τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν. 14 ὁ δὲ
εἶπεν· Ὁ Θεὸς τῶν πατέρων ἡμῶν
προεχειρίσατό σε γνῶναι τὸ θέλημα αὐ-
τοῦ, καὶ ἰδεῖν τὸν δίκαιον, καὶ ἀκοῦσαι
φωνὴν ἐκ τοῦ στόματος αὐτοῦ· 15 ὅτι
ἔσῃ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώ-
πους, ὧν ἑώρακας καὶ ἤκουσας. 16 καὶ
νῦν τί μέλλεις; ἀναστὰς βάπτισαι καὶ
ἀπόλουσαι τὰς ἁμαρτίας σου, ἐπικαλε-
σάμενος τὸ ὄνομα b αὐτοῦ."

17 Ἐγένετο δέ μοι ὑποστρέψαντι εἰς
Ἱερουσαλὴμ, καὶ προσευχομένου μου
ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἐκστάσει,
18 καὶ ἰδεῖν αὐτὸν λέγοντά μοι· Σπεῦσον

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a ⸗ b Rec. τοῦ Κυρίου.

καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλήμ·
διότι οὐ παραδέξονταί σου τὴν μαρτυρίαν
περὶ ἐμοῦ. 19 Κἀγὼ εἶπον· Κύριε αὐ-
'οὶ ἐπίστανται, ὅτι ἐγὼ ἤμην φυλακίζων
:αὶ δέρων κατὰ τὰς συναγωγὰς τοὺς
'ιστεύοντας ἐπὶ σέ· 20 καὶ ὅτε ἐξεχεῖτο
ὸ αἷμα [a] Στεφάνου" τοῦ μάρτυρός σου,
ιὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδο-
ῶν [b]", καὶ φυλάσσων τὰ ἱμάτια τῶν
αιρούντων αὐτόν. 21 Καὶ εἶπε πρός
· Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν
ιποστελῶ σε.
22 Ἤκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ
'ου, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν
οντες· Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦ-
' οὐ γὰρ [c] καθῆκεν" αὐτὸν ζῆν.
ραυγαζόντων δὲ αὐτῶν, καὶ ῥιπτούν-
τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων
ὸν [d] ἀέρα," 24 ἐκέλευσεν [e] αὐτὸν
ίαρχος εἰσάγεσθαι" εἰς τὴν παρεμ-
', εἰπὼν μάστιξιν ἀνετάζεσθαι αὐ-
ἵνα ἐπιγνῷ δι' ἣν αἰτίαν οὕτως
ὸνουν αὐτῷ. 25 ὡς δὲ [f] προέτειναν"
τοῖς ἱμᾶσιν, εἶπε πρὸς τὸν ἑστῶτα
ταρχον ὁ Παῦλος· Εἰ ἄνθρωπον
ον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν
ειν; 26 Ἀκούσας δὲ ὁ ἑκατόν-
προσελθὼν ἀπήγγειλε τῷ χι-
λέγων· [g] "Τί μέλλεις ποιεῖν; ὁ
θρωπος οὗτος Ῥωμαῖός ἐστι.
ελθὼν δὲ ὁ χιλίαρχος εἶπεν αὐ-
γέ μοι, [h] " σὺ Ῥωμαῖος εἶ; Ὁ
Ναί. 28 Ἀπεκρίθη τε ὁ χιλίαρ-
ὼ πολλοῦ κεφαλαίου τὴν πο-
ιύτην ἐκτησάμην. Ὁ δὲ Παῦλος
› δὲ καὶ γεγέννημαι. 29 Εὐθέως
ησαν ἀπ' αὐτοῦ οἱ μέλλοντες
τάζειν. καὶ ὁ χιλίαρχος δὲ
ἐπιγνοὺς ὅτι Ῥωμαῖός ἐστι,
αὐτὸν δεδεκώς.
ἐπαύριον βουλόμενος γνῶναι

Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.
19 And I said, Lord, they know that I imprisoned, and beat in every synagogue them that believed on thee.
20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.
21 And he said unto me, Depart: for I will send thee far hence, unto the Gentiles.

22 And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.
23 And as they cried out, and cast off their clothes, and threw dust into the air,
24 the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging: that he might know wherefore they cried so against him.
25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?
26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest, for this man is a Roman.
27 Then the chief captain came; & said unto him, Tell me, art thou a Roman? He said, Yea.
28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.
29 Then straightway they departed from him which should have [a] examined him: and the chief captain also was afraid after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he

τῃ αναιρεσει αυτου. [c] Rec. καθηκον. [d] ∾ ουρανον. [e] Rec. αυτ. ο χιλ. αγεσθαι.
θαι αυτον. [f] St. & Els. προετεινεν. [g] Rec. add Ορα. [h] Rec. add ει. [a] Or, tortured him.

would have known ÿ certainty
wherefore he was accused of
the Jews, he loosed him from
his bands, and commanded the
chief priests and all their coun-
cil to appear, and brought Paul
down, and set him before them.
23. And Paul earnestly be-
holding the council, said, Men
and brethren, I have lived in
all good conscience before God
until this day. 2 And the high
priest Ananias commanded
them that stood by him, to
smite him on the mouth. 3 Then
saith Paul unto him, God shall
smite thee, thou whited wall:
for sittest thou to judge me
after the law, and commandest
me to be smitten contrary to
the law? 4 And they that stood
by, said, Revilest thou God's
high priest? 5 Then said Paul,
I wist not, brethren, that he was
the high priest: for it is written,
Thou shalt not speak evil of
the ruler of thy people.

6 But when Paul perceived
that the one part were Saddu-
cees, and the other Pharisees,
he cried out in the council, Men
and brethren, I am a Pharisee,
the son of a Pharisee: of the
hope and resurrection of the
dead, I am called in question.
7 And when he had so said,
there arose a dissension between
the Pharisees and the Sad-
ducees: and the multitude was
divided. 8 For the Sadducees
say that there is no resurrec-
tion, neither angel, nor spirit:
but the Pharisees confess both.
9 And there arose a great cry:
and the scribes that were of the
Pharisees' part arose, & strove,
saying, We find no evil in this
man: but if a spirit or an angel
hath spoken to him, let us not
fight against God. 10 And when
there arose a great dissension,
the chief captain fearing lest
Paul should have been pulled
in pieces of them, commanded
the soldiers to go down, and to

τὸ ἀσφαλὲς, τὸ τί κατηγορεῖται [a] παρὰ"
τῶν Ἰουδαίων, ἔλυσεν αὐτὸν [b]", καὶ ἐκέ-
λευσεν [c] συνελθεῖν" τοὺς ἀρχιερεῖς καὶ
[d] πᾶν" τὸ συνέδριον [e]"· καὶ καταγαγὼν
τὸν Παῦλον ἔστησεν εἰς αὐτούς.
23. Ἀτενίσας δὲ ὁ Παῦλος τῷ συνε-
δρίῳ εἶπεν· "Ἄνδρες ἀδελφοὶ, ἐγὼ πάσῃ
συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ Θεῷ
ἄχρι ταύτης τῆς ἡμέρας. 2 Ὁ δὲ ἀρ-
χιερεὺς Ἀνανίας ἐπέταξε τοῖς παρεστῶ-
σιν αὐτῷ, τύπτειν αὐτοῦ τὸ στόμα.
3 τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε·
Τύπτειν σε μέλλει ὁ Θεὸς, τοῖχε κεκο-
νιαμένε· καὶ σὺ κάθῃ κρίνων με κατὰ
τὸν νόμον, καὶ παρανομῶν κελεύεις με
τύπτεσθαι; 4 Οἱ δὲ παρεστῶτες εἶπον·
Τὸν ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς; 5 Ἔφη
τε ὁ Παῦλος· Οὐκ ᾔδειν ἀδελφοὶ, ὅτι
ἐστὶν ἀρχιερεύς· γέγραπται γάρ· "Ἄρ-
χοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.
6 Γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἓν μέρος
ἐστὶ Σαδδουκαίων, τὸ δὲ ἕτερον Φα-
ρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ· "Ἄν-
δρες ἀδελφοὶ, ἐγὼ Φαρισαῖός εἰμι, υἱὸς
[f] Φαρισαίου·" περὶ ἐλπίδος καὶ ἀναστά-
σεως νεκρῶν ἐγὼ κρίνομαι. 7 Τοῦτο δὲ
αὐτοῦ λαλήσαντος, ἐγένετο στάσις τῶν
Φαρισαίων καὶ τῶν Σαδδουκαίων, καὶ
ἐσχίσθη τὸ πλῆθος. 8 Σαδδουκαῖοι μὲν
γὰρ λέγουσι μὴ εἶναι ἀνάστασιν, μηδὲ
ἄγγελον μήτε πνεῦμα· Φαρισαῖοι δὲ
ὁμολογοῦσι τὰ ἀμφότερα. 9 ἐγένετο δὲ
κραυγὴ μεγάλη· καὶ ἀναστάντες [g] οἱ
γραμματεῖς" τοῦ μέρους τῶν Φαρισαίων
διεμάχοντο λέγοντες· Οὐδὲν κακὸν εὑ-
ρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ
πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος [h]".
10 Πολλῆς δὲ γενομένης στάσεως, [i] εὐ-
λαβηθεὶς" ὁ χιλίαρχος μὴ διασπασθῇ ὁ
Παῦλος ὑπ' αὐτῶν, ἐκέλευσε τὸ στρά-
τευμα καταβὰν ἁρπάσαι αὐτὸν ἐκ

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[a] ∾ υπο. [b] Rec. add απο των δεσμων. [c] Rec. ελθειν. [d] Rec. ολον. [e] Rec. add αυτων.
[f] ∾ Φαρισαιων. [g] ∾ τινες των γραμματεων. [h] Rec. add μη θεομαχωμεν. [i] ∾ φοβηθεις

μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμ-
βολήν.
11 Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ
ὁ Κύριος εἶπε· Θάρσει[a]″· ὡς γὰρ διε-
μαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ,
οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.
12 Γενομένης δὲ ἡμέρας, ποιήσαντες
συστροφὴν οἱ Ἰουδαῖοι,″ ἀνεθεμάτισαν
αυτοὺς, λέγοντες μήτε φαγεῖν μήτε
πιεῖν ἕως οὗ ἀποκτείνωσι τὸν Παῦλον·
ἦσαν δὲ πλείους τεσσαράκοντα οἱ
ύτην τὴν συνωμοσίαν [c] πεποιηκότες·″
οἵτινες προσελθόντες τοῖς ἀρχιερεῦσι
: τοῖς πρεσβυτέροις εἶπον· Ἀναθέματι
θεματίσαμεν ἑαυτοὺς, μηδενὸς γεύ-
σθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον.
ῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ
τῷ συνεδρίῳ, ὅπως [d] αὔριον″ αὐτὸν
αγάγῃ πρὸς ὑμᾶς, ὡς μέλλοντας
ινώσκειν ἀκριβέστερον τὰ περὶ αὐ-
ἡμεῖς δὲ, πρὸ τοῦ ἐγγίσαι αὐτὸν,
οί ἐσμεν τοῦ ἀνελεῖν αὐτόν.
Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς
ου [e] τὸ ἔνεδρον,″ παραγενόμενος
εἰσελθὼν εἰς τὴν παρεμβολὴν,
γειλε τῷ Παύλῳ. 17 προσκαλεσά-
δὲ ὁ Παῦλος ἕνα τῶν ἑκατοντάρ-
φη· Τὸν νεανίαν τοῦτον ἀπάγαγε
ὸν χιλίαρχον· ἔχει γάρ τι ἀπαγ-
αὐτῷ. 18 Ὁ μὲν οὖν παραλαβὼν
ἤγαγε πρὸς τὸν χιλίαρχον, καί
Ὁ δέσμιος Παῦλος προσκαλε-
; με ἠρώτησε, τοῦτον τὸν νεανίαν
πρός σε, ἔχοντά τι λαλῆσαί σοι.
αβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ
ος, καὶ ἀναχωρήσας κατ᾽ ἰδίαν
το· Τί ἐστιν ὃ ἔχεις ἀπαγγεῖλαί
Εἶπε δέ· Ὅτι οἱ Ἰουδαῖοι συνέ-
ῦ ἐρωτῆσαί σε, ὅπως αὔριον
νέδριον καταγάγῃς τὸν Παῦ-
μέλλοντές τι ἀκριβέστερον

take him by force from among
them, and to bring him into the
castle.
11 And the night following,
the Lord stood by him, and
said, Be of good cheer, Paul:
for as thou hast testified of me
in Jerusalem, so must thou
bear witness also at Rome.
12 And when it was day, cer-
tain of the Jews banded to-
gether, and bound themselves
[a] under a curse, saying, that
they would neither eat nor drink
till they had killed Paul. 13 And
they were more than forty
which had made this conspi-
racy. 14 And they came to the
chief priests and elders, and
said, We have bound ourselves
under a great curse, that we
will eat nothing until we have
slain Paul. 15 Now therefore
ye with the council, signify to
the chief captain that he bring
him down unto you to morrow,
as though ye would enquire
something more perfectly con-
cerning him: and we, or ever
he come near, are ready to kill
him.

16 And when Paul's sister's
son heard of their laying in wait,
he went and entered into the
castle, and told Paul. 17 Then
Paul called one of the centu-
rions unto him, and said, Bring
this young man unto the chief
captain: for he hath a certain
thing to tell him. 18 So he took
him, and brought him to the
chief captain, and said, Paul
the prisoner called me unto
him, and prayed me to bring
this young man unto thee, who
hath something to say unto
thee. 19 Then the chief cap-
tain took him by the hand, and
went with him aside privately,
and asked him, What is that
thou hast to tell me? 20 And
he said, The Jews have agreed
to desire thee, that thou would-
est bring down Paul to morrow
into the council, as though they
would enquire somewhat of him

...υλε. [b] Rec. τινες των Ιουδαιων συστροφην. [c] ∾ ποιησαμενοι. [d] Gb. om.
–. Gb. & Bz. & Elz. την ενεδραν [a] Or, with an oath of execration.

more perfectly. 21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink, till they have killed him: and now are they ready, looking for a promise from thee. 22 So the chief captain then let the young man depart, and charged him, See thou tell no man, that thou hast shewed these things to me.

23 And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night. 24 And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor. 25 And he wrote a letter after this manner: 26 Claudius Lysias, unto the most excellent governor Felix, sendeth greeting. 27 This man was taken of the Jews and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. 28 And when I would have known the cause wherefore they accused him, I brought him forth into their council. 29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. 30 And when it was told me, how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also, to say before thee what they had against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. 32 On the morrow, they left the horsemen to go

πυνθάνεσθαι περὶ αὐτοῦ. 21 σὺ οὖν μὴ πεισθῇς αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀνέλωσιν αὐτόν· καὶ νῦν ἕτοιμοί εἰσι προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. 22 Ὁ μὲν οὖν χιλίαρχος ἀπέλυσε τὸν νεανίαν, παραγγείλας μηδενὶ ἐκλαλῆσαι· Ὅτι ταῦτα ἐνεφάνισας πρός με.

23 Καὶ προσκαλεσάμενος δύο τινὰς τῶν ἑκατοντάρχων εἶπεν· Ἑτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἱππεῖς ἑβδομήκοντα, καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός· 24 κτήνη τε παραστῆσαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα· 25 γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον· 26 Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν. 27 τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπιστὰς σὺν τῷ στρατεύματι ἐξειλόμην [a] αὐτόν," μαθὼν ὅτι Ῥωμαῖός ἐστι. 28 βουλόμενος δὲ γνῶναι τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ, κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν· 29 ὃν εὗρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔγκλημα ἔχοντα. 30 μηνυθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων, ἐξαυτῆς ἔπεμψα πρός σε, παραγγείλας καὶ τοῖς κατηγόροις λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. [b] ἔρρωσο."

31 Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον αὐτοῖς, ἀναλαβόντες τὸν Παῦλον, ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν Ἀντιπατρίδα. 32 τῇ δὲ ἐπαύριον ἐάσαντες τοὺς ἱππεῖς [c] πορεύεσθαι" σὺν αὐτῷ,

a → b → c ∾ ἀπέρχεσθαι.

ἐπέστρεψαν εἰς τὴν παρεμβολήν· 33 οἵ-
ινες εἰσελθόντες εἰς τὴν Καισάρειαν,
αὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι,
αρέστησαν καὶ τὸν Παῦλον αὐτῷ.
ἀναγνοὺς δὲ, καὶ ἐπερωτήσας ἐκ
ίας ἐπαρχίας ἐστὶ, καὶ πυθόμενος ὅτι
ὸ Κιλικίας· 35 Διακούσομαί σου, ἔφη·
ν καὶ οἱ κατήγοροί σου παραγένων-
. Ἐκέλευσέ τε αὐτὸν ἐν τῷ πραιτω-
τοῦ Ἡρώδου φυλάσσεσθαι.

24. Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ
ιερεὺς Ἀνανίας μετὰ τῶν πρεσβυτέ-
καὶ ῥήτορος Τερτύλλου τινὸς, οἵτινες
άνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύ-
2 κληθέντος δὲ αὐτοῦ, ἤρξατο
γορεῖν ὁ Τέρτυλλος λέγων· 3 Πολ-
εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ
ορθωμάτων γινομένων τῷ ἔθνει
διὰ τῆς σῆς προνοίας, πάντῃ τε
ανταχοῦ, ἀποδεχόμεθα, κράτιστε
, μετὰ πάσης εὐχαριστίας. 4 ἵνα
ἐπὶ πλεῖόν σε ἐγκόπτω, παρακαλῶ
ί σε ἡμῶν συντόμως τῇ σῇ ἐπι-
5 εὑρόντες γὰρ τὸν ἄνδρα τοῦτον
καὶ κινοῦντα στάσιν πᾶσι τοῖς
ις τοῖς κατὰ τὴν οἰκουμένην,
τάτην τε τῆς τῶν Ναζωραίων
ς· 6 ὃς καὶ τὸ ἱερὸν ἐπείρασε
ται, ὃν καὶ ἐκρατήσαμεν, καὶ
ἡμέτερον νόμον ἠθελήσαμεν
7 παρελθὼν δὲ Λυσίας ὁ χιλί-
τὰ πολλῆς βίας ἐκ τῶν χειρῶν
γαγε, 8 κελεύσας τοὺς κατη-
ου ἔρχεσθαι ἐπὶ σέ· παρ'
αὐτὸς ἀνακρίνας περὶ πάν-
ν ἐπιγνῶναι ὧν ἡμεῖς κατη-
ὐτοῦ.

τέθεντο δὲ καὶ οἱ Ἰουδαῖοι,
ταῦτα οὕτως ἔχειν.

ίθη δὲ ὁ Παῦλος, νεύσαντος
γεμόνος λέγειν· Ἐκ πολλῶν

with him, and returned to the
castle. 33 Who when they came
to Cæsarea, and delivered the
epistle to the governor, pre-
sented Paul also before him.
34 And when the governor had
read *the letter*, he asked of
what province he was. And
when he understood that he
was of Cilicia: 35 I will hear
thee, said he, when thine ac-
cusers are also come. And he
commanded him to be kept in
Herod's judgment hall.

24. And after five days, A-
nanias the high priest descended
with the elders, and with a cer-
tain orator named Tertullus,
who informed the governor
against Paul. 2 And when he
was called forth, Tertullus be-
gan to accuse him, saying,
Seeing that by thee we enjoy
great quietness, and that very
worthy deeds are done unto this
nation by thy providence: 3 we
accept it always, and in all
places, most noble Felix, with
all thankfulness. 4 Notwith-
standing, that I be not further
tedious unto thee, I pray thee,
that thou wouldest hear us of
thy clemency a few words.
5 For we have found this man
a pestilent fellow, and a mover
of sedition among all the Jews
throughout the world, and a
ringleader of the sect of the
Nazarenes. 6 Who also hath
gone about to profane the tem-
ple: whom we took, and would
have judged according to our
law. 7 But the chief captain
Lysias came upon us, and with
great violence took him away
out of our hands: 8 commanding
his accusers to come unto thee,
by examining of whom thyself
mayest take knowledge of all
these things, whereof we accuse
him.

9 And the Jews also assented,
saying that these things were
so.

10 Then Paul, after that the
governor had beckoned unto him
to speak, answered, Forasmuch

ων. b ∾ διορθωματων. c ∾ στασεις. d 6, 7, 8. ⊐ και κατα ad επι σε.
e Rec. Συνεθεντο.

as I know that thou hast been
of many years a judge unto this
nation, I do the more cheer-
fully answer for myself: 11 be-
cause that thou mayest under-
stand, that there are yet but
twelve days, since I went up
to Jerusalem for to worship.
12 And they neither found me
in the temple disputing with
any man, neither raising up the
people, neither in the syna-
gogues, nor in the city: 13 nei-
ther can they prove the things
whereof they now accuse me.
14 But this I confess unto thee,
that after the way which they
call heresy, so worship I the
God of my fathers, believing all
things which are written in the
law and the prophets, 15 and
have hope towards God, which
they themselves also allow, that
there shall be a resurrection of
the dead, both of the just and
unjust. 16 And herein do I ex-
ercise myself to have always a
conscience void of offence to-
ward God, and toward men.
17 Now after many years, I
came to bring alms to my na-
tion, and offerings: 18 where-
upon certain Jews from Asia
found me purified in the tem-
ple, neither with multitude, nor
with tumult: 19 who ought to
have been here before thee, and
object, if they had ought against
me. 20 Or else let these same
here say, if they have found any
evil doing in me, while I stood
before the council, 21 except it
be for this one voice, that I
cried standing among them,
Touching the resurrection of
the dead I am called in ques-
tion by you this day.
22 And when Felix heard
these things, having more per-
fect knowledge of that way, he
deferred them and said, When
Lysias the chief captain shall
come down, I will know the ut-
termost of your matter. 23 And
he commanded a centurion to
keep Paul, and to let him have

ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ
ἐπιστάμενος, [a] εὐθυμότερον" τὰ περὶ
ἐμαυτοῦ ἀπολογοῦμαι· 11 δυναμένου σοὺ
γνῶναι ὅτι οὐ πλείους εἰσί μοι ἡμέραι
[b]" δεκαδύο, ἀφ' ἧς ἀνέβην προσκυνήσων
ἐν Ἱερουσαλὴμ· 12 καὶ οὔτε ἐν τῷ ἱερῷ
εὗρόν με πρός τινα διαλεγόμενον ἢ
[c] ἐπισύστασιν" ποιοῦντα ὄχλου, οὔτε ἐν
ταῖς συναγωγαῖς, οὔτε κατὰ τὴν πόλιν·
13 οὔτε παραστῆσαι δύνανται περὶ ὧν
νῦν κατηγοροῦσί μου. 14 ὁμολογῶ δὲ
τοῦτό σοι, ὅτι κατὰ τὴν ὁδὸν ἣν λέγου-
σιν αἵρεσιν, οὕτω λατρεύω τῷ πατρῴῳ
Θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον
[d] καὶ τοῖς ἐν τοῖς" προφήταις γεγραμ-
μένοις, 15 ἐλπίδα ἔχων εἰς τὸν Θεὸν, ἣν
καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν
μέλλειν ἔσεσθαι [e] νεκρῶν," δικαίων τε
καὶ ἀδίκων· 16 ἐν τούτῳ [f] δὲ" αὐτὸς ἀσκῶ,
ἀπρόσκοπον συνείδησιν [g] ἔχειν" πρὸς
τὸν Θεὸν καὶ τοὺς ἀνθρώπους διαπαντός.
17 Δι' ἐτῶν δὲ πλειόνων παρεγενόμην
ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου
καὶ προσφοράς· 18 ἐν [h] αἷς" εὗρόν με
ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου
οὐδὲ μετὰ θορύβου. τινὲς [i] δὲ" ἀπὸ τῆς
Ἀσίας Ἰουδαῖοι, 19 οὓς [k] ἔδει" ἐπὶ σοῦ
παρεῖναι καὶ κατηγορεῖν εἴ τι ἔχοιεν
πρός με. 20 ἢ αὐτοὶ οὗτοι εἰπάτωσαν,
[l]" τί εὗρον ἐν ἐμοὶ ἀδίκημα, στάντος μου
ἐπὶ τοῦ συνεδρίου· 21 ἢ περὶ μιᾶς ταύτης
φωνῆς, ἧς ἔκραξα ἑστὼς ἐν αὐτοῖς· Ὅτι
περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι
σήμερον ὑφ' ὑμῶν.
22 [m] Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ,"
ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ,
εἰπών· Ὅταν Λυσίας ὁ χιλίαρχος κατα-
βῇ, διαγνώσομαι τὰ καθ' ὑμᾶς· 23 Διατα-
ξάμενός [n] τε" τῷ ἑκατοντάρχῃ τηρεῖσθαι
[o] αὐτὸν," ἔχειν τε ἄνεσιν, καὶ μηδένα

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a ∾ ευθυμως. b Rec. add η. c ∾ επιστασιν. d St και τοις.—Bz. & Elz. και εν τοις. e ⇄
f ∾ και. g ∾ εχων. h ∾ —. Rec. & Gb. οις. i Bz. & Elz. om. k St. ∾ δει. l Rec. add ει.
m Rec. ∾ Ακουσας δε ταυτα ο Φηλιξ, ανεβαλετο αυτους. n ⇄ o Rec. τον Παυλον.

κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν [a] ἢ προσέρχεσθαι" αὐτῷ.
24 Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικὶ [b]" οὔσῃ Ἰουδαίᾳ, μετεπέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν [c] Ἰησοῦν" πίστεως.
25 διαλεγομένου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ [d] κρίματος τοῦ μέλλοντος" [e]", ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη· Τὸ νῦν ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε.
26 Ἅμα [f]" καὶ ἐλπίζων, ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου [g]"· διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος ὡμίλει αὐτῷ.

liberty, and that he should forbid none of his acquaintance to minister, or come unto him.
24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.
25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled and answered, Go thy way for this time, when I have a convenient season, I will call for thee.
26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 Διετίας δὲ πληρωθείσης ἔλαβε διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων τε χάριτας καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ, κατέλιπε τὸν Παῦλον δεδεμένον.

27 But after two years, Porcius Festus came into Felix' room: and Felix willing to shew the Jews a pleasure, left Paul bound.

25. Φῆστος οὖν ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας. 2 ἐνεφάνισαν δὲ αὐτῷ [h] ὁ ἀρχιερεὺς" καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν, 3 αἰτούμενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψηται αὐτὸν εἰς Ἱερουσαλὴμ, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν· 4 ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον [i] ἐν Καισαρείᾳ," ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι. 5 Οἱ οὖν [k] δυνατοὶ ἐν ὑμῖν, φησὶ," συγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ [m] τούτῳ," κατηγορείτωσαν αὐτοῦ.

25. Now when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem. 2 Then the high priest, and the chief of the Jews informed him against Paul, and besought him, 3 and desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. 4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*. 5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας [n] οὐ πλείους ὀκτὼ ἢ δέκα," καταβὰς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσε τὸν Παῦλον

6 And when he had tarried among them [a] more than ten days, he went down unto Cæsarea, and the next day sitting in the judgment seat, commanded Paul to be brought.

⇄ [b] Rec. add αυτου. [c] Rec. & Gb. om. [d] ∾ μελλοντος κριματος. [e] Rec. add εσεσθαι. [f] Rec. add δε. [g] Rec. & Gb. add οπως λυσῃ αυτον. — Gb. ⇄ [h] ∾ οι αρχιερεις. [i] ∾ εις Καισαρειαν. [k] Gb. εν υμιν φησι δυνατοι. [l] Bz. add ατοπον. [m] Gb. om. [n] St. & Elz. πλειους η δεκα, Hz. οι . πλ. η ∾ πλειους οκτω η δεκα. [a] *Or, as some copies read,* no more than eight or ten days.

7 And when he was come, the
Jews which came down from
Jerusalem, stood round about,
and laid many and grievous
complaints against Paul, which
they could not prove, 8 while
he answered for himself, Nei-
ther against the law of the Jews,
neither against the temple, nor
yet against Cæsar, have I of-
fended any thing at all. 9 But
Festus willing to do the Jews a
pleasure, answered Paul, and
said, Wilt thou go up to Jeru-
salem, and there be judged of
these things before me? 10 Then
said Paul, I stand at Cæsar's
judgment seat, where I ought
to be judged; to the Jews have
I done no wrong, as thou very
well knowest. 11 For if I be an
offender, or have committed
any thing worthy of death, I
refuse not to die: but if there
be none of these things whereof
these accuse me, no man may
deliver me unto them. I appeal
unto Cæsar. 12 Then Festus
when he had conferred with the
council, answered, Hast thou
appealed unto Cæsar? unto
Cæsar shalt thou go.

ἀχθῆναι. 7 παραγενομένου δὲ αὐτοῦ,
περιέστησαν [a] "οἱ ἀπὸ Ἱεροσολύμων
καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ βα-
ρέα [b] αἰτιώματα" φέροντες [c] κατὰ τοῦ
Παύλου," ἃ οὐκ ἴσχυον ἀποδεῖξαι·
8 ἀπολογουμένου αὐτοῦ· Ὅτι οὔτε εἰς
τὸν νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ
ἱερὸν, οὔτε εἰς Καίσαρά τι ἥμαρτον.
9 Ὁ Φῆστος δὲ τοῖς Ἰουδαίοις θέλων
χάριν καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ
εἶπε· Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς,
ἐκεῖ περὶ τούτων κρίνεσθαι ἐπ' ἐμοῦ;
10 Εἶπε δὲ ὁ Παῦλος· Ἐπὶ τοῦ βήματος
Καίσαρος ἑστώς εἰμι, οὗ με δεῖ κρίνε-
σθαι. Ἰουδαίους οὐδὲν ἠδίκησα, ὡς καὶ
σὺ κάλλιον ἐπιγινώσκεις· 11 εἰ μὲν [d] γὰρ"
ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ
παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδέν
ἐστιν ὧν οὗτοι κατηγοροῦσί μου, οὐδείς
με δύναται αὐτοῖς χαρίσασθαι. Καίσαρα
ἐπικαλοῦμαι. 12 Τότε ὁ Φῆστος συλ-
λαλήσας μετὰ τοῦ συμβουλίου, ἀπεκρί-
θη· Καίσαρα ἐπικέκλησαι; ἐπὶ Καίσαρα
πορεύσῃ.

13 And after certain days,
king Agrippa and Bernice,
came unto Cæsarea, to salute
Festus. 14 And when they had
been there many days, Festus
declared Paul's cause unto the
king, saying, There is a certain
man left in bonds by Felix:
15 about whom when I was at
Jerusalem, the chief priests &
the elders of the Jews informed
me, desiring to have judgment
against him. 16 To whom I an-
swered, It is not the manner of
the Romans to deliver any man
to die, before that he which is
accused, have the accusers face
to face, and have licence to an-
swer for himself concerning
the crime laid against him.
17 Therefore when they were

13 Ἡμερῶν δὲ διαγενομένων τινῶν,
Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατ-
ήντησαν εἰς Καισάρειαν, ἀσπασόμενοι
τὸν Φῆστον. 14 ὡς δὲ πλείους ἡμέρας
διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ
ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων·
Ἀνήρ τις ἐστὶ καταλελειμμένος ὑπὸ
Φήλικος δέσμιος, 15 περὶ οὗ, γενομένου
μου εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ
ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰου-
δαίων, αἰτούμενοι κατ' αὐτοῦ [e] δίκην·"
16 πρὸς οὓς ἀπεκρίθην, ὅτι οὐκ ἔστιν
ἔθος Ῥωμαίοις χαρίζεσθαί [f] τινα" ἄν-
θρωπον [g] εἰς ἀπώλειαν," πρὶν ἢ ὁ κατη-
γορούμενος κατὰ πρόσωπον ἔχοι τοὺς
κατηγόρους, τόπον τε ἀπολογίας λάβοι
περὶ τοῦ ἐγκλήματος. 17 συνελθόντων

a add ~ αυτον. b Rec. αιτιαματα. c ⇄ d ~ ουν. e ~ καταδικην. f ~ τινι. g Gb. om.

οὺν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν
ποιησάμενος, τῇ ἑξῆς καθίσας ἐπὶ τοῦ
ϐήματος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα·
[18] περὶ οὗ σταθέντες οἱ κατήγοροι οὐδε-
ίαν αἰτίαν [a]ἐπέφερον″ ὧν ὑπενόουν
γὼ [b]″· [19] ζητήματα δέ τινα περὶ τῆς
ίας δεισιδαιμονίας εἶχον πρὸς αὐτὸν,
ὶ περί τινος Ἰησοῦ τεθνηκότος, ὃν
ασκεν ὁ Παῦλος ζῆν. [20] ἀπορούμενος
ἐγὼ εἰς τὴν περὶ [c]τούτου″ ζήτησιν,
εγον, εἰ βούλοιτο πορεύεσθαι εἰς
ουσαλὴμ, κἀκεῖ κρίνεσθαι περὶ τού-
ν. [21] τοῦ δὲ Παύλου ἐπικαλεσαμένου
ηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ
γνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν,
οὗ πέμψω αὐτὸν πρὸς Καίσαρα.

Ἀγρίππας δὲ πρὸς τὸν Φῆστον
Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώ-
ἀκοῦσαι. Ὁ δέ· Αὔριον, φησίν·
σῃ αὐτοῦ.

Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ
ίππα καὶ τῆς Βερνίκης μετὰ πολλῆς
ασίας, καὶ εἰσελθόντων εἰς τὸ ἀ-
ήριον, σύν τε τοῖς χιλιάρχοις καὶ
σι τοῖς κατ' ἐξοχὴν [d]οὖσι″ τῆς
ς, καὶ κελεύσαντος τοῦ Φήστου,
ὁ Παῦλος. [24] καί φησιν ὁ Φῆστος·
πα βασιλεῦ, καὶ πάντες οἱ συμ-
ες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον
πᾶν τὸ πλῆθος τῶν Ἰουδαίων
ν μοι ἔν τε Ἱεροσολύμοις καὶ
ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν
[25] ἐγὼ δὲ καταλαβόμενος μηδὲν
ανάτου αὐτὸν πεπραχέναι, καὶ
ὲ τούτου ἐπικαλεσαμένου τὸν
ν, ἔκρινα πέμπειν [e]αὐτόν.″
[26] ἀσφαλές τι γράψαι τῷ κυρίῳ
διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν,
τα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα,
ἀνακρίσεως γενομένης σχῶ τι
[27] ἄλογον γάρ μοι δοκεῖ,

come hither, without any delay,
on the morrow I sat on the
judgment seat, and commanded
the man to be brought forth.
[18] Against whom when the ac-
cusers stood up, they brought
none accusation of such things
as I supposed: [19] but had cer-
tain questions against him of
their own superstition, and of
one Jesus, which was dead,
whom Paul affirmed to be
alive. [20] And because * I
doubted of such manner of
questions, I asked him whether
he would go to Jerusalem, and
there be judged of these mat-
ters. [21] But when Paul had
appealed to be reserved unto
the β hearing of Augustus, I
commanded him to be kept, till
I might send him to Cæsar.

[22] Then Agrippa said unto
Festus, I would also hear the
man myself. To morrow, said
he, thou shalt hear him.

[23] And on ÿ morrow when Agrip-
pa was come and Bernice, with
great pomp, and was entered
into the place of hearing, with
the chief captains, and principal
men of the city; at Festus' com-
mandment Paul was brought
forth. [24] And Festus said, King
Agrippa, and all men which are
here present with us, ye see
this man, about whom all the
multitude of the Jews have
dealt with me, both at Jerusa-
lem, and also here, crying that
he ought not to live any longer.
[25] But when I found that he
had committed nothing worthy
of death, and that he himself
hath appealed to Augustus, I
have determined to send him.
[26] Of whom I have no certain
thing to write unto my lord:
wherefore I have brought him
forth before you, and specially
before thee, O king Agrippa,
that after examination had,
I might have somewhat to
write. [27] For it seemeth to me

b add ∾ πονηραν. c ∾ τουτων. d ⇄ e ⇄ f ∾ γραψω. * Or, I was doubtful how to enquire hereof. β Or, judgment.

unreasonable, to send a prisoner, and not withal to signify the crimes laid against him.

26. Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself,

2 I think myself happy, king
Agrippa, because I shall answer for myself this day before
thee touching all the things
whereof I am accused of the
Jews: 3 especially, because I
know thee to be expert in all
customs and questions which
are among the Jews: wherefore
I beseech thee to hear me
patiently.
4 My manner of life from my
youth, which was at the first
among mine own nation at Jerusalem, know all the Jews,
5 which knew me from the beginning, (if they would testify)
that after the most straitest
sect of our religion, I lived a
Pharisee. 6 And now I stand,
and am judged for the hope of
the promise made of God unto
our fathers: 7 unto which promise our twelve tribes instantly
serving God day and night, hope
to come: for which hope's sake,
king Agrippa, I am accused of
the Jews. 8 Why should it be
thought a thing incredible with
you, that God should raise the
dead?

9 I verily thought with myself, that I ought to do many
things contrary to the name of
Jesus of Nazareth: 10 which
thing I also did in Jerusalem,
and many of the saints did I
shut up in prison, having received authority from the chief
priests, and when they were
put to death, I gave my voice
against them. 11 And I punished them oft in every synagogue, and compelled them to
blaspheme, and being exceedingly mad against them, I persecuted them even unto strange
cities.

πέμποντα δέσμιον, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.

26. Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη· Ἐπιτρέπεταί σοι [a] ὑπὲρ" σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἀπελογεῖτο, ἐκτείνας τὴν χεῖρα·

2 Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ
Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἥγημαι
ἐμαυτὸν μακάριον [b] ἐπὶ σοῦ μέλλων σήμερον ἀπολογεῖσθαι·" 3 μάλιστα γνώστην ὄντα σε [c]" πάντων τῶν κατὰ
Ἰουδαίους ἐθῶν τε καὶ ζητημάτων. διὸ
δέομαί [d] σου," μακροθύμως ἀκοῦσαί μου.
4 Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ
νεότητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν
τῷ ἔθνει μου ἐν Ἱεροσολύμοις, ἴσασι
πάντες οἱ Ἰουδαῖοι, 5 προγινώσκοντές
με ἄνωθεν, (ἐὰν θέλωσι μαρτυρεῖν,) ὅτι
κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος· 6 καὶ
νῦν ἐπ' ἐλπίδι τῆς [e] πρὸς τοὺς πατέρας
ἡμῶν" ἐπαγγελίας γενομένης ὑπὸ τοῦ
Θεοῦ ἕστηκα κρινόμενος, 7 εἰς ἣν τὸ
δωδεκάφυλον ἡμῶν ἐν ἐκτενείᾳ νύκτα
καὶ ἡμέραν λατρεῦον ἐλπίζει καταντῆσαι·
περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ
[f] Ἀγρίππα," ὑπὸ [g]" Ἰουδαίων. 8 τί;
ἄπιστον κρίνεται παρ' ὑμῖν, εἰ ὁ Θεὸς
νεκροὺς ἐγείρει;
9 Ἐγὼ μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς
τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν
πολλὰ ἐναντία πρᾶξαι· 10 ὃ καὶ ἐποίησα
ἐν Ἱεροσολύμοις, καὶ πολλοὺς [h] τῶν"
ἁγίων ἐγὼ [i] ἐν" φυλακαῖς κατέκλεισα,
τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβών· ἀναιρουμένων τε αὐτῶν κατήνεγκα
ψῆφον. 11 καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς,
ἠνάγκαζον βλασφημεῖν, περισσῶς τε
ἐμμαινόμενος αὐτοῖς, ἐδίωκον ἕως καὶ
εἰς τὰς ἔξω πόλεις.

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a ∾ περι. b Rec. μελ. απολογ. επι σου σημερον. c Bx. add ειδως. d ⇄ e Rec & Gb. προς τους πατερας.—∾ εις τους πατερας ημων. f ⇄ g Rec. add των. h ∾ τε των. i Rec. →

12 Ἐν οἷς [a]καὶ″ πορευόμενος εἰς τὴν
Δαμασκὸν μετ᾽ ἐξουσίας καὶ ἐπιτροπῆς
[b]τῆς παρὰ″ τῶν ἀρχιερέων, 13 ἡμέρας
μέσης, κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ,
οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ
ἡλίου, περιλάμψαν με φῶς καὶ τοὺς
σὺν ἐμοὶ πορευομένους. 14 πάντων δὲ
καταπεσόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα
φωνὴν λαλοῦσαν πρός με [c]καὶ λέγουσαν″
τῇ Ἑβραΐδι διαλέκτῳ, Σαοὺλ, Σαοὺλ, τί
με διώκεις; σκληρόν σοι πρὸς κέντρα
λακτίζειν. 15 Ἐγὼ δὲ εἶπον, Τίς εἶ
Κύριε; Ὁ δὲ εἶπεν, Ἐγώ εἰμι Ἰησοῦς
ὃν σὺ διώκεις. 16 ἀλλὰ ἀνάστηθι, καὶ
στῆθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο
γὰρ ὤφθην σοι, προχειρίσασθαί σε
ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδες ὧν τε
ὀφθήσομαί σοι, 17 ἐξαιρούμενός σε ἐκ
τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς [d]νῦν″
σε ἀποστέλλω, 18 ἀνοῖξαι ὀφθαλμοὺς
αὐτῶν, [e]τοῦ″ ἐπιστρέψαι ἀπὸ σκότους εἰς
φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ
τὸν Θεὸν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν
ἁμαρτιῶν, καὶ κλῆρον ἐν τοῖς ἡγιασμέ-
νοις, πίστει τῇ εἰς ἐμέ.

19 Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ
ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὀπτασίᾳ,
20 ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ
Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν
τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν, [f]ἀπήγ-
γελλον″ μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ
τὸν Θεὸν, ἄξια τῆς μετανοίας ἔργα
πράσσοντας. 21 ἕνεκα τούτων με οἱ
Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ,
ἐπειρῶντο διαχειρίσασθαι. 22 ἐπικουρίας
οὖν τυχὼν τῆς παρὰ τοῦ Θεοῦ, ἄχρι τῆς
ἡμέρας ταύτης ἕστηκα, μαρτυρούμενος
μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων
ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων
γίνεσθαι καὶ [g]Μωσῆς.″ 23 εἰ παθητὸς
Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως

12 Whereupon, as I went to
Damascus, with authority and
commission from the chief
priests: 13 at midday, O king,
I saw in the way a light from
heaven, above the brightness of
the sun, shining round about
me, and them which journeyed
with me. 14 And when we were
all fallen to the earth, I heard
a voice speaking unto me, and
saying in the Hebrew tongue,
Saul, Saul, why persecutest
thou me? it is hard for thee to
kick against the pricks. 15 And
I said, Who art thou, Lord?
And he said, I am Jesus whom
thou persecutest. 16 But rise,
and stand upon thy feet, for I
have appeared unto thee for
this purpose, to make thee a
minister and a witness, both of
these things which thou hast
seen, and of those things in the
which I will appear unto thee,
17 delivering thee from the peo-
ple, and from the Gentiles, un-
to whom now I send thee, 18 to
open their eyes, and to turn
them from darkness to light,
and from the power of Satan
unto God, that they may re-
ceive forgiveness of sins, and
inheritance among them which
are sanctified by faith that is
in me.

19 Whereupon, O king Agrip-
pa, I was not disobedient unto
the heavenly vision: 20 but
shewed first unto them of Da-
mascus, and at Jerusalem, and
throughout all the coasts of
Judæa, and then to the Gen-
tiles, that they should repent
and turn to God, and do works
meet for repentance. 21 For
these causes the Jews caught
me in the temple, and went
about to kill me. 22 Having
therefore obtained help of God,
I continue unto this day, wit-
nessing both to small and great,
saying none other things than
those which the prophets and
Moses did say should come:
23 that Christ should suffer,
and that he should be the first

a ⇄ b → c om. ∾ d ∾—. Gb. εγω. e Bz. και. f St. & Bz. απαγγελλων. g Gb. Μωυσης.

that should rise from the dead,
and should shew light unto the
people, and to the Gentiles.
24 And as he thus spake for
himself. Festus said with a loud
voice, Paul, thou art beside
thyself, much learning doth
make thee mad. 25 But he
said, I am not mad, most noble
Festus, but speak forth the
words of truth and soberness.
26 For the king knoweth of
these things, before whom also
I speak freely: for I am per-
suaded, that none of these
things are hidden from him, for
this thing was not done in a
corner. 27 King Agrippa, be-
lievest thou the prophets? I
know ẏ thou believest. 28 Then
Agrippa said unto Paul, Almost
thou persuadest me to be a
Christian. 29 And Paul said,
I would to God, that not only
thou, but also all that hear me
this day, were both almost, and
altogether such as I am, except
these bonds.

νεκρῶν φῶς μέλλει καταγγέλλειν τῷ
λαῷ καὶ τοῖς ἔθνεσι.
24 Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ
Φῆστος μεγάλῃ τῇ φωνῇ ἔφη· Μαίνῃ
Παῦλε· τὰ πολλά σε γράμματα εἰς
μανίαν περιτρέπει. 25 Ὁ δέ· Οὐ μαί-
νομαι, φησὶ, κράτιστε Φῆστε, ἀλλ'
ἀληθείας καὶ σωφροσύνης ῥήματα ἀ-
ποφθέγγομαι. 26 ἐπίσταται γὰρ περὶ
τούτων ὁ βασιλεὺς, πρὸς ὃν καὶ παῤ-
ῥησιαζόμενος λαλῶ· λανθάνειν γὰρ αὐ-
τόν τι τούτων οὐ πείθομαι οὐδέν· οὐ
γάρ ἐστιν ἐν γωνίᾳ πεπραγμένον τοῦτο.
27 Πιστεύεις βασιλεῦ Ἀγρίππα τοῖς
προφήταις; οἶδα ὅτι πιστεύεις. 28 Ὁ
δὲ Ἀγρίππας πρὸς τὸν Παῦλον [a] ἔφη;"
Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέ-
σθαι. 29 Ὁ δὲ Παῦλος [b] εἶπεν·" Εὐξαίμην
ἂν τῷ Θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν [c] πολ-
λῷ" οὐ μόνον σὲ, ἀλλὰ καὶ πάντας τοὺς
ἀκούοντάς μου σήμερον, γενέσθαι τοιού-
τους ὁποῖος κἀγώ εἰμι, παρεκτὸς τῶν
δεσμῶν τούτων.

30 And when he had thus
spoken, the king rose up, and
the governor, and Bernice, and
they that sat with them. 31 And
when they were gone aside,
they talked between them-
selves, saying, This man doeth
nothing worthy of death, or of
bonds. 32 Then said Agrippa
unto Festus, This man might
have been set at liberty, if he
had not appealed unto Cæsar.

30 [d] Ἀνέστη τε ὁ" βασιλεὺς καὶ ὁ
ἡγεμὼν, ἥ τε Βερνίκη, καὶ οἱ συγκαθή-
μενοι αὐτοῖς. 31 καὶ ἀναχωρήσαντες
ἐλάλουν πρὸς ἀλλήλους λέγοντες, "Οτι
οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει
ὁ ἄνθρωπος οὗτος. 32 Ἀγρίππας δὲ τῷ
Φήστῳ ἔφη· Ἀπολελύσθαι ἐδύνατο ὁ
ἄνθρωπος οὗτος, εἰ μὴ ἐπεκέκλητο Καί-
σαρα.

27. And when it was deter-
mined, that we should sail into
Italy, they delivered Paul, and
certain other prisoners, unto
one named Julius, a centurion
of Augustus' band. 2 And en-
tering into a ship of Adramyt-
tium, we launched, meaning to
sail by the coasts of Asia, one
Aristarchus a Macedonian, of
Thessalonica, being with us.
3 And the next day we touched

27. Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς
εἰς τὴν Ἰταλίαν, παρεδίδουν τόν τε
Παῦλον καί τινας ἑτέρους δεσμώτας
ἑκατοντάρχῃ, ὀνόματι Ἰουλίῳ, σπείρης
Σεβαστῆς. 2 ἐπιβάντες δὲ πλοίῳ Ἀ-
δραμυττηνῷ, [e] μέλλοντες" πλεῖν τοὺς
κατὰ τὴν Ἀσίαν τόπους, ἀνήχθημεν,
ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνος
Θεσσαλονικέως. 3 τῇ τε ἑτέρᾳ κατή-

[a] ⇉ [b] ⇉ [c] ∾ μεγαλῳ. [d] Rec. ∾ Και ταυτα ειποντος αυτου, ανεστη ο. [e] ∾ μελλοντι.

χθημεν εἰς Σιδῶνα· φιλανθρώπως τε ὁ
Ἰούλιος τῷ Παύλῳ χρησάμενος, ἐπέ-
τρεψε πρὸς [a]τοὺς" φίλους πορευθέντα
ἐπιμελείας τυχεῖν. [4] κἀκεῖθεν ἀναχθέντες
ὑπεπλεύσαμεν τὴν Κύπρον, διὰ τὸ τοὺς
ἀνέμους εἶναι ἐναντίους. [5] τό τε πέλαγος
τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν
διαπλεύσαντες, κατήλθομεν εἰς Μύρα
τῆς Λυκίας.

[6] Κἀκεῖ εὑρὼν ὁ ἑκατόνταρχος πλοῖον
Ἀλεξανδρῖνον πλέον εἰς τὴν Ἰταλίαν,
'νεβίβασεν ἡμᾶς εἰς αὐτό. [7] ἐν ἱκαναῖς
ὲ ἡμέραις βραδυπλοοῦντες, καὶ μόλις
ενόμενοι κατὰ τὴν Κνίδον, μὴ προσ-
ῶντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν
ὴν Κρήτην κατὰ Σαλμώνην· [8] μόλις
: παραλεγόμενοι αὐτὴν, ἤλθομεν εἰς
΄πον τινὰ καλούμενον Καλοὺς Λιμένας,
ἐγγὺς ἦν πόλις Λασαία.

[9] Ἱκανοῦ δὲ χρόνου διαγενομένου, καὶ
ros ἤδη ἐπισφαλοῦς τοῦ πλοὸς, διὰ
καὶ τὴν νηστείαν ἤδη παρεληλυθέναι,
ρήνει ὁ Παῦλος [10] λέγων αὐτοῖς·
'δρες, θεωρῶ ὅτι μετὰ ὕβρεως καὶ
λῆς ζημίας οὐ μόνον τοῦ [b]φορτίου"
τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν
ν μέλλειν ἔσεσθαι τὸν πλοῦν. [11] Ὁ
ἑκατοντάρχης" τῷ κυβερνήτῃ καὶ τῷ
κλήρῳ ἐπείθετο μᾶλλον ἢ τοῖς ὑπὸ
Παύλου λεγομένοις. [12] ἀνευθέτου
·οῦ λιμένος ὑπάρχοντος πρὸς πα-
ιμασίαν, οἱ πλείους ἔθεντο βουλὴν
·θῆναι [d]ἐκεῖθεν," εἴπως δύναιντο
ντήσαντες εἰς Φοίνικα παραχειμά-
λιμένα τῆς Κρήτης βλέποντα κατὰ
καὶ [e]κατὰ" χῶρον.

Ὑποπνεύσαντος δὲ νότου, δόξαντες
τροθέσεως κεκρατηκέναι, ἄραντες
ν παρελέγοντο τὴν Κρήτην. [14] μετ'
λὺ δὲ ἔβαλε κατ' αὐτῆς ἄνεμος
νικὸς, ὁ καλούμενος [f]εὐροκλύδων."

at Sidon: And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. [4] And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. [5] And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra a city of Lycia.

[6] And there the centurion found a ship of Alexandria sailing into Italy, and he put us therein. [7] And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under [α]Crete, over against Salmone, [8] and hardly passing it, came unto a place which is called The fair havens, nigh whereunto was the city of Lasea.

[9] Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, [10] and said unto them, Sirs, I perceive that this voyage will be with [β]hurt and much damage, not only of the lading and ship, but also of our lives. [11] Nevertheless, the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. [12] And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west, and north west.

[13] And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. [14] But not long after, there [γ]arose against it a tempestuous wind, called Euroclydon.

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om. [b] Rec. φορτου. [c] Rec. εκατονταρχος. [d] Rec. & Gb κακειθεν. [e] Bz. om.
[f] Gb. ευρυκλυδων. [α] Or, Candy. [β] Or, injury. [γ] Or, beat.

15 And when the ship was
caught, and could not bear up
into the wind, we let her drive.
16 And running under a certain
island, which is called Clauda,
we had much work to come by
the boat: 17 which when they
had taken up, they used helps,
undergirding the ship; and fear-
ing lest they should fall into the
quicksands, strake sail, and so
were driven. 18 And being
exceedingly tossed with a tem-
pest the next day, they lighten-
ed the ship: 19 and the third
day we cast out with our own
hands the tackling of the ship.
20 And when neither sun nor
stars in many days appeared,
and no small tempest lay on
us; all hope that we should be
saved, was then taken away.

15 συναρπασθέντος δὲ τοῦ πλοίου, καὶ
μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ,
ἐπιδόντες ἐφερόμεθα. 16 νησίον δέ τι
ὑποδραμόντες καλούμενον Κλαύδην, μό-
λις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς
σκάφης· 17 ἣν ἄραντες, βοηθείαις ἐχρῶν-
το, ὑποζωννύντες τὸ πλοῖον· φοβούμενοί
τε μὴ εἰς τὴν Σύρτιν ἐκπέσωσι, χαλά-
σαντες τὸ σκεῦος, οὕτως ἐφέροντο.
18 σφοδρῶς δὲ χειμαζομένων ἡμῶν, τῇ
ἑξῆς ἐκβολὴν ἐποιοῦντο· 19 καὶ τῇ τρίτῃ
αὐτόχειρες τὴν σκευὴν τοῦ πλοίου [a] ἐῤ-
ῥίψαμεν·″ 20 μήτε δὲ ἡλίου, μήτε ἄστρων
ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χει-
μῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν
περιῃρεῖτο πᾶσα ἐλπὶς τοῦ σώζεσθαι
ἡμᾶς.

21 But after long abstinence,
Paul stood forth in the midst
of them, & said, Sirs, ye should
have hearkened unto me, and
not have loosed from Crete, and
to have gained this harm and
loss. 22 And now I exhort you
to be of good cheer: for there
shall be no loss of any man's
life among you, but of the ship.
23 For there stood by me this
night the angel of God, whose
I am, and whom I serve, 24 say-
ing, Fear not Paul, thou must
be brought before Cæsar, and
lo, God hath given thee all
them ỿ sail with thee. 25 Where-
fore, sirs, be of good cheer: for
I believe God, that it shall be
even as it was told me. 26 How-
beit, we must be cast upon a
certain island.

21 Πολλῆς δὲ ἀσιτίας ὑπαρχούσης,
τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν
εἶπεν· Ἔδει μέν, ὦ ἄνδρες, πειθαρχή-
σαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρή-
της, κερδῆσαί τε τὴν ὕβριν ταύτην καὶ
τὴν ζημίαν. 22 καὶ τὰ νῦν παραινῶ ὑμᾶς
εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμία
ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου. 23 παρ-
έστη γάρ μοι [b] ταύτῃ τῇ νυκτὶ″ ἄγγελος
τοῦ Θεοῦ, οὗ εἰμι, ᾧ καὶ λατρεύω,
24 λέγων· Μὴ φοβοῦ Παῦλε, Καίσαρί
σε δεῖ παραστῆναι· καὶ ἰδοὺ κεχάρισταί
σοι ὁ Θεὸς πάντας τοὺς πλέοντας μετὰ
σοῦ. 25 Διὸ εὐθυμεῖτε ἄνδρες· πιστεύω
γὰρ τῷ Θεῷ, ὅτι οὕτως ἔσται καθ᾽ ὃν
τρόπον λελάληταί μοι. 26 εἰς νῆσον δέ
τινα δεῖ ἡμᾶς ἐκπεσεῖν.

27 But when the fourteenth
night was come, as we were
driven up and down in Adria
about midnight, the shipmen
deemed that they drew near to
some country: 28 and sounded,
and found it twenty fathoms:
and when they had gone a little
further, they sounded again,
and found it fifteen fathoms.

27 Ὡς δὲ τεσσαρεσκαιδεκάτη νὺξ ἐγέ-
νετο, διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ,
κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ
ναῦται προσάγειν τινὰ αὐτοῖς χώραν·
28 καὶ βολίσαντες εὗρον ὀργυιὰς εἴκοσι·
βραχὺ δὲ διαστήσαντες, καὶ πάλιν
βολίσαντες, εὗρον ὀργυιὰς δεκαπέντε·

[a] ∾ —. Gb. ἐρρίψαν. [b] Rec. τῇ νυκτὶ ταύτῃ.

29 φοβούμενοί τε [a] μήπως" [b] εἰς" τραχεῖς
τόπους [c] ἐκπέσωμεν," ἐκ πρύμνης ῥίψαν-
τες ἀγκύρας τέσσαρας, ηὔχοντο ἡμέραν
γενέσθαι.
30 Τῶν δὲ ναυτῶν ζητούντων φυγεῖν
ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν
σκάφην εἰς τὴν θάλασσαν, προφάσει
ὡς ἐκ πρώρας μελλόντων ἀγκύρας ἐκ-
τείνειν, 31 εἶπεν ὁ Παῦλος τῷ ἑκατον-
τάρχῃ καὶ τοῖς στρατιώταις· Ἐὰν μὴ
οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς
σωθῆναι οὐ δύνασθε. 32 Τότε οἱ στρα-
τιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης,
καὶ εἴασαν αὐτὴν ἐκπεσεῖν.
33 Ἄχρι δὲ οὗ ἔμελλεν ἡμέρα γίνεσθαι,
παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν
τροφῆς, λέγων· Τεσσαρεσκαιδεκάτην
σήμερον ἡμέραν προσδοκῶντες, ἄσιτοι
διατελεῖτε, μηδὲν προσλαβόμενοι. 34 διὸ
παρακαλῶ ὑμᾶς [d] μεταλαβεῖν" τροφῆς·
τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας
ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρὶξ ἐκ τῆς
κεφαλῆς [e] ἀπολεῖται." 35 Εἰπὼν δὲ
ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε
τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας
ἤρξατο ἐσθίειν. 36 εὔθυμοι δὲ γενόμενοι
πάντες, καὶ αὐτοὶ προσελάβοντο τροφῆς·
ἦμεν δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαὶ,
διακόσιαι ἑβδομήκοντα ἕξ. 38 κορεσθέν-
τες δὲ τροφῆς, ἐκούφιζον τὸ πλοῖον,
ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασ-
σαν.
39 Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ
ἐπεγίνωσκον· κόλπον δέ τινα κατενόουν
ἔχοντα αἰγιαλὸν, εἰς ὃν [f] ἐβουλεύσαντο,"
εἰ δύναιντο," ἐξῶσαι τὸ πλοῖον. 40 καὶ
τὰς ἀγκύρας περιελόντες εἴων εἰς τὴν
θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας
τῶν πηδαλίων· καὶ ἐπάραντες τὸν ἀρτέ-
μονα τῇ πνεούσῃ κατεῖχον εἰς τὸν
αἰγιαλόν. 41 περιπεσόντες δὲ εἰς τόπον

29 Then fearing lest we should
have fallen upon rocks, they
cast four anchors out of the
stern, and wished for the day.

30 And as the shipmen were
about to flee out of the ship,
when they had let down the
boat into the sea, under colour
as though they would have cast
anchors out of the foreship,
31 Paul said to the centurion,
and to the soldiers, Except
these abide in the ship, ye can-
not be saved. 32 Then the
soldiers cut off the ropes of the
boat, and let her fall off.

33 And while the day was
coming on, Paul besought them
all to take meat, saying, This
day is the fourteenth day that
ye have tarried, and continued
fasting, having taken nothing.
34 Wherefore, I pray you to
take some meat, for this is for
your health: for there shall not
an hair fall from the head of
any of you. 35 And when he
had thus spoken, he took bread,
and gave thanks to God in pre-
sence of them all, and when he
had broken it, he began to eat.
36 Then were they all of good
cheer, and they also took some
meat. 37 And we were in all,
in the ship, two hundred, three-
score and sixteen souls. 38 And
when they had eaten enough,
they lightened the ship, and
cast out the wheat into the
sea.

39 And when it was day, they
knew not the land: but they
discovered a certain creek, with
a shore, into the which they
were minded, if it were possi-
ble, to thrust in the ship.
40 And when they had [a] taken
up the anchors, they committed
themselves unto the sea, and
loosed the rudder bands, and
hoised up the mainsail to the
wind, and made toward shore.
41 And falling into a place

...ου. [b] ∾ κατα. [c] Rec ἐκπέσωσιν. [d] Rec. προσλαβεῖν. [e] Rec. πεσεῖται. [f] ∾ ἐβουλευοντ...
[g] ∾ δυνατον. [a] *Or*, cut the anchors, they left them in the sea, &c.

where two seas met, they ran
the ship aground, and the fore-
part stuck fast, and remained
unmoveable, but the hinder
part was broken with the vio-
lence of the waves. 42 And the
soldiers' counsel was to kill the
prisoners, lest any of them
should swim out, and escape.
43 But the centurion, willing to
save Paul, kept them from
their purpose, and commanded
that they which could swim,
should cast themselves first into
the sea, and get to land: 44 and
the rest, some on boards, and
some on broken pieces of the
ship: and so it came to pass
that they escaped all safe to
land.

28. And when they were es-
caped, then they knew that the
island was called Melita. 2 And
the barbarous people shewed
us no little kindness: for they
kindled a fire, and received us
every one because of the pre-
sent rain, and because of the
cold.

3 And when Paul had ga-
thered a bundle of sticks, and
laid them on the fire, there
came a viper out of the heat,
and fastened on his hand. 4 And
when the barbarians saw the
venomous beast hang on his
hand, they said among them-
selves, No doubt this man is a
murderer, whom though he
hath escaped the sea, yet ven-
geance suffereth not to live.
5 And he shook off the beast
into the fire, and felt no harm.
6 Howbeit, they looked when
he should have swollen, or
fallen down dead suddenly: but
after they had looked a great
while, and saw no harm come
to him, they changed their
minds, and said that he was a
god.

7 In the same quarters were
possessions of the chief man of
the island, whose name was
Publius, who received us, and

διθάλασσον, ἐπώκειλαν τὴν ναῦν· καὶ ἡ
μὲν πρῶρα ἐρείσασα ἔμεινεν ἀσάλευτος,
ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν
κυμάτων. 42 τῶν δὲ στρατιωτῶν βουλὴ
ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσι,
μή τις ἐκκολυμβήσας [a] διαφύγῃ.″ 43 ὁ δὲ
ἑκατόνταρχος βουλόμενος διασῶσαι τὸν
Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ βουλή-
ματος, ἐκέλευσέ τε τοὺς δυναμένους
κολυμβᾶν, ἀποῤῥίψαντας πρώτους ἐπὶ
τὴν γῆν ἐξιέναι, 44 καὶ τοὺς λοιπούς, οὓς
μὲν ἐπὶ σανίσιν, οὓς δὲ ἐπί τινων τῶν
ἀπὸ τοῦ πλοίου. καὶ οὕτως ἐγένετο
πάντας διασωθῆναι ἐπὶ τὴν γῆν.

28. Καὶ διασωθέντες, τότε ἐπέγνωσαν
ὅτι Μελίτη ἡ νῆσος καλεῖται. 2 οἱ δὲ
βάρβαροι παρεῖχον οὐ τὴν τυχοῦσαν
φιλανθρωπίαν ἡμῖν· ἀνάψαντες γὰρ
πυρὰν, προσελάβοντο πάντας ἡμᾶς, διὰ
τὸν ὑετὸν τὸν ἐφεστῶτα, καὶ διὰ τὸ
ψύχος.

3 Συστρέψαντος δὲ τοῦ Παύλου φρυ-
γάνων [b]″ πλῆθος, καὶ ἐπιθέντος ἐπὶ τὴν
πυρὰν, ἔχιδνα [c] ἐκ″ τῆς θέρμης [d] διεξελ-
θοῦσα″ [e] καθῆψε″ τῆς χειρὸς αὐτοῦ.
4 ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον
τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον
πρὸς ἀλλήλους, Πάντως φονεύς ἐστιν ὁ
ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς
θαλάσσης ἡ Δίκη ζῆν οὐκ εἴασεν. 5 Ὁ
μὲν οὖν [f] ἀποτιναξάμενος″ τὸ θηρίον εἰς
τὸ πῦρ, ἔπαθεν οὐδὲν κακόν. 6 οἱ δὲ
προσεδόκων αὐτὸν μέλλειν πίμπρασθαι
ἢ καταπίπτειν ἄφνω νεκρόν· ἐπὶ πολὺ
δὲ αὐτῶν προσδοκώντων, καὶ θεωρούν-
των μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον,
μεταβαλλόμενοι ἔλεγον θεὸν αὐτὸν
εἶναι.

7 Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον
ὑπῆρχε χωρία τῷ πρώτῳ τῆς νήσου,
ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς

[a] Rec. διαφυγοι [b] add ∾ τι. [c] ∾ απο. [d] ∾ —. Rec. & Gb. εξελθουσα. [e] ∾ καθηψατο.
[f] Rec. & Gb. αποτιναξας.

ρεῖς ἡμέρας φιλοφρόνως ἐξένισεν.
ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου
υρετοῖς καὶ δυσεντερίᾳ συνεχόμενον
ιτακεῖσθαι· πρὸς ὃν ὁ Παῦλος εἰσελ-
ιν, καὶ προσευξάμενος, ἐπιθεὶς τὰς
ῖρας αὐτῷ, ἰάσατο αὐτόν. 9 τούτου
ν γενομένου, καὶ οἱ λοιποὶ οἱ ἔχοντες
θενείας ἐν τῇ νήσῳ, προσήρχοντο καὶ
ραπεύοντο· 10 οἳ καὶ πολλαῖς τιμαῖς
ιησαν ἡμᾶς, καὶ ἀναγομένοις ἐπέθεντο
τρὸς τὴν χρείαν.

Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν
ίῳ παρακεχειμακότι ἐν τῇ νήσῳ,
ξανδρίνῳ, παρασήμῳ Διοσκούροις·
ὶ καταχθέντες εἰς Συρακούσας, ἐπε-
ίμεν ἡμέρας τρεῖς· 13 ὅθεν περιελ-
ς κατηντήσαμεν εἰς Ῥήγιον, καὶ
μίαν ἡμέραν ἐπιγενομένου νότου
)αῖοι ἤλθομεν εἰς Ποτιόλους· 14 οὗ
τες ἀδελφοὺς, παρεκλήθημεν ἐπ'
ἐπιμεῖναι ἡμέρας ἑπτά· καὶ οὕ-
: τὴν Ῥώμην ἤλθομεν. 15 κἀκεῖθεν
ιφοὶ ἀκούσαντες τὰ περὶ ἡμῶν,
ν εἰς ἀπάντησιν ἡμῖν ἄχρις Ἀπ-
όρου καὶ Τριῶν Ταβερνῶν· οὓς
Παῦλος, εὐχαριστήσας τῷ Θεῷ,
άρσος.

τε δὲ ἤλθομεν εἰς Ῥώμην, [a] ὁ
ρχος παρέδωκε τοὺς δεσμίους
τοπεδάρχῃ· τῷ δὲ Παύλῳ ἐπε-
ένειν καθ' ἑαυτὸν, σὺν τῷ φυ-
αὐτὸν στρατιώτῃ.
νετο δὲ μετὰ ἡμέρας τρεῖς
ασθαι [b] αὐτὸν" τοὺς ὄντας τῶν
πρώτους· συνελθόντων δὲ αὐ-
πρὸς αὐτούς· "Ἄνδρες ἀδελφοὶ,
ἐναντίον ποιήσας τῷ λαῷ ἢ
τοῖς πατρῴοις, δέσμιος ἐξ
ων παρεδόθην εἰς τὰς χεῖρας
ων· 18 οἵτινες ἀνακρίναντές
ο ἀπολῦσαι, διὰ τὸ μηδεμίαν

lodged us three days courteous-
ly. 8 And it came to pass that
the father of Publius lay sick
of a fever, and of a bloody flux,
to whom Paul entered in, and
prayed, and laid his hands on
him, and healed him. 9 So when
this was done, others also which
had diseases in the island, came,
and were healed: 10 who also
honoured us with many ho-
nours, and when we departed,
they laded us with such things
as were necessary.

11 And after three months we
departed in a ship of Alexan-
dria, which had wintered in the
isle, whose sign was Castor and
Pollux. 12 And landing at Sy-
racuse we tarried there three
days. 13 And from thence we
fetched a compass, and came to
Rhegium, and after one day the
south wind blew, and we came
the next day to Puteoli:
14 Where we found brethren,
and were desired to tarry with
them seven days: and so we
went toward Rome. 15 And
from thence, when the brethren
heard of us, they came to meet
us as far as Appii forum, and
The three taverns: whom when
Paul saw, he thanked God, and
took courage.

16 And when we came to
Rome, the centurion delivered
the prisoners to the captain of
the guard: but Paul was suf-
fered to dwell by himself, with
a soldier that kept him.
17 And it came to pass, that
after three days, Paul called
the chief of the Jews together.
And when they were come to-
gether, he said unto them, Men
and brethren, though I have
committed nothing against the
people, or customs of our fa-
thers, yet was I delivered pri-
soner from Jerusalem into the
hands of the Romans. 18 Who
when they had examined me,
would have let me go, because

[a] ~ επετραπη τῳ Παυλῳ.

[b] Rec. τον Παυλον

there was no cause of death in
me. 19 But when the Jews spake
against it, I was constrained to
appeal unto Cæsar, not that I
had ought to accuse my nation
of. 20 For this cause therefore
have I called for you, to see
you, and to speak with you: be-
cause that for the hope of Is-
rael I am bound with this
chain.

21 And they said unto him,
We neither received letters out
of Judæa concerning thee, nei-
ther any of the brethren that
came, shewed or spake any
harm of thee. 22 But we desire
to hear of thee what thou think-
est: for as concerning this sect,
we know that every where it is
spoken against.

23 And when they had ap-
pointed him a day, there came
many to him into his lodging,
to whom he expounded and
testified the kingdom of God,
persuading them concerning
Jesus, both out of the law of
Moses, and out of the prophets,
from morning till evening.
24 And some believed the things
which were spoken, and some
believed not. 25 And when they
agreed not among themselves,
they departed, after that Paul
had spoken one word, Well
spake the Holy Ghost by Esaias
the prophet, unto our fathers,
26 saying, Go unto this people,
and say, Hearing ye shall hear,
and shall not understand, and
seeing ye shall see, and not
perceive. 27 For the heart of this
people is waxed gross, and their
ears are dull of hearing, and
their eyes have they closed, lest
they should see with their eyes,
and hear with their ears, and
understand with their heart,
and should be converted, and I
should heal them. 28 Be it
known therefore unto you, that
the salvation of God is sent
unto the Gentiles, and that they
will hear it. 29 And when he

αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. 19 ἀν-
τιλεγόντων δὲ τῶν Ἰουδαίων, ἠναγκά-
σθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς
τοῦ ἔθνους μου ἔχων τι κατηγορῆσαι.
20 διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα
ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι· ἕνεκεν γὰρ
τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἅλυσιν
ταύτην περίκειμαι.

21 Οἱ δὲ πρὸς αὐτὸν εἶπον· Ἡμεῖς
οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ
τῆς Ἰουδαίας, οὔτε παραγενόμενός τις
τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέ τι
περὶ σοῦ πονηρόν. 22 ἀξιοῦμεν δὲ παρὰ
σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ μὲν γὰρ
τῆς αἱρέσεως ταύτης γνωστόν ἐστιν ἡμῖν
ὅτι πανταχοῦ ἀντιλέγεται.

23 Ταξάμενοι δὲ αὐτῷ ἡμέραν, [a]ἧκον
πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς
ἐξετίθετο διαμαρτυρόμενος τὴν βα-
σιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς
[b]τὰ περὶ τοῦ Ἰησοῦ, ἀπό τε τοῦ νόμου
[c]Μωσέως καὶ τῶν προφητῶν, ἀπὸ πρωῒ
ἕως ἑσπέρας. 24 καὶ οἱ μὲν ἐπείθοντο τοῖς
λεγομένοις, οἱ δὲ ἠπίστουν. 25 ἀσύμφω-
νοι δὲ ὄντες πρὸς ἀλλήλους ἀπελύοντο,
εἰπόντος τοῦ Παύλου ῥῆμα ἕν· Ὅτι κα-
λῶς τὸ Πνεῦμα τὸ ἅγιον ἐλάλησε διὰ
Ἡσαΐου τοῦ προφήτου πρὸς τοὺς πα-
τέρας ἡμῶν, 26 λέγον· Πορεύθητι πρὸς
τὸν λαὸν τοῦτον καὶ [d]εἰπόν· Ἀκοῇ
ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέ-
ποντες βλέψετε, καὶ οὐ μὴ ἴδητε.
27 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ
τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν,
καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν·
μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς
ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ [e]συνῶσι,
καὶ ἐπιστρέψωσι, καὶ [f]ἰάσωμαι αὐτούς.
28 Γνωστὸν οὖν ἔστω ὑμῖν, ὅτι τοῖς
ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ
Θεοῦ, αὐτοὶ καὶ ἀκούσονται. 29 [g]Καὶ

[a] ∾ ἦλθον. [b] ⇉ [c] Gb. Μωυσέως. [d] Rec. εἶπε. [e] Bz. συνιῶσι. [f] ∾ ἰάσομαι. [g] ⇉

ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰου-
ἰαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συ-
ήτησιν.
30 Ἔμεινε δὲ [a] διετίαν ὅλην ἐν ἰδίῳ
ισθώματι, καὶ ἀπεδέχετο πάντας τοὺς
σπορευομένους πρὸς αὐτὸν, 31 κηρύσ-
ων τὴν βασιλείαν τοῦ Θεοῦ, καὶ δι-
σκων τὰ περὶ τοῦ Κυρίου Ἰησοῦ
ιστοῦ, μετὰ πάσης παῤῥησίας ἀκω-
τως.

had said these words, the Jews
departed, and had great rea-
soning among themselves.

30 And Paul dwelt two whole
years in his own hired house,
and received all that came in
unto him, 31 preaching the king-
dom of God, and teaching those
things which concern the Lord
Jesus Christ, with all confidence,
no man forbidding him.

ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ

ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

ΥΛΟΣ δοῦλος Ἰησοῦ Χριστοῦ, κλη-
ὸς ἀπόστολος, ἀφωρισμένος εἰς
έλιον Θεοῦ, 2 (ὃ προεπηγγεί-
διὰ τῶν προφητῶν αὐτοῦ ἐν γρα-
ἁγίαις,) 3 περὶ τοῦ υἱοῦ αὐτοῦ,
γενομένου ἐκ σπέρματος Δαυὶδ
σάρκα, 4 τοῦ ὁρισθέντος υἱοῦ
ἐν δυνάμει, κατὰ πνεῦμα ἁγιωσύ-
ἀναστάσεως νεκρῶν,) Ἰησοῦ
ῦ τοῦ Κυρίου ἡμῶν, 5 (δι' οὗ
εν χάριν καὶ ἀποστολὴν εἰς
πίστεως ἐν πᾶσι τοῖς ἔθνεσιν,
ῦ ὀνόματος αὐτοῦ, 6 ἐν οἷς ἐστε
ῖς, κλητοὶ Ἰησοῦ Χριστοῦ·)
τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς
ητοῖς ἁγίοις· χάρις ὑμῖν καὶ
ὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου
ιστοῦ.
τον μὲν εὐχαριστῶ τῷ Θεῷ
ησοῦ Χριστοῦ [b] ὑπὲρ πάντων
ἡ πίστις ὑμῶν καταγγέλλεται
ῷ κόσμῳ· 9 μάρτυς γάρ μου
ός, ᾧ λατρεύω ἐν τῷ πνεύματί

PAUL a servant of Jesus
Christ, called *to be* an apos-
tle, separated unto the gospel
of God, 2 (which he had pro-
mised afore by his prophets in
the holy scriptures,) 3 concern-
ing his Son Jesus Christ our
Lord, which was made of the
seed of David according to the
flesh, 4 and [a] declared to be the
son of God, with power, ac-
cording to the spirit of holiness,
by the resurrection from the
dead. 5 By whom we have re-
ceived grace and apostleship
[β] for obedience to the faith
among all nations for his name,
6 among whom are ye also the
called of Jesus Christ. 7 To
all that be in Rome, beloved of
God, *called to be* saints: Grace
to you and peace from God our
Father, and the Lord Jesus
Christ.

8 First I thank my God
through Jesus Christ for you
all, that your faith is spoken of
throughout the whole world.
9 For God is my witness, whom
I serve [γ] with my spirit in the

Παῦλος. b ∾ περὶ. a *Gr.* determined. β *Or*, to the obedience of faith.
γ *Or*, in my spirit.

gospel of his Son, that without
ceasing I make mention of you,
always in my prayers, 10 mak-
ing request, (if by any means
now at length I might have a
prosperous journey by the will
of God) to come unto you. 11 For
I long to see you, that I may
impart unto you some spiritual
gift, to the end you may be esta-
blished, 12 that is, that I may
be comforted together [α] with
you, by the mutual faith both
of you and me.

13 Now I would not have you
ignorant, brethren, that often-
times I purposed to come unto
you, (but was let hitherto) that
I might have some fruit [β] among
you also, even as among other
Gentiles. 14 I am debtor both
to the Greeks, and to the Bar-
barians, both to the wise, and
to the unwise. 15 So, as much
as in me is, I am ready to preach
the gospel to you that are at
Rome also.

16 For I am not ashamed of
the gospel of Christ: for it is the
power of God unto salvation, to
every one that believeth, to the
Jew first, and also to the Greek.
17 For therein is the righteous-
ness of God revealed from faith
to faith: as it is written, The
just shall live by faith.

18 For the wrath of God is
revealed from heaven against
all ungodliness, and unright-
eousness of men, who hold the
truth in unrighteousness. 19 Be-
cause that which may be known
of God, is manifest [γ] in them,
for God hath shewed it unto
them. 20 For the invisible
things of him from the creation
of the world, are clearly seen,
being understood by the things
that are made, *even* his eternal
power and Godhead, [δ] so that
they are without excuse: 21 be-
cause that when they knew God,
they glorified him not as God,
neither were thankful, but be-
came vain in their imaginations,
& their foolish heart was dark-
ened: 22 professing themselves

μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ,
ὡς ἀδιαλείπτως μνείαν ὑμῶν ποιοῦμαι,
10 πάντοτε ἐπὶ τῶν προσευχῶν μου
δεόμενος, εἴπως ἤδη ποτὲ εὐοδωθήσομαι
ἐν τῷ θελήματι τοῦ Θεοῦ, ἐλθεῖν πρὸς
ὑμᾶς· 11 ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα
τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν,
εἰς τὸ στηριχθῆναι ὑμᾶς, 12 τοῦτο δέ
ἐστι, συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς
ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ
ἐμοῦ.

13 Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοὶ,
ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς
ὑμᾶς, καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο, ἵνα
[a] τινὰ καρπὸν [a] σχῶ καὶ ἐν ὑμῖν, καθὼς
καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. 14 Ἕλλησί
τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοή-
τοις ὀφειλέτης εἰμί· 15 οὕτω τὸ κατ'
ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ
εὐαγγελίσασθαι.

16 Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέ-
λιον [b], δύναμις γὰρ Θεοῦ ἐστιν εἰς
σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ
τε πρῶτον καὶ Ἕλληνι. 17 δικαιοσύνη
γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ
πίστεως εἰς πίστιν, καθὼς γέγραπται·
Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

18 Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ
ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ
ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν
ἀδικίᾳ κατεχόντων. 19 διότι τὸ γνωστὸν
τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ
Θεὸς γὰρ αὐτοῖς ἐφανέρωσε, 20 (τὰ γὰρ
ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς
ποιήμασι νοούμενα καθορᾶται, ἥ τε ἀΐ-
διος αὐτοῦ δύναμις καὶ θειότης,) εἰς τὸ
εἶναι αὐτοὺς ἀναπολογήτους. 21 διότι
γνόντες τὸν Θεὸν οὐχ ὡς Θεὸν ἐδόξασαν
ἢ ηὐχαρίστησαν, ἀλλ' ἐματαιώθησαν ἐν
τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη
ἡ ἀσύνετος αὐτῶν καρδία· 22 φάσκοντες

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[a] Rec. καρπον τινα. [b] Rec. add του Χριστου. [α] *Or*, in you. [β] *Or*, in you. [γ] *Or*, to them.
[δ] *Or*, that they may be.

'αι σοφοὶ ἐμωράνθησαν, 23 καὶ ἤλλα-
ν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν
ιώματι εἰκόνος φθαρτοῦ ἀνθρώπου
πετεινῶν καὶ τετραπόδων καὶ ἑρπε-
'.
24 Διὸ a καὶ" παρέδωκεν αὐτοὺς ὁ
ς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν
ῶν εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι
·ώματα αὐτῶν ἐν ἑαυτοῖς· 25 οἵτινες
λλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν
ϵύδει, καὶ ἐσεβάσθησαν καὶ ἐλά-
ταν τῇ κτίσει παρὰ τὸν κτίσαντα,
ττιν εὐλογητὸς εἰς τοὺς αἰῶνας.
26 διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ
εἰς πάθη ἀτιμίας· αἵ τε γὰρ θήλειαι
μετήλλαξαν τὴν φυσικὴν χρῆσιν
, παρὰ φύσιν· 27 ὁμοίως b τε" καὶ
ενες ἀφέντες τὴν φυσικὴν χρῆσιν
λείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει
εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσι
χημοσύνην κατεργαζόμενοι, καὶ
τιμισθίαν ἣν ἔδει τῆς πλάνης
'ν ἑαυτοῖς ἀπολαμβάνοντες.
ὶ καθὼς οὐκ ἐδοκίμασαν τὸν Θεὸν
ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ
; ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ
·α, 29 πεπληρωμένους πάσῃ
d πορνείᾳ," πονηρίᾳ, πλεονεξίᾳ,
μεστοὺς φθόνου, φόνου, ἔριδος,
ακοηθείας· 30 ψιθυριστάς, κα-
, θεοστυγεῖς, ὑβριστάς, ὑπερ-
ἀλαζόνας, ἐφευρετὰς κακῶν,
ἰπειθεῖς, 31 ἀσυνέτους, ἀσυν-
ττόργους, f ἀσπόνδους," ἀνε-
32 οἵτινες τὸ δικαίωμα τοῦ
ιόντες, ὅτι οἱ τὰ τοιαῦτα
ς ἄξιοι θανάτου εἰσὶν, οὐ
ποιοῦσιν, ἀλλὰ καὶ συνευ-
ς πράσσουσι.
ναπολόγητος εἶ, ὦ ἄνθρωπε
ων· ἐν ᾧ γὰρ κρίνεις τὸν

to be wise, they became fools.
23 and changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things:
24 wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves:
25 who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.
26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:
27 and likewise also the men, leaving the natural use of the woman, burned in their lust one towards another, men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like α to retain God in *their* knowledge, God gave them over to β a reprobate mind, to do those things which are not convenient:
29 being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers,
30 backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents;
31 without understanding, covenant-breakers, γ without natural affection, implacable, unmerciful;
32 who knowing the judgment of God, (that they which commit such things, are worthy of death) not only do the same, but δ have pleasure in them that do them.
2. Therefore, thou art inexcusable, O man, whosoever thou art that judgest: for wherein

c Bz. add κακίᾳ. d Gb. om. e Bz. om. f ⇄ α *Or*, to acknowledge.
ind void of judgment. γ *Or*, unsociable δ *Or*, consent with them.

thou judgest another, thou con-
demnest thyself, for thou that
judgest doest the same things.
2 But we are sure that the judg-
ment of God is according to
truth, against them which com-
mit such things. 3 And thinkest
thou this, O man, that judgest
them which do such things, and
doest the same, that thou shalt
escape the judgment of God?
4 Or despisest thou the riches
of his goodness, and forbear-
ance, and longsuffering, not
knowing that the goodness of
God leadeth thee to repent-
ance?

5 But after thy hardness, and
impenitent heart, treasurest up
unto thyself wrath, against the
day of wrath, and revelation of
the righteous judgment of God:
6 who will render to every man
according to his deeds: 7 to
them, who by patient continu-
ance in well doing, seek for
glory, and honour, and immor-
tality, eternal life: 8 but unto
them that are contentious, and
do not obey the truth, but obey
unrighteousness, indignation,
and wrath. 9 tribulation, and
anguish upon every soul of man
that doeth evil, of the Jew first,
and also of the α Gentile. 10 But
glory, honour, and peace, to
every man that worketh good,
to the Jew first, and also to the
β Gentile. 11 For there is no re-
spect of persons with God.

12 For as many as have sinned
without law, shall also perish
without law: and as many as
have sinned in the law, shall be
judged by the law. 13 (For not
the hearers of the law are just
before God, but the doers of
the law shall be justified; 14 for
when the Gentiles which have
not the law, do by nature the
things contained in the law:
these having not the law, are a
law unto themselves, 15 which
shew ŷ work of ŷ law written in
their hearts, γ their conscience
also bearing witness, and their

ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ
αὐτὰ πράσσεις ὁ κρίνων. 2 οἴδαμεν δὲ
ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστι κατὰ ἀλή-
θειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας·
3 λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε ὁ κρίνων
τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιῶν
αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ
Θεοῦ; 4 ἢ τοῦ πλούτου τῆς χρηστότητος
αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακρο-
θυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ
χρηστὸν τοῦ Θεοῦ εἰς μετάνοιάν σε
ἄγει;

5 Κατὰ δὲ τὴν σκληρότητά σου καὶ
ἀμετανόητον καρδίαν θησαυρίζεις σεαυ-
τῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκα-
λύψεως a" δικαιοκρισίας τοῦ Θεοῦ, 6 ὃς
ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ·
7 τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ,
δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι,
ζωὴν αἰώνιον· 8 τοῖς δὲ ἐξ ἐριθείας,
καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθομέ-
νοις δὲ τῇ ἀδικίᾳ, b θυμὸς καὶ ὀργή,"
9 θλίψις καὶ στενοχωρία, ἐπὶ πᾶσαν
ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου
τὸ κακόν, Ἰουδαίου τε πρῶτον καὶ
α Ἕλληνος· 10 δόξα δὲ καὶ τιμὴ καὶ
εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγα-
θόν, Ἰουδαίῳ τε πρῶτον καὶ β Ἕλληνι·
11 οὐ γάρ ἐστι προσωποληψία παρὰ τῷ
Θεῷ.

12 α Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως
καὶ ἀπολοῦνται· καὶ ὅσοι ἐν νόμῳ ἥμαρ-
τον, διὰ νόμου κριθήσονται, 13 (οὐ γὰρ
οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι παρὰ τῷ
Θεῷ, ἀλλ' οἱ ποιηταὶ c τοῦ" νόμου δι-
καιωθήσονται. 14 ὅταν γὰρ ἔθνη τὰ μὴ
νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῇ,
οὗτοι νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσι
νόμος· 15 οἵτινες ἐνδείκνυνται τὸ ἔργον
τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις
αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συν-

a add ∾ καὶ. b Gb. ὀργὴ καὶ θυμος. c ⇉ α Gr. Greek. β Gr. Greek.
γ Or, the conscience witnessing with them.

ιδήσεως, καὶ μεταξὺ ἀλλήλων τῶν
ιογισμῶν κατηγορούντων ἢ καὶ ἀπολο-
'ουμένων·) 16 ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ
)εὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ
) εὐαγγέλιόν μου, διὰ Ἰησοῦ Χρι-
τοῦ.
17 ᵃΕἰ δὲ″ σὺ Ἰουδαῖος ἐπονομάζῃ,
ὶ ἐπαναπαύῃ ᵇτῷ″ νόμῳ, καὶ καυχᾶσαι
Θεῷ, 18 καὶ γινώσκεις τὸ θέλημα,
ὶ δοκιμάζεις τὰ διαφέροντα, κατηχού-
νος ἐκ τοῦ νόμου· 19 πέποιθάς τε
ιυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν
σκότει, 20 παιδευτὴν ἀφρόνων, δι-
καλον νηπίων, ἔχοντα τὴν μόρφωσιν
γνώσεως καὶ τῆς ἀληθείας ἐν τῷ
ῳ· 21 ὁ οὖν διδάσκων ἕτερον, σεαυτὸν
ιδάσκεις; ὁ κηρύσσων μὴ κλέπτειν,
τεις; 22 ὁ λέγων μὴ μοιχεύειν,
'εύεις; ὁ βδελυσσόμενος τὰ εἴδωλα,
συλεῖς; 23 ὃς ἐν νόμῳ καυχᾶσαι,
τῆς παραβάσεως τοῦ νόμου τὸν
ἀτιμάζεις; 24 τὸ γὰρ ὄνομα τοῦ
δι' ὑμᾶς βλασφημεῖται ἐν τοῖς
ι, καθὼς γέγραπται.
Περιτομὴ μὲν γὰρ ὠφελεῖ, ἐὰν
πράσσῃς· ἐὰν δὲ παραβάτης νό-
ῃς, ἡ περιτομή σου ἀκροβυστία
ἐν. 26 ἐὰν οὖν ἡ ἀκροβυστία τὰ
ματα τοῦ νόμου φυλάσσῃ, οὐχὶ ἡ
στία αὐτοῦ εἰς περιτομὴν λογι-
ται; 27 καὶ κρινεῖ ἡ ἐκ φύσεως
στία τὸν νόμον τελοῦσα σὲ τὸν
μματος καὶ περιτομῆς παραβάτην
28 οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰου-
στιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν
ἐριτομή· 29 ἀλλ' ὁ ἐν τῷ κρυπτῷ
ς, καὶ περιτομὴ καρδίας ἐν
ι, οὐ γράμματι· οὗ ὁ ἔπαι-
ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ

οὖν τὸ περισσὸν τοῦ Ἰουδαίου,

thoughts ᵅthe mean while accusing, or else excusing one another: 16 in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God: 18 and knowest *his* will, and ᵝapprovest the things that are more excellent, being instructed out of the law, 19 and art confident that thou thyself art a guide of the blind, a light of them *which are* in darkness: 20 an instructor of the foolish, a teacher of babes: which hast the form of knowledge and of the truth in the law: 21 thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? 22 thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? 23 thou that makest thy boast of the law, through breaking the law dishonourest thou God? 24 For the name of God is blasphemed among the Gentiles, through you, as it is written:

25 For circumcision verily profiteth if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. 26 Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? 27 and shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter, and circumcision, dost transgress the law? 28 For he is not a Jew, which is one outwardly, neither is that circumcision, which is outward in the flesh: 29 but he is a Jew which is one inwardly, and circumcision is, that of the heart, in the spirit, and not in ỹ letter, whose praise is not of men, but of God.

3. What advantage then hath

ᵃ. ᵇ ⇄ ᵅ *Or*, between themselves. ᵝ *Or*, triest the things that differ.

the Jew? or what profit is
there of circumcision? 2 Much
every way: chiefly, because that
unto them were committed the
oracles of God. 3 For what if
some did not believe? shall
their unbelief make the faith of
God without effect? 4 God
forbid: yea, let God be true,
but every man a liar, as it is
written, That thou mightest be
justified in thy sayings, and
mightest overcome when thou
art judged.
5 But if our unrighteousness
commend the righteousness of
God, what shall we say? Is
God unrighteous who taketh
vengeance? (I speak as a man)
6 God forbid: for then how shall
God judge the world? 7 For if
the truth of God hath more
abounded through my lie unto
his glory? why yet am I also
judged as a sinner? 8 and not
rather as we be slanderously
reported, and as some affirm
that we say, Let us do evil,
that good may come: whose
damnation is just.
9 What then? are we better
than they? No in no wise: for
we have before * proved both
Jews, and Gentiles, that they
are all under sin, 10 as it is
written, There is none righte-
ous, no not one: 11 there is
none that understandeth, there
is none that seeketh after God.
12 They are all gone out of the
way, they are together become
unprofitable, there is none that
doeth good, no not one. 13 Their
throat is an open sepulchre,
with their tongues they have
used deceit, the poison of asps
is under their lips: 14 whose
mouth is full of cursing and bit-
terness: 15 their feet are swift
to shed blood. 16 Destruction
and misery are in their ways:
17 and the way of peace have
they not known. 18 There is
no fear of God before their eyes.
19 Now we know that what
things soever the law saith, it
saith to them who are under

ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς; 2 πολὺ,
κατὰ πάντα τρόπον. πρῶτον μὲν a γὰρ a
ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ.
3 τί γὰρ, εἰ ἠπίστησάν τινες; μὴ ἡ
ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ
καταργήσει; 4 μὴ γένοιτο· γινέσθω
δὲ ὁ Θεὸς ἀληθὴς, πᾶς δὲ ἄνθρωπος
ψεύστης, καθὼς γέγραπται· Ὅπως ἂν
δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νική-
σῃς ἐν τῷ κρίνεσθαί σε.
5 Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιο-
σύνην συνίστησι, τί ἐροῦμεν; μὴ ἄδικος
ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν; (κατὰ
ἄνθρωπον λέγω·) 6 μὴ γένοιτο· ἐπεὶ
πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον; 7 εἰ
γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ
ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν
αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρί-
νομαι; 8 καὶ μὴ (καθὼς βλασφημού-
μεθα, καὶ καθώς φασί τινες ἡμᾶς λέγειν·)
Ὅτι ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ
ἀγαθά; ὧν τὸ κρίμα ἔνδικόν ἐστι.
9 Τί οὖν; προεχόμεθα; οὐ πάντως·
προῃτιασάμεθα γὰρ Ἰουδαίους τε καὶ
Ἕλληνας πάντας ὑφ᾿ ἁμαρτίαν εἶναι,
10 καθὼς γέγραπται· Ὅτι οὐκ ἔστι δίκαιος
οὐδὲ εἷς· 11 οὐκ ἔστιν b ὁ b συνιῶν, οὐκ
ἔστιν ὁ ἐκζητῶν τὸν Θεόν. 12 πάντες
ἐξέκλιναν, ἅμα ἠχρειώθησαν· οὐκ ἔστι
ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός.
13 τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν,
ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν· ἰὸς
ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν· 14 ὧν τὸ
στόμα ἀρᾶς καὶ πικρίας γέμει. 15 ὀξεῖς
οἱ πόδες αὐτῶν ἐκχέαι αἷμα· 16 σύντριμμα
καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν·
17 καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. 18 οὐκ
ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλ-
μῶν αὐτῶν.
19 Οἴδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει,
τοῖς ἐν τῷ νόμῳ λαλεῖ· ἵνα πᾶν στόμα

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a om. ~ b → * *Gr.* charged.

φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ
ιόσμος τῷ Θεῷ. 20 διότι ἐξ ἔργων
ιόμου οὐ δικαιωθήσεται πᾶσα σὰρξ
ιώπιον αὐτοῦ· διὰ γὰρ νόμου ἐπίγνωσις
μαρτίας.
21 Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη
ιεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ
ιῦ νόμου καὶ τῶν προφητῶν· 22 δικαι-
ιύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ
ιστοῦ, εἰς πάντας a καὶ ἐπὶ πάντας"
ὺς πιστεύοντας· οὐ γάρ ἐστι διαστολή·
πάντες γὰρ ἥμαρτον, καὶ ὑστεροῦνται
: δόξης τοῦ Θεοῦ, 24 δικαιούμενοι
ρεὰν τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπο-
ρώσεως τῆς ἐν Χριστῷ Ἰησοῦ, 25 ὃν
ιέθετο ὁ Θεὸς ἱλαστήριον διὰ b τῆς"
τεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν
δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν
προγεγονότων ἁμαρτημάτων ἐν τῇ
ῇ τοῦ Θεοῦ, 26 πρὸς ἔνδειξιν τῆς
ιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς
ναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν
ίστεως c Ἰησοῦ."
Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη.
ποίου νόμου; τῶν ἔργων; οὐχί,
διὰ νόμου πίστεως. 28 λογιζόμεθα
" e δικαιοῦσθαι πίστει" ἄνθρωπον,
ἔργων νόμου. 29 ἢ Ἰουδαίων ὁ
ιόνον; οὐχὶ f" καὶ ἐθνῶν; ναὶ καὶ
30 g ἐπείπερ" εἷς ὁ Θεὸς, ὃς
σει περιτομὴν ἐκ πίστεως, καὶ
ιστίαν διὰ τῆς πίστεως. 31 νόμον
αργοῦμεν διὰ τῆς πίστεως; μὴ
· ἀλλὰ νόμον h ἱστῶμεν."
ί οὖν ἐροῦμεν i Ἀβραὰμ τὸν πα-
ῶν εὑρηκέναι" κατὰ σάρκα;
άρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη,
χημα, ἀλλ' οὐ πρὸς τὸν Θεόν.
ἡ γραφὴ λέγει; Ἐπίστευσε δὲ
τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ

the law: that every mouth may
be stopped, and all the world
may become α guilty before
God. 20 Therefore by the
deeds of the law, there shall no
flesh be justified in his sight:
for by the law *is* the knowledge
of sin.
21 But now the righteousness
of God without the law is ma-
nifested, being witnessed by the
law and the prophets. 22 Even
the righteousness of God, which
is by faith of Jesus Christ unto
all, and upon all them that be-
lieve: for there is no difference:
23 for all have sinned, and come
short of the glory of God, 24 be-
ing justified freely by his grace,
through the redemption that is
in Jesus Christ: 25 whom God
hath β set forth to be a propiti-
ation, through faith in his blood,
to declare his righteousness for
the γ remission of sins, that are
past, through the forbearance
of God. 26 To declare, I say,
at this time his righteousness:
that he might be just, and the
justifier of him which believeth
in Jesus.

27 Where is boasting then?
It is excluded. By what law?
of works? Nay: but by the
law of faith. 28 Therefore we
conclude, that a man is justified
by faith, without the deeds of
the law. 29 Is he the God of
the Jews only? is he not also
of the Gentiles? Yes, of the
Gentiles also: 30 seeing it is
one God which shall justify the
circumcision by faith, and
uncircumcision through faith.
31 Do we then make void the
law through faith? God forbid:
yea, we establish the law.
4. What shall we say then, that
Abraham our father, as per-
taining to the flesh, hath found?
2 For if Abraham were justi-
fied by works, he hath *whereof*
to glory, but not before God.
3 For what saith the scripture?
Abraham believed God, and it

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n. ∾ c → d Rec. οὖν. e Rec. πίστει δικαιοῦσθαι. f Rec. add δὲ. g ∾ εἴπερ.
ιμεν. i ∾ εὑρηκέναι Ἀβραὰμ τὸν πατέρα, (∾ προπάτορα) ἡμῶν. α *Or*, subject to the
igment of God. β *Or*, foreordained. γ *Or*, passing over.

was counted unto him for
righteousness. 4 Now to him
that worketh, is the reward not
reckoned of grace, but of debt.
5 But to him that worketh not,
but believeth on him that jus-
tifieth the ungodly; his faith is
counted for righteousness.

6 Even as David also describ-
eth the blessedness of the man,
unto whom God imputeth right-
eousness without works: 7 *say-
ing*, Blessed are they whose
iniquities are forgiven, & whose
sins are covered. 8 Blessed is
the man to whom the Lord will
not impute sin.

9 *Cometh* this blessedness
then upon the circumcision *only*,
or upon the uncircumcision also?
for we say that faith was reck-
oned to Abraham for righte-
ousness.

10 How was it then reckoned?
when he was in circumcision,
or in uncircumcision? Not in
circumcision, but in uncircum-
cision. 11 And he received the
sign of circumcision, a seal of
the righteousness of the faith,
which *he had yet* being uncir-
cumcised: that he might be the
father of all them that believe,
though they be not circumcised;
that righteousness might be im-
puted unto them also: 12 and the
father of circumcision, to them
who are not of the circumcision
only, but also walk in the steps
of that faith of our father Abra-
ham, *which he had* being yet
uncircumcised.

13 For the promise that he
should be the heir of the world,
was not to Abraham, or to his
seed through ŷ law, but through
ŷ righteousness of faith. 14 For
if they which are of the law be
heirs, faith is made void, and
the promise made of none ef-
fect. 15 Because the law work-
eth wrath: for where no law
is, *there* is no transgression.
16 Therefore *it is* of faith, that
it might be by grace; to the
end the promise might be sure
to all the seed, not to that only

εἰς δικαιοσύνην. 4 Τῷ δὲ ἐργαζομένῳ
ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ
κατὰ [a]" ὀφείλημα· 5 τῷ δὲ μὴ ἐργαζο-
μένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα
τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς
δικαιοσύνην.

6 Καθάπερ καὶ Δαυὶδ λέγει τὸν μα-
καρισμὸν τοῦ ἀνθρώπου, ᾧ ὁ Θεὸς
λογίζεται δικαιοσύνην χωρὶς ἔργων·
7 Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ
ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. 8 μα-
κάριος ἀνὴρ ᾧ οὐ μὴ λογίσηται Κύριος
ἁμαρτίαν.

9 Ὁ μακαρισμὸς οὖν οὗτος, ἐπὶ τὴν
περιτομὴν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν;
λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραὰμ
ἡ πίστις εἰς δικαιοσύνην.

10 Πῶς οὖν ἐλογίσθη; ἐν περιτομῇ
ὄντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ,
ἀλλ' ἐν ἀκροβυστίᾳ· 11 καὶ σημεῖον
ἔλαβε περιτομῆς, σφραγῖδα τῆς δικαιο-
σύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυ-
στίᾳ· εἰς τὸ εἶναι αὐτὸν πατέρα πάντων
τῶν πιστευόντων δι' ἀκροβυστίας, εἰς
τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύ-
νην· 12 καὶ πατέρα περιτομῆς, τοῖς οὐκ
ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοι-
χοῦσι τοῖς ἴχνεσι [b] τῆς πίστεως τῆς ἐν
τῇ ἀκροβυστίᾳ" τοῦ πατρὸς ἡμῶν Ἀ-
βραάμ.

13 Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ
Ἀβραὰμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κλη-
ρονόμον αὐτὸν εἶναι [c]" κόσμου, ἀλλὰ
διὰ δικαιοσύνης πίστεως. 14 εἰ γὰρ οἱ
ἐκ νόμου, κληρονόμοι, κεκένωται ἡ
πίστις, καὶ κατήργηται ἡ ἐπαγγελία·
15 ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὗ
[d] γὰρ" οὐκ ἔστι νόμος, οὐδὲ παράβασις.
16 διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν,
εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν
παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου

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a Rec. add το. b ∾ της πιστεως της εν ακροβυστιᾳ Rec. της εν τῃ ακροβυστιᾳ πιστεως. Gb. της εν ακροβυστιᾳ πιστεως. c Rec. add του. d ∾ δε.

μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ,
ὅς ἐστι πατὴρ πάντων ἡμῶν, 17 (καθὼς
γέγραπται· Ὅτι πατέρα πολλῶν ἐθνῶν
τέθεικά σε,) κατέναντι οὗ ἐπίστευσε
Θεοῦ, τοῦ ζωοποιοῦντος τοὺς νεκροὺς,
καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα.
18 [a]Ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπί-
στευσεν, εἰς τὸ γενέσθαι αὐτὸν πατέρα
ολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον·
ὕτως ἔσται τὸ σπέρμα σου· 19 καὶ
ἡ ἀσθενήσας τῇ πίστει, [a]οὐ" κατενόησε
ἑαυτοῦ σῶμα ἤδη νενεκρωμένον,
ατονταέτης που ὑπάρχων, καὶ τὴν
κρωσιν τῆς μήτρας Σάῤῥας· 20 εἰς δὲ
ν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη
ἀπιστίᾳ, ἀλλ' ἐνεδυναμώθη τῇ πίστει,
ὺς δόξαν τῷ Θεῷ, 21 καὶ πληροφορη-
ς ὅτι ὃ ἐπήγγελται, δυνατός ἐστι καὶ
ῆσαι. 22 διὸ [b]καὶ" ἐλογίσθη αὐτῷ
δικαιοσύνην.
3 Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον,
ἐλογίσθη αὐτῷ· 24 ἀλλὰ καὶ δι'
ς, οἷς μέλλει λογίζεσθαι, τοῖς πι-
ουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν
Κύριον ἡμῶν ἐκ νεκρῶν, 25 ὃς παρε-
διὰ τὰ παραπτώματα ἡμῶν, καὶ
θη διὰ τὴν δικαίωσιν ἡμῶν.
Δικαιωθέντες οὖν ἐκ πίστεως, εἰ-
, [c]ἔχωμεν" πρὸς τὸν Θεὸν διὰ τοῦ
υ ἡμῶν Ἰησοῦ Χριστοῦ, 2 δι' οὗ
ὴν προσαγωγὴν ἐσχήκαμεν [d]τῇ
:" εἰς τὴν χάριν ταύτην ἐν ᾗ ἑστή-
καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς
τοῦ Θεοῦ.
ὐ μόνον δὲ, ἀλλὰ καὶ καυχώμεθα
θλίψεσιν, εἰδότες ὅτι ἡ θλίψις
ὴν κατεργάζεται, 4 ἡ δὲ ὑπομονὴ
, ἡ δὲ δοκιμὴ ἐλπίδα, 5 ἡ δὲ ἐλ-
καταισχύνει· ὅτι ἡ ἀγάπη τοῦ
κέχυται ἐν ταῖς καρδίαις ἡμῶν
ματος ἁγίου τοῦ δοθέντος ἡμῖν.

which is of the law, but to that
also which is of the faith of
Abraham, who is the father of
us all, 17 (as it is written, I have
made thee a father of many na-
tions) [a] before him whom he
believed, *even* God who quick-
eneth the dead, and calleth
those things which be not, as
though they were,
18 who against hope, believed
in hope, that he might become
the father of many nations:
according to that which was
spoken, So shall thy seed be.
19 And being not weak in faith,
he considered not his own body
now dead, when he was about
an hundred years old, neither
yet the deadness of Sarah's
womb. 20 He staggered not at
the promise of God through
unbelief: but was strong in
faith, giving glory to God:
21 and being fully persuaded,
that what he had promised, he
was able also to perform.
22 And therefore it was imput-
ed to him for righteousness.
23 Now it was not written for
his sake alone, that it was im-
puted to him: 24 but for us
also, to whom it shall be im-
puted, if we believe on him
that raised up Jesus our Lord
from the dead, 25 who was de-
livered for our offences, and
was raised again for our justi-
fication.
5. Therefore being justified
by faith, we have peace with
God, through our Lord Jesus
Christ. 2 By whom also we
have access by faith, into this
grace wherein we stand, and
rejoice in hope of the glory of
God.

3 And not only *so*, but we
glory in tribulations also, know-
ing that tribulation worketh
patience: 4 and patience, ex-
perience: and experience, hope:
5 & hope maketh not ashamed,
because the love of God is shed
abroad in our hearts, by the
Holy Ghost, which is given unto

b — c Rec. & Gb. ἔχομεν. d — [a] *Or, like unto him.*

us. [6] For when we were yet
without strength, [a] in due time,
Christ died for the ungodly.
[7] For scarcely for a righteous
man will one die: yet peradventure for a good man, some
would even dare to die. [8] But
God commendeth his love towards us, in that, while we were
yet sinners, Christ died for us.
[9] Much more then being now
justified by his blood, we shall
be saved from wrath through
him. [10] For if when we were
enemies, we were reconciled to
God, by the death of his Son:
much more being reconciled,
we shall be saved by his life.

[11] And not only so, but we
also joy in God, through our
Lord Jesus Christ, by whom we
have now received the atonement.

[12] Wherefore, as by one man
sin entered into the world, and
death by sin: and so death
passed upon all men, [β] for that
all have sinned. [13] For until
the law sin was in the world:
but sin is not imputed when
there is no law. [14] Nevertheless, death reigned from Adam
to Moses, even over them that
had not sinned after the similitude of Adam's transgression,
who is the figure of him that
was to come: [15] but not as the
offence, so also is the free gift:
for if through ÿ offence of one,
many be dead: much more the
grace of God, and the gift by
grace, *which is* by one man Jesus Christ, hath abounded unto
many. [16] And not as *it was* by
one that sinned, *so is* the gift:
for the judgment was by one to
condemnation: but the free gift
is of many offences unto justification. [17] For if [γ] by one man's
offence, death reigned by one,

[6] ἔτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν,
[a] " κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε.
[7] μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ
τολμᾷ ἀποθανεῖν· [8] συνίστησι δὲ τὴν
ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεὸς, ὅτι,
ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς
ὑπὲρ ἡμῶν ἀπέθανε. [9] πολλῷ οὖν μᾶλλον, δικαιωθέντες νῦν ἐν τῷ αἵματι
αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς
ὀργῆς. [10] εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ
αὐτοῦ, πολλῷ μᾶλλον καταλλαγέντες
σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ.

[11] Οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμενοι
ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν
ἐλάβομεν.

[12] Διὰ τοῦτο ὥσπερ δι' ἑνὸς ἀνθρώπου
ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ
διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως
εἰς πάντας ἀνθρώπους [b] ὁ θάνατος" διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον. [13] ἄχρι γὰρ
νόμου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρτία
δὲ οὐκ ἐλλογεῖται, μὴ ὄντος νόμου·
[14] ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ
μέχρι [c] Μωσέως" καὶ ἐπὶ τοὺς [d] μὴ"
ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς
παραβάσεως Ἀδὰμ, ὅς ἐστι τύπος τοῦ
μέλλοντος. [15] ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα. εἰ γὰρ τῷ
τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἡ χάρις τοῦ Θεοῦ
καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς
ἐπερίσσευσε. [16] καὶ οὐχ ὡς δι' ἑνὸς
[e] ἁμαρτήσαντος," τὸ δώρημα· τὸ μὲν γὰρ
κρίμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ
χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς
δικαίωμα. [17] εἰ γὰρ [f] τῷ τοῦ ἑνὸς"
παραπτώματι ὁ θάνατος ἐβασίλευσε διὰ

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[a] Gb. add → ετι. [b] → [c] Gb. Μωυσεως. [d] → [e] ∾ αμαρτηματος. [f] Bz. τῳ ενι. — ∾ εν ενι.
[a] *Or,* according to the time. [β] *Or,* in whom. [γ] *Or,* by one offence.

τοῦ ἑνὸς, πολλῷ μᾶλλον οἱ τὴν περισ-
σείαν τῆς χάριτος καὶ [a] τῆς δωρεᾶς" τῆς
δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασι-
λεύσουσι διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ.
18 ἄρα οὖν ὡς δι' ἑνὸς παραπτώματος,
εἰς πάντας ἀνθρώπους εἰς κατάκριμα·
ὕτω καὶ δι' ἑνὸς δικαιώματος, εἰς πάν-
ας ἀνθρώπους εἰς δικαίωσιν ζωῆς.
19 ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ
νὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθη-
αν οἱ πολλοὶ, οὕτω καὶ διὰ τῆς ὑπακοῆς
ῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ
λλοί.

much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ.
18 Therefore as [a] by the offence of one, *judgment* came upon all men to condemnation: even so [β] by the righteousness of one, *the free gift* came upon all men unto justification of life.
19 For as by one man's disobedience many were made sinners: so by the obedience of one, shall many be made righteous.

20 Νόμος δὲ παρεισῆλθεν, ἵνα πλεο-
σῃ τὸ παράπτωμα· οὗ δὲ ἐπλεόνασεν
ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις·
ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία
τῷ θανάτῳ, οὕτω καὶ ἡ χάρις
σιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν
νιον, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου
ῶν.

20 Moreover, ŷ law entered, that the offence might abound: but where sin abounded, grace did much more abound.
21 That as sin hath reigned unto death; even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

. Τί οὖν ἐροῦμεν; [b] ἐπιμενοῦμεν"
ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ;
Μὴ γένοιτο. οἵτινες ἀπεθάνομεν τῇ
ρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;
ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς
τὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ
τίσθημεν; 4 συνετάφημεν οὖν αὐ-
ὰ τοῦ βαπτίσματος εἰς τὸν θάνατον·
σπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν
ῆς δόξης τοῦ πατρὸς, οὕτω καὶ
ἐν καινότητι ζωῆς περιπατήσωμεν.
ρ σύμφυτοι γεγόναμεν τῷ ὁμοιώ-
οῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς
σεως ἐσόμεθα· 6 τοῦτο γινώ-
, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος
υρώθη, ἵνα καταργηθῇ τὸ σῶμα
αρτίας, τοῦ μηκέτι δουλεύειν
ῇ ἁμαρτίᾳ· 7 ὁ γὰρ ἀποθανὼν
ται ἀπὸ τῆς ἁμαρτίας.
δὲ ἀπεθάνομεν σὺν Χριστῷ,

6. What shall we say then? Shall we continue in sin: that grace may abound?
2 God forbid: how shall we ŷ are dead to sin, live any longer therein?
3 Know ye not, that so many of us as [γ] were baptized into Jesus Christ, were baptized into his death?
4 Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father: even so we also should walk in newness of life.
5 For if we have been planted together in the likeness of his death: we shall be also in the likeness of his resurrection:
6 knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.
7 For he that is dead, is [δ] freed from sin.

8 Now if we be dead with Christ, we believe that we shall

[b] —. Gb. ἐπιμένομεν. [a] *Or*, by one offence. [β] *Or*, by one righteousness. [γ] *Or*, ar
[δ] *Gr*. justified.

also live with him: 9 knowing
that Christ being raised from
the dead, dieth no more, death
hath no more dominion over
him. 10 For in that he died, he
died unto sin once: but in that
he liveth, he liveth unto God.
11 Likewise reckon ye also
yourselves to be dead indeed
unto sin: but alive unto God,
through Jesus Christ our Lord.
12 Let not sin reign therefore
in your mortal body, that ye
should obey it in the lusts
thereof. 13 Neither yield ye
your members as [α] instruments
of unrighteousness unto sin: but
yield yourselves unto God, as
those that are alive from the
dead, and your members as instruments of righteousness unto
God. 14 For sin shall not have
dominion over you, for ye are
not under the law, but under
grace.
15 What then? shall we sin,
because we are not under the
law, but under grace? God
forbid. 16 Know ye not, that
to whom ye yield yourselves
servants to obey, his servants
ye are to whom ye obey: whether of sin unto death, or of
obedience unto righteousness?
17 But God be thanked, that ye
were the servants of sin: but ye
have obeyed from the heart that
form of doctrine, [β] which was
delivered you. 18 Being then
made free from sin, ye became
the servants of righteousness.
19 I speak after the manner of
men, because of the infirmity of
your flesh: for as ye have yielded
your members servants to uncleanness and to iniquity, unto
iniquity: even so now yield
your members servants to righteousness, unto holiness. 20 For
when ye were the servants of
sin ye were free [γ] from righteousness. 21 What fruit had ye
then in those things, whereof
ye are now ashamed? for the
end of those things is death.
22 But now being made free

πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ,
9 εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν, οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει.
10 ὃ γὰρ ἀπέθανε,
τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῇ,
ζῇ τῷ Θεῷ.
11 οὕτω καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν [a]" τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ, ἐν Χριστῷ
Ἰησοῦ [b]".
12 Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν
τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν
[c] αὐτῇ·" [d]"
13 μηδὲ παριστάνετε τὰ μέλη
ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ
παραστήσατε ἑαυτοὺς τῷ Θεῷ ὡς ἐκ
νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα
δικαιοσύνης τῷ Θεῷ.
14 ἁμαρτία γὰρ
ὑμῶν οὐ κυριεύσει· οὐ γάρ ἐστε ὑπὸ
νόμον, ἀλλ' ὑπὸ χάριν.
15 Τί οὖν; [e] ἁμαρτήσομεν," ὅτι οὐκ
ἐσμὲν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν; μὴ
γένοιτο.
16 οὐκ οἴδατε ὅτι ᾧ παριστάνετε
ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί
ἐστε ᾧ ὑπακούετε, ἤτοι ἁμαρτίας [f] εἰς
θάνατον," ἢ ὑπακοῆς εἰς δικαιοσύνην;
17 χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δοῦλοι
τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς.
18 ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ·
19 ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν
τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ
ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν παραστήσατε τὰ μέλη
ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν.
20 ὅτε γὰρ δοῦλοι ἦτε τῆς
ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.
21 τίνα οὖν καρπὸν εἴχετε τότε, ἐφ' οἷς
νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος ἐκείνων,
θάνατος.
22 νυνὶ δὲ ἐλευθερωθέντες ἀπὸ

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[a] Rec. add ειναι. [b] Rec. add τῳ Κυριῳ ημων. [c] Gb. om. [d] Rec. add εν ταις επιθυμιαις αυτου.
[e] ∾ αμαρτησωμεν. [f] ⇄ [α] Gr. arms, or, weapons. [β] Gr. whereto ye were delivered.
[γ] Gr. to righteousness.

τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ,
ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν·
τὸ δὲ τέλος, ζωὴν αἰώνιον. 23 τὰ γὰρ
ὀψώνια τῆς ἁμαρτίας, θάνατος· τὸ δὲ
χάρισμα τοῦ Θεοῦ, ζωὴ αἰώνιος, ἐν Χρι-
στῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

7. Ἢ ἀγνοεῖτε, ἀδελφοί, (γινώσκουσι
ὰρ νόμον λαλῶ·) ὅτι ὁ νόμος κυριεύει
ῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ; 2 ἡ
ὰρ ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέ-
ται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ,
τήργηται ἀπὸ ᵃτοῦ νόμου" τοῦ ἀνδρός.
ρα οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς
ηματίσει, ἐὰν γένηται ἀνδρὶ ἑτέ-
· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ ᵇ", ἐλευθέρα
ὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι
ὴν μοιχαλίδα, γενομένην ἀνδρὶ ἑτέ-

Ὥστε ἀδελφοί μου, καὶ ὑμεῖς ἐθα-
ώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ
στοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ
κ νεκρῶν ἐγερθέντι, ἵνα καρποφο-
ωμεν τῷ Θεῷ. 5 ὅτε γὰρ ἦμεν ἐν τῇ
ί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ
οῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν
, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ·
δὲ κατηργήθημεν ἀπὸ τοῦ νόμου,
θανόντες" ἐν ᾧ κατειχόμεθα, ὥστε
ύειν ἡμᾶς ἐν καινότητι πνεύματος,
παλαιότητι γράμματος.
ί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία;
νοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ
εἰ μὴ διὰ νόμου· τήν τε γὰρ ἐπι-
οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν·
θυμήσεις. 8 ἀφορμὴν δὲ λαβοῦσα
ία διὰ τῆς ἐντολῆς κατειργάσατο
πᾶσαν ἐπιθυμίαν. χωρὶς γὰρ
μαρτία νεκρά· 9 ἐγὼ δὲ ἔζων
όμου ποτέ· ἐλθούσης δὲ τῆς
ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ
ν· 10 καὶ εὑρέθη μοι ἡ ἐντολὴ

from sin, and become servants
to God, ye have your fruit unto
holiness, and the end everlast-
ing life. 23 For the wages of
sin is death: but the gift of
God is eternal life, through
Jesus Christ our Lord.

7. Know ye not, brethren (for
I speak to them that know the
law) how that the law hath do-
minion over a man, as long as
he liveth? 2 For the woman
which hath an husband, is
bound by the law to her hus-
band, so long as he liveth: but
if the husband be dead, she is
loosed from the law of the hus-
band. 3 So then if while her
husband liveth, she be married
to another man, she shall be
called an adulteress: but if
her husband be dead, she is
free from that law, so that she
is no adulteress, though she be
married to another man.

4 Wherefore my brethren, ye
also are become dead to the
law by the body of Christ, that
ye should be married to an-
other, even to him who is raised
from the dead, that we should
bring forth fruit unto God, 5 for
when we were in the flesh, the
[α] motions of sins which were by
the law, did work in our mem-
bers, to bring forth fruit unto
death. 6 But now we are de-
livered from the law, [β] that be-
ing dead wherein we were held,
that we should serve in newness
of spirit, and not in the oldness
of the letter.

7 What shall we say then?
Is the law sin? God forbid.
Nay, I had not known sin, but
by the law: for I had not known
[γ] lust, except the law had said,
Thou shalt not covet. 8 But
sin taking occasion by the com-
mandment, wrought in me all
manner of concupiscence. For
without the law sin *was* dead.
9 For I was alive without the
law once, but when the com-
mandment came, sin revived,
and I died. 10 And the com-
mandment which was *ordained*

Bz. add αυτης. ᵃ Bz. & Elz. αποθανοντος. [α] *Gr.* passions. [β] *Or*, being dead to t'
[γ] *Or.* concupiscence.

to life, I found to be unto death.
11 For sin taking occasion by the
commandment, deceived me, &
by it slew me. 12 Wherefore
the law is holy, and the com-
mandment holy, and just, and
good.

ἡ εἰς ζωήν, [a] αὕτη" εἰς θάνατον. 11 ἡ γὰρ
ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς
ἐντολῆς ἐξηπάτησέ με, καὶ δι' αὐτῆς
ἀπέκτεινεν. 12 ὥστε ὁ μὲν νόμος ἅγιος,
καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή.

13 Was that then which is
good, made death unto me?
God forbid. But sin, that it
might appear sin, working death
in me by that which is good:
that sin by the commandment
might become exceeding sinful.
14 For we know that the law is
spiritual: but I am carnal, sold
under sin. 15 For that which
I do, I [α] allow not: for what I
would, that do I not, but what
I hate, that do I. 16 If then I
do that which I would not, I
consent unto the law, that it is
good. 17 Now then, it is no
more I that do it: but sin that
dwelleth in me. 18 For I know,
that in me (that is, in my flesh)
dwelleth no good thing. For to
will is present with me: but
how to perform that which is
good, I find not. 19 For the
good that I would, I do not:
but the evil which I would not,
that I do.

13 Τὸ οὖν ἀγαθὸν ἐμοὶ [b] γέγονε" θά-
νατος; μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία,
ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι
κατεργαζομένη θάνατον, ἵνα γένηται
καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία
διὰ τῆς ἐντολῆς. 14 οἴδαμεν γὰρ ὅτι ὁ
νόμος πνευματικός ἐστιν· ἐγὼ δὲ [c] σάρ-
κινός" εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρ-
τίαν. 15 ὃ γὰρ κατεργάζομαι, οὐ
γινώσκω· οὐ γὰρ ὃ θέλω, [d] τοῦτο"
πράσσω· ἀλλ' ὃ μισῶ, τοῦτο ποιῶ.
16 εἰ δὲ ὃ οὐ θέλω, τοῦτο ποιῶ, σύμφημι
τῷ νόμῳ ὅτι καλός. 17 νυνὶ δὲ οὐκέτι
ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα
ἐν ἐμοὶ ἁμαρτία. 18 οἶδα γὰρ ὅτι οὐκ
οἰκεῖ ἐν ἐμοὶ, τοῦτ' ἔστιν ἐν τῇ σαρκί
μου, ἀγαθόν· τὸ γὰρ θέλειν παράκειταί
μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν
[e] οὐχ εὑρίσκω." 19 οὐ γὰρ ὃ θέλω,
ποιῶ ἀγαθόν· ἀλλ' ὃ οὐ θέλω κακὸν,
τοῦτο πράσσω.

20 Now if I do that I would
not, it is no more I that do it,
but sin that dwelleth in me.
21 I find then a law, that when
I would do good, evil is present
with me. 22 For I delight in
the law of God, after the in-
ward man. 23 But I see ano-
ther law in my members, war-
ring against the law of my mind,
and bringing me into captivity
to the law of sin, which is in
my members.

20 Εἰ δὲ ὃ οὐ θέλω [f] ἐγὼ," τοῦτο ποιῶ,
οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ
οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. 21 εὑρίσκω
ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν
τὸ καλὸν, ὅτι ἐμοὶ τὸ κακὸν παράκειται.
22 συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ
κατὰ τὸν ἔσω ἄνθρωπον· 23 βλέπω δὲ
ἕτερον νόμον ἐν τοῖς μέλεσί μου ἀντι-
στρατευόμενον τῷ νόμῳ τοῦ νοός μου,
καὶ αἰχμαλωτίζοντά με τῷ νόμῳ τῆς
ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσί μου.

24 O wretched man that I
am: who shall deliver me from
[β] the body of this death? 25 I
thank God through Jesus Christ
our Lord. So then, with the

24 Ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με
ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου
τούτου; 25 [g] εὐχαριστῶ" τῷ Θεῷ διὰ
Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. ἄρα

[a] ~ —. Gb. αὐτη. [b] ~ εγενετο. [c] Rec. σαρκικος. [d] → [e] ~ ου. [f] ⇉ [g] ~ Χαρις. [α] Gr. know.
[β] *Or*, this body of death.

οὖν αὐτὸς ἐγὼ τῷ μὲν νοῒ δουλεύω νόμῳ
Θεοῦ· τῇ δὲ σαρκὶ, νόμῳ ἁμαρτίας.
8. Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν
Χριστῷ Ἰησοῦ^a. ² ὁ γὰρ νόμος τοῦ
πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ
ἠλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρ-
τίας καὶ τοῦ θανάτου. ³ τὸ γὰρ ἀδύνατον
οῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκὸς,
Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν
ιοιώματι σαρκὸς ἁμαρτίας καὶ περὶ
ιαρτίας κατέκρινε τὴν ἁμαρτίαν, ἐν τῇ
ρκὶ, ⁴ ἵνα τὸ δικαίωμα τοῦ νόμου
ηρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ σάρκα
ιπατοῦσιν, ἀλλὰ κατὰ Πνεῦμα.
Οἱ γὰρ κατὰ σάρκα ὄντες, τὰ τῆς
κὸς φρονοῦσιν· οἱ δὲ κατὰ Πνεῦμα,
οῦ Πνεύματος. ⁶ τὸ γὰρ φρόνημα
σαρκὸς, θάνατος· τὸ δὲ φρόνημα
Πνεύματος, ζωὴ καὶ εἰρήνη. ⁷ διότι
ρόνημα τῆς σαρκὸς, ἔχθρα εἰς
τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑπο-
εται, οὐδὲ γὰρ δύναται· ⁸ οἱ δὲ
ρκὶ ὄντες, Θεῷ ἀρέσαι οὐ δύ-
.

mind I myself serve the law of God: but with the flesh, the law of sin.
8. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. ² For the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death. ³ For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and ^α for sin condemned sin in the flesh: ⁴ that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
⁵ For they that are after the flesh, do mind the things of the flesh: but they that are after the Spirit, the things of the Spirit. ⁶ For ^β to be carnally minded, is death: but ^γ to be spiritually minded, is life and peace: ⁷ because ^δ the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. ⁸ So then they that are in the flesh, cannot please God.

μεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ, ἀλλ'
ύματι, εἴπερ Πνεῦμα Θεοῦ οἰκεῖ
. εἰ δέ τις Πνεῦμα Χριστοῦ οὐκ
ὗτος οὐκ ἔστιν αὐτοῦ. ¹⁰ εἰ δὲ
ς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν
ρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ
ύνην. ¹¹ εἰ δὲ τὸ Πνεῦμα τοῦ
ος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν
γείρας τὸν Χριστὸν ἐκ νεκρῶν
τει καὶ τὰ θνητὰ σώματα ὑμῶν,
ἐνοικοῦν αὐτοῦ Πνεῦμα^b ἐν

⁹ But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. ¹⁰ And if Christ be in you, the body is dead because of sin: but the Spirit is life, because of righteousness. ¹¹ But if the Spirit of him that raised up Jesus from the dead, dwell in you: he that raised up Christ from the dead, shall also quicken your mortal bodies, ^ε by his Spirit that dwelleth in you.

ι οὖν, ἀδελφοὶ, ὀφειλέται ἐ-
ῇ σαρκὶ, τοῦ κατὰ σάρκα ζῆν.
κατὰ σάρκα ζῆτε, μέλλετε
ιν· εἰ δὲ Πνεύματι τὰς πράξεις

¹² Therefore brethren, we are debtors, not to the flesh, to live after the flesh. ¹³ For if ye live after the flesh, ye shall die: but if ye through the Spirit do

τα σαρκα περιπατουσιν, αλλα κατα Πνευμα. ^b Bz. & Elz. του ενοικουντος αυτου
^α Or, by a sacrifice for sin. ^β Gr. the minding of the flesh. ^γ Gr. the minding of the Spirit.
^δ Gr. the minding of the flesh. ^ε Or, because of his Spirit.

mortify the deeds of the body,
ye shall live. [14] For as many
as are led by the Spirit of God,
they are the sons of God. [15] For
ye have not received the spirit
of bondage again to fear: but
ye have received the Spirit of
adoption, whereby we cry, Ab-
ba, Father. [16] The Spirit it-
self beareth witness with our
spirit, that we are the children
of God. [17] And if children,
then heirs, heirs of God, and
joint-heirs with Christ: if so be
that we suffer with *him*, that
we may be also glorified toge-
ther.

[18] For I reckon, that the suf-
ferings of this present time, are
not worthy to be compared
with the glory which shall be
revealed in us. [19] For the ear-
nest expectation of the creature,
waiteth for the manifestation
of the sons of God. [20] For the
creature was made subject to
vanity, not willingly, but by
reason of him who hath sub-
jected the same in hope: [21] be-
cause the creature itself also
shall be delivered from the
bondage of corruption, into the
glorious liberty of the children
of God. [22] For we know that
[a] the whole creation groaneth,
and travaileth in pain together
until now. [23] And not only
they, but ourselves also which
have the firstfruits of the Spirit,
even we ourselves groan within
ourselves, waiting for the adop-
tion, *to wit*, the redemption of
our body. [24] For we are saved
by hope: but hope that is seen,
is not hope: for what a man
seeth, why doth he yet hope
for? [25] But if we hope for
that we see not, then do we with
patience wait for it.

[26] Likewise ẏ Spirit also help-
eth our infirmities: for we know
not what we should pray for as
we ought: but the Spirit itself
maketh intercession for us with
groanings, which cannot be ut-
tered. [27] And he that search-
eth the hearts, knoweth what

[a] τοῦ σώματος″ θανατοῦτε, ζήσεσθε.
[14] ὅσοι γὰρ Πνεύματι Θεοῦ ἄγονται,
οὗτοί εἰσιν υἱοὶ Θεοῦ. [15] οὐ γὰρ ἐλά-
βετε πνεῦμα δουλείας πάλιν εἰς φόβον,
ἀλλ᾽ ἐλάβετε Πνεῦμα υἱοθεσίας, ἐν ᾧ
κράζομεν· Ἀββᾶ ὁ πατήρ. [16] αὐτὸ τὸ
Πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν,
ὅτι ἐσμὲν τέκνα Θεοῦ. [17] εἰ δὲ τέκνα,
καὶ κληρονόμοι· κληρονόμοι μὲν Θεοῦ,
συγκληρονόμοι δὲ Χριστοῦ· εἴπερ
συμπάσχομεν, ἵνα καὶ συνδοξασθῶ-
μεν.

[18] Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ
παθήματα τοῦ νῦν καιροῦ πρὸς τὴν
μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς
ἡμᾶς. [19] ἡ γὰρ ἀποκαραδοκία τῆς κτί-
σεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ
Θεοῦ ἀπεκδέχεται. [20] τῇ γὰρ ματαιό-
τητι ἡ κτίσις ὑπετάγη, (οὐχ ἑκοῦσα,
ἀλλὰ διὰ τὸν ὑποτάξαντα,) [21] ἐπ᾽ ἐλ-
πίδι, ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθή-
σεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς
τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων
τοῦ Θεοῦ. [22] οἴδαμεν γὰρ ὅτι πᾶσα ἡ
κτίσις συστενάζει καὶ συνωδίνει ἄχρι
τοῦ νῦν· [23] οὐ μόνον δὲ, ἀλλὰ καὶ αὐτοὶ
τὴν ἀπαρχὴν τοῦ Πνεύματος ἔχοντες,
καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν,
υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύ-
τρωσιν τοῦ σώματος ἡμῶν. [24] τῇ γὰρ
ἐλπίδι ἐσώθημεν. ἐλπὶς δὲ βλεπομένη,
οὐκ ἔστιν ἐλπίς· ὃ γὰρ βλέπει τις, τί
καὶ ἐλπίζει; [25] εἰ δὲ ὃ οὐ βλέπο-
μεν, ἐλπίζομεν, δι᾽ ὑπομονῆς ἀπεκδε-
χόμεθα.

[26] Ὡσαύτως δὲ καὶ τὸ Πνεῦμα συναν-
τιλαμβάνεται [b] ταῖς ἀσθενείαις″ ἡμῶν·
τὸ γὰρ τί [c] προσευξώμεθα″ καθὸ δεῖ, οὐκ
οἴδαμεν, ἀλλ᾽ αὐτὸ τὸ Πνεῦμα ὑπερεν-
τυγχάνει [d] ὑπὲρ ἡμῶν″ στεναγμοῖς ἀλα-
λήτοις· [27] ὁ δὲ ἐρευνῶν τὰς καρδίας,

[a] ∾ της σαρκος. [b] ∾ τῃ ασθενειᾳ. [c] ∾ προσευξομεθα. [d] → [a] *Or*, every creature.

οἶδε τί τὸ φρόνημα τοῦ Πνεύματος, ὅτι
κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.
28 Οἴδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν
Θεὸν πάντα συνεργεῖ εἰς ἀγαθὸν, τοῖς
κατὰ πρόθεσιν κλητοῖς οὖσιν. 29 ὅτι
ὓς προέγνω, καὶ προώρισε συμμόρφους
ῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι
ὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς·
οὓς δὲ προώρισε, τούτους καὶ ἐκά-
σε· καὶ οὓς ἐκάλεσε, τούτους καὶ
ικαίωσεν· οὓς δὲ ἐδικαίωσε, τούτους
ὶ ἐδόξασε.
31 Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ
ὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; 32 ὅς γε
ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλ' ὑπὲρ
ὼν πάντων παρέδωκεν αὐτὸν, πῶς
ὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χα-
ται; 33 τίς ἐγκαλέσει κατὰ ἐκ-
ῶν Θεοῦ; Θεὸς ὁ δικαιῶν· 34 τίς
τακρίνων; Χριστὸς ὁ ἀποθανὼν,
ον δὲ [a] καὶ″ ἐγερθεὶς, ὃς [b] καὶ″
ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἐν-
ίνει ὑπὲρ ἡμῶν· 35 τίς ἡμᾶς χω-
ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ;
ς, ἢ στενοχωρία, ἢ διωγμὸς, ἢ
ἢ γυμνότης, ἢ κίνδυνος, ἢ μάχαι-
(καθὼς γέγραπται· Ὅτι [c] ἕνεκεν″
ανατούμεθα ὅλην τὴν ἡμέραν·
θημεν ὡς πρόβατα σφαγῆς.)
ἐν τούτοις πᾶσιν ὑπερνικῶμεν
ἀγαπήσαντος ἡμᾶς. 38 πέπει-
ιρ ὅτι οὔτε θάνατος οὔτε ζωὴ,
ελοι, οὔτε ἀρχαὶ, [d] οὔτε ἐνεστῶτα
λοντα, οὔτε δυνάμεις,″ 39 οὔτε
ὔτε βάθος, οὔτε τις κτίσις ἑτέ-
εται ἡμᾶς χωρίσαι ἀπὸ τῆς
οῦ Θεοῦ, τῆς ἐν Χριστῷ Ἰη-
υρίῳ ἡμῶν.
ήθειαν λέγω ἐν Χριστῷ, οὐ
συμμαρτυρούσης μοι τῆς
ὸς μου ἐν Πνεύματι ἁγίῳ,

is the mind of the Spirit, [*] be-
cause he maketh intercession
for the saints, according to *the*
will of God.
28 And we know ẏ all things
work together for good, to them
that love God, to them who are ẏ
called according to *his* purpose.
29 For whom he did foreknow,
he also did predestinate to be
conformed to the image of his
Son, that he might be the first-
born amongst many brethren.
30 Moreover, whom he did pre-
destinate, them he also called:
and whom he called, them he
also justified: and whom he
justified, them he also glorified.
31 What shall we then say to
these things? If God be for us,
who can be against us? 32 He ẏ
spared not his own Son, but de-
livered him up for us all: how
shall he not with him also freely
give us all things? 33 Who shall
lay any thing to the charge of
God's elect? It is God that jus-
tifieth: 34 who is he that con-
demneth? It is Christ that
died, yea rather that is risen
again, who is even at the right
hand of God, who also maketh
intercession for us. 35 Who
shall separate us from the love
of Christ? *shall* tribulation, or
distress, or persecution, or fa-
mine, or nakedness, or peril, or
sword? 36 (As it is written,
For thy sake we are killed all
the day long, we are accounted
as sheep for the slaughter.)
37 Nay in all these things we
are more than conquerors,
through him that loved us.
38 For I am persuaded, that
neither death, nor life, nor an-
gels, nor principalities, nor
powers, nor things present, nor
things to come, 39 nor height,
nor depth, nor any other crea-
ture, shall be able to separate
us from the love of God, which
is in Christ Jesus our Lord.

9. I say the truth in Christ,
I lie not, my conscience also
bearing me witness in the Holy

[c] Rec. ἕνεκα. [d] Rec. οὔτε δυνάμεις, οὔτε ἐνεστῶτα οὔτε μέλλοντα. [*] *Or*, that.

Ghost, 2 that I have great
heaviness, and continual sorrow
in my heart. 3 For I could wish
that myself were [α] accursed
from Christ, for my brethren
my kinsmen according to the
flesh: 4 who are Israelites: to
whom pertaineth the adoption,
and the glory, and the [β] covenants,
and the giving of the
law, and the service *of God*,
and the promises: 5 whose are
the fathers, and of whom as
concerning the flesh Christ
came, who is over all, God
blessed for ever, Amen.

6 Not as though the word of
God hath taken none effect. For
they are not all Israel which
are of Israel: 7 neither because
they are the seed of Abraham
are *they* all children: but, In
Isaac shall thy seed be called.
8 That is, They which are the
children of the flesh, these are
not the children of God: but
the children of the promise are
counted for the seed. 9 For this
is the word of promise, At this
time will I come, & Sarah shall
have a son. 10 And not only *this*,
but when Rebecca also had conceived
by one, *even* by our father
Isaac, 11 (for the *children*
being not yet born, neither having
done any good or evil, that
ẏ purpose of God according to
election might stand, not of
works, but of him that calleth.)
12 It was said unto her, The
[γ] elder shall serve the [δ] younger.
13 As it is written, Jacob have I
loved, but Esau have I hated.

14 What shall we say then?
Is there unrighteousness with
God? God forbid. 15 For he
saith to Moses, I will have mercy
on whom I will have mercy, and
I will have compassion on whom
I will have compassion. 16 So
then it is not of him ẏ willeth,
nor of him that runneth, but of
God that sheweth mercy. 17 For
ẏ scripture saith unto Pharaoh,
Even for this same purpose have
I raised thee up, ẏ I might shew
my power in thee, and ẏ my name

2 ὅτι λύπη μοι ἐστὶ μεγάλη, καὶ ἀδιά-
λειπτος ὀδύνη τῇ καρδίᾳ μου 3 ([a] ηὐ-
χόμην″ γὰρ [b] αὐτὸς ἐγὼ ἀνάθεμα εἶναι″
ἀπὸ τοῦ Χριστοῦ,) ὑπὲρ τῶν ἀδελφῶν
μου, τῶν συγγενῶν μου κατὰ σάρκα·
4 οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἱοθε-
σία καὶ ἡ δόξα, καὶ αἱ διαθῆκαι καὶ ἡ
νομοθεσία, καὶ ἡ λατρεία καὶ αἱ ἐπαγ-
γελίαι, 5 ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ
Χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάν-
των Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας.
ἀμήν.

6 Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος
τοῦ Θεοῦ. οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ,
οὗτοι Ἰσραήλ· 7 οὐδ᾽ ὅτι εἰσὶ σπέρμα
Ἀβραὰμ, πάντες τέκνα, ἀλλ᾽ ἐν Ἰσαὰκ
κληθήσεταί σοι σπέρμα. 8 τοῦτ᾽ ἔστιν,
οὐ τὰ τέκνα τῆς σαρκὸς, ταῦτα τέκνα
τοῦ Θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας
λογίζεται εἰς σπέρμα. 9 ἐπαγγελίας
γὰρ ὁ λόγος οὗτος· Κατὰ τὸν καιρὸν
τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρᾳ
υἱός. 10 Οὐ μόνον δὲ, ἀλλὰ καὶ Ῥε-
βέκκα ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ
πατρὸς ἡμῶν· 11 μήπω γὰρ γεννηθέν-
των, μηδὲ πραξάντων τὶ ἀγαθὸν ἢ [c] κα-
κὸν,″ (ἵνα ἡ κατ᾽ ἐκλογὴν [d] πρόθεσις τοῦ
Θεοῦ″ μένῃ, οὐκ ἐξ ἔργων, ἀλλ᾽ ἐκ τοῦ
καλοῦντος,) 12 ἐῤῥήθη αὐτῇ· Ὅτι ὁ
μείζων δουλεύσει τῷ ἐλάσσονι· 13 κα-
θὼς γέγραπται· Τὸν Ἰακὼβ ἠγάπησα,
τὸν δὲ Ἠσαῦ ἐμίσησα.

14 Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ
τῷ Θεῷ; μὴ γένοιτο. 15 τῷ γὰρ
[e] Μωϋσῃ″ λέγει· Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ
οἰκτειρήσω ὃν ἂν οἰκτείρω. 16 Ἄρα
οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέ-
χοντος, ἀλλὰ τοῦ ἐλεοῦντος Θεοῦ.
17 λέγει γὰρ ἡ γραφὴ τῷ Φαραώ·
Ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως
ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου,

[a] ∾ ευχόμην. [b] ∾ αναθεμα ειναι αυτος εγω. [c] ∾ φαυλον. [d] Rec. του Θεου προθεσις. [e] Rec. Μωσῃ.
[α] Or, separated. [β] Or, testaments. [γ] Or, greater. [δ] Or, lesser.

καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν
πάσῃ τῇ γῇ. 18 Ἄρα οὖν, ὃν θέλει,
ἐλεεῖ· ὃν δὲ θέλει, σκληρύνει.
19 Ἐρεῖς οὖν μοι· Τί ἔτι μέμφεται;
τῷ ᵃγὰρʼ βουλήματι αὐτοῦ τίς ἀνθέ-
στηκε; 20 ᵇΜενοῦνγε,ʼ ὦ ἄνθρωπε, σὺ
τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ;
μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι· Τί με
ἐποίησας οὕτως; 21 Ἢ οὐκ ἔχει ἐξου-
σίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ
φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν
σκεῦος, ὃ δὲ εἰς ἀτιμίαν; 22 εἰ δὲ θέλων
ὁ Θεὸς ἐνδείξασθαι τὴν ὀργήν, καὶ
γνωρίσαι τὸ δυνατὸν αὐτοῦ, ἤνεγκεν ἐν
πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρ-
τισμένα εἰς ἀπώλειαν· 23 καὶ ἵνα γνω-
ίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ
κεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν;
οὓς καὶ ἐκάλεσεν ἡμᾶς, (οὐ μόνον
Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν·) 25 ὡς
ἐν τῷ Ὡσηὲ λέγει· Καλέσω τὸν οὐ
όν μου, λαόν μου· καὶ τὴν οὐκ ἠγα-
μένην, ἠγαπημένην. 26 Καὶ ἔσται,
τῷ τόπῳ οὗ ἐῤῥήθη αὐτοῖς· Οὐ
μου ὑμεῖς, ἐκεῖ κληθήσονται
Θεοῦ ζῶντος. 27 Ἡσαΐας δὲ
ει ὑπὲρ τοῦ Ἰσραήλ· Ἐὰν ᾖ ὁ
μὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμ-
τῆς θαλάσσης, τὸ κατάλειμμα
σεται· 28 λόγον γὰρ συντελῶν
ντέμνων ἐν δικαιοσύνῃ· ὅτι λόγον
μημένον ποιήσει Κύριος ἐπὶ
ῆς. 29 Καὶ καθὼς προείρηκεν
ς· Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέ-
ἡμῖν σπέρμα, ὡς Σόδομα ἂν
μεν, καὶ ὡς Γόμοῤῥα ἂν ὡμοιώ-

οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ
ι δικαιοσύνην, κατέλαβε δικαιο-
ικαιοσύνην δὲ τὴν ἐκ πίστεως·
λ δὲ διώκων νόμον δικαιοσύνης,

might be declared throughout
all ỷ earth. 18 Therefore hath he
mercy on whom he will have
mercy, and whom he will, he
hardeneth.
19 Thou wilt say then unto
me; Why doth he yet find fault?
For who hath resisted his will?
20 Nay but O man, who art
thou that ᵃ repliest against
God? Shall the thing formed
say to him that formed it, Why
hast thou made me thus?
21 Hath not the potter power
over the clay, of the same lump,
to make one vessel unto honour,
and another unto dishonour?
22 What if God, willing to shew
his wrath, and to make his
power known, endured with
much longsuffering the vessels
of wrath ᵝ fitted to destruction:
23 and that he might make
known the riches of his glory
on the vessels of mercy, which
he had afore prepared unto
glory? 24 Even us whom he
hath called, not of the Jews
only, but also of the Gentiles.
25 As he saith also in Osee, I
will call them my people, which
were not my people: and her,
beloved, which was not belov-
ed. 26 And it shall come to
pass, that in the place where it
was said unto them, Ye are not
my people, there shall they be
called the children of the living
God. 27 Esaias also crieth con-
cerning Israel, Though the num-
ber of the children of Israel be
as the sand of ỷ sea, a remnant
shall be saved. 28 For he will
finish ᵞ the work, and cut it short
in righteousness: because a
short work will the Lord make
upon the earth. 29 And as Esaias
said before, Except the Lord of
Sabaoth had left us a seed, we
had been as Sodoma, and been
made like unto Gomorrha.
30 What shall we say then?
That the Gentiles which follow-
ed not after righteousness, have
attained to righteousness, even
ỷ righteousness which is of faith:
31 but Israel which followed

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b — ᵃ *Or*, answerest again, *or*, disputest with God? ᵝ *Or*, made up
ᵞ *Or*, the account

after the law of righteousness,
hath not attained to the law of
righteousness. 32 Wherefore?
Because *they sought it*, not by
faith, but as it were by ẏ works
of the law: for they stumbled at
that stumblingstone, 33 as it is
written, Behold, I lay in Sion a
stumblingstone, and rock of offence:
and whosoever believeth
on him, shall not be [a] ashamed.

εἰς νόμον [a]δικαιοσύνης" οὐκ ἔφθασε;
32 διατί; ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς
ἐξ ἔργων [b]νόμου·" προσέκοψαν [c]γὰρ"
τῷ λίθῳ τοῦ προσκόμματος, 33 καθὼς
γέγραπται· Ἰδοὺ τίθημι ἐν Σιὼν λίθον
προσκόμματος, καὶ πέτραν σκανδάλου·
καὶ [d]πᾶς" ὁ πιστεύων ἐπ' αὐτῷ οὐ
καταισχυνθήσεται.

10. Brethren, my heart's desire
and prayer to God for Israel
is, that they might be saved.
2 For I bear them record, that
they have a zeal of God, but not
according to knowledge. 3 For
they being ignorant of God's
righteousness, and going about
to establish their own righteousness,
have not submitted themselves
unto the righteousness of
God. 4 For Christ is the end of
the law for righteousness to
every one that believeth.

10. Ἀδελφοί, ἡ μὲν εὐδοκία τῆς
ἐμῆς καρδίας, καὶ [e]ἡ" δέησις ἡ πρὸς
τὸν Θεὸν ὑπὲρ [f]αὐτῶν" [g]" εἰς σωτηρίαν.
2 μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ
ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν.
3 ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ
δικαιοσύνην, καὶ τὴν ἰδίαν [h]δικαιοσύνην"
ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ
Θεοῦ οὐχ ὑπετάγησαν. 4 τέλος γὰρ
νόμου Χριστὸς εἰς δικαιοσύνην παντὶ
τῷ πιστεύοντι.

5 For Moses describeth the
righteousness which is of the
law, That the man which doeth
those things shall live by them.
6 But the righteousness which is
of faith, speaketh on this wise:
Say not in thine heart, Who
shall ascend into heaven? that
is to bring Christ down from
above. 7 Or, Who shall descend
into the deep? that is to bring
up Christ again from the dead.
8 But what saith it? The word
is nigh thee, *even* in thy mouth,
and in thy heart, that is the
word of faith which we preach,
9 that if thou shalt confess with
thy mouth the Lord Jesus, and
shalt believe in thine heart, that
God hath raised him from the
dead, thou shalt be saved. 10 For
with the heart man believeth
unto righteousness, and with the
mouth confession is made unto
salvation. 11 For the scripture
saith, Whosoever believeth on
him, shall not be ashamed.

5 [i]Μωϋσῆς" γὰρ γράφει τὴν δικαιοσύνην
τὴν ἐκ τοῦ νόμου· Ὅτι ὁ ποιήσας
αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς. 6 Ἡ
δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει·
Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου· Τίς ἀναβήσεται
εἰς τὸν οὐρανόν; τοῦτ' ἔστι
Χριστὸν καταγαγεῖν· 7 ἤ· Τίς καταβήσεται
εἰς τὴν ἄβυσσον; τοῦτ' ἔστι
Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. 8 ἀλλὰ
τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν,
ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ
σου· τοῦτ' ἔστι τὸ ῥῆμα τῆς πίστεως ὃ
κηρύσσομεν· 9 ὅτι ἐὰν ὁμολογήσῃς ἐν
τῷ στόματί σου Κύριον Ἰησοῦν, καὶ
πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς
αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ·
10 (καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην,
στόματι δὲ ὁμολογεῖται εἰς
σωτηρίαν.) 11 λέγει γὰρ ἡ γραφή·
Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

12 For there is no difference

12 Οὐ γάρ ἐστι διαστολὴ Ἰουδαίου τε

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a → b ⇉ c ⇉ d ⇉ e ⇉ f Rec. του Ισραηλ. g Rec. add εστιν. h Gb. om. i Rec. Μωσης.

[a] *Or*, confounded.

καὶ Ἕλληνος· ὁ γὰρ αὐτὸς Κύριος
πάντων, πλουτῶν εἰς πάντας τοὺς ἐπι-
καλουμένους αὐτόν· 13 Πᾶς γὰρ ὃς ἂν
ἐπικαλέσηται τὸ ὄνομα Κυρίου, σωθή-
σεται.

14 Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ
ἐπίστευσαν; πῶς δὲ πιστεύσουσιν οὗ
ὐκ ἤκουσαν; πῶς δὲ ἀκούσουσι χωρὶς
ηρύσσοντος; 15 πῶς δὲ κηρύξουσιν,
ὶν μὴ ἀποσταλῶσι; καθὼς γέγραπται·
ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγελιζο-
ένων εἰρήνην, τῶν εὐαγγελιζομένων
ὰ ἀγαθά. 16 Ἀλλ' οὐ πάντες ὑπή-
κουσαν τῷ εὐαγγελίῳ· Ἡσαΐας γὰρ
γει· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ
ὢν; 17 (ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ
ὴ διὰ ῥήματος Θεοῦ.) 18 ἀλλὰ
ω· Μὴ οὐκ ἤκουσαν; μενοῦνγε εἰς
αν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐ-
καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ
τα αὐτῶν. 19 ἀλλὰ λέγω· Μὴ [b]Ἰσ-
οὐκ ἔγνω; πρῶτος [c]Μωϋσῆς λέγει·
παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει,
θνει ἀσυνέτῳ παροργιῶ ὑμᾶς. 20 Ἡ-
δὲ ἀποτολμᾷ καὶ λέγει· Εὑρέθην
μὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην
ἐμὲ μὴ ἐπερωτῶσι. 21 Πρὸς δὲ
σραὴλ λέγει· Ὅλην τὴν ἡμέραν
ασα τὰς χεῖράς μου πρὸς λαὸν
ῦντα καὶ ἀντιλέγοντα.

Λέγω οὖν· Μὴ ἀπώσατο ὁ Θεὸς
ὸν αὐτοῦ; μὴ γένοιτο· καὶ γὰρ
τραηλίτης εἰμί, ἐκ σπέρματος
μ, φυλῆς Βενϊαμίν. 2 οὐκ ἀπώ-
Θεὸς τὸν λαὸν αὐτοῦ, ὃν
. ἢ οὐκ οἴδατε ἐν Ἠλίᾳ τί
γραφή; ὡς ἐντυγχάνει τῷ Θεῷ
οῦ Ἰσραήλ; [d] 3 Κύριε, τοὺς
ς σου ἀπέκτειναν, [e]καὶ τὰ
ριά σου κατέσκαψαν· κἀγὼ
ην μόνος, καὶ ζητοῦσι τὴν

between the Jew and the Greek: for the same Lord over all, is rich unto all, that call upon him.
13 For whosoever shall call upon the name of the Lord, shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher?
15 And how shall they preach, except they be sent? as it is written: How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!
16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed [α]our [β]report?
17 So then, faith *cometh* by hearing, and hearing by the word of God.
18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.
19 But I say, did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.
20 But Esaias is very bold, and saith, I was found of them that sought me not: I was made manifest unto them, that asked not after me.
21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

11. I say then, Hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin.
2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,
3 Lord, they have killed thy prophets, and digged down thine altars, and I am left alone,

Rec. ουκ εγνω Ισραηλ. [c] Rec. Μωσης. [d] Rec. add λεγων. [e] ...

[α] *Or*, preaching. [β] *Gr.* the hearing of us.

and they seek my life. 4 But
what saith the answer of God
unto him? I have reserved to
myself seven thousand men,
who have not bowed the knee
to *the image of* Baal. 5 Even
so then at this present time also
there is a remnant according to
the election of grace. 6 And
if by grace, then is it no more
of works: otherwise grace is no
more grace. But if it be of
works, then is it no more grace,
otherwise work is no more work.
7 What then? Israel hath not
obtained that which he seeketh
for, but ẏ election hath obtain-
ed it, and the rest were [α] blind-
ed, 8 according as it is written,
God hath given them the spirit
of [β] slumber: eyes ẏ they should
not see, and ears ẏ they should
not hear unto this day. 9 And
David saith, Let their table be
made a snare, and a trap, and a
stumblingblock, & a recompence
unto them. 10 Let their eyes be
darkened, ẏ they may not see,
& bow down their back alway.
11 I say then; Have they
stumbled that they should fall?
God forbid. But *rather* through
their fall, salvation *is come* un-
to the Gentiles, for to provoke
them to jealousy. 12 Now if the
fall of them be the riches of the
world, and the [γ] diminishing of
them, the riches of ẏ Gentiles:
how much more their fulness?
13 For I speak to you Gentiles,
inasmuch as I am the apostle
of the Gentiles, I magnify mine
office: 14 if by any means I
may provoke to emulation them
which are my flesh, and might
save some of them. 15 For if
the casting away of them be the
reconciling of the world: what
shall the receiving *of them* be,
but life from the dead?
16 For if the firstfruit be holy,
the lump is also *holy*: and if ẏ
root be holy, so *are* ẏ branches.
17 And if some of the branches
be broken off, and thou being a
wild olive tree wert graffed in
[δ] amongst them, and with them

ψυχήν μου. 4 Ἀλλὰ τί λέγει αὐτῷ ὁ
χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτα-
κισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμ-
ψαν γόνυ τῇ Βάαλ. 5 Οὕτως οὖν καὶ
ἐν τῷ νῦν καιρῷ λεῖμμα κατ' ἐκλογὴν
χάριτος γέγονεν. 6 εἰ δὲ χάριτι, οὐκέτι
ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκέτι γίνεται
χάρις.[a]″
7 Τί οὖν; ὃ ἐπιζητεῖ Ἰσραήλ, [b]τοῦτο″
οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέτυχεν·
οἱ δὲ λοιποὶ ἐπωρώθησαν, 8 (καθὼς γέ-
γραπται· Ἔδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα
κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέ-
πειν, καὶ ὦτα τοῦ μὴ ἀκούειν·) ἕως τῆς
σήμερον ἡμέρας. 9 καὶ [c]Δαβὶδ″ λέγει·
Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα
καὶ εἰς θήραν, καὶ εἰς σκάνδαλον καὶ
εἰς ἀνταπόδομα αὐτοῖς· 10 σκοτισθή-
τωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ
βλέπειν, καὶ τὸν νῶτον αὐτῶν διαπαντὸς
σύγκαμψον.
11 Λέγω οὖν· Μὴ ἔπταισαν, ἵνα πέ-
σωσι; μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν
παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν,
εἰς τὸ παραζηλῶσαι αὐτούς. 12 εἰ δὲ
τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου,
καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν,
πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν;
13 ὑμῖν γὰρ λέγω τοῖς ἔθνεσιν· ἐφ'
ὅσον μέν εἰμι ἐγὼ ἐθνῶν ἀπόστολος,
τὴν διακονίαν μου δοξάζω, 14 εἴ πως
παραζηλώσω μου τὴν σάρκα, καὶ σώσω
τινὰς ἐξ αὐτῶν. 15 εἰ γὰρ ἡ ἀποβολὴ
αὐτῶν καταλλαγὴ κόσμου, τίς ἡ πρόσ-
ληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν;
16 Εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ
φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ
κλάδοι. 17 εἰ δέ τινες τῶν κλάδων
ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν
ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ συγκοι-
νωνὸς τῆς ῥίζης καὶ τῆς πιότητος τῆς

[a] Rec. add ει δε εξ εργων, ουκετι εστι χαρις· επει το εργον ουκετι εστιν εργον. [b] Rec. τουτου.
[c] Gb. Δαυιδ. [α] Or hardened. [β] Or remorse. [γ] Or, decay, or, loss. [δ] Or, for them.

ἐλαίας ἐγένου, 18 μὴ κατακαυχῶ τῶν
κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν
ῥίζαν βαστάζεις, ἀλλ' ἡ ῥίζα σέ.
19 ἐρεῖς οὖν· Ἐξεκλάσθησαν a " κλάδοι,
ἵνα ἐγὼ ἐγκεντρισθῶ. 20 Καλῶς· τῇ
ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει
ἕστηκας. μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ·
21 εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν
κλάδων οὐκ ἐφείσατο, b μή πως" οὐδὲ
σοῦ c φείσεται·"

22 Ἴδε οὖν χρηστότητα καὶ ἀποτομίαν
Θεοῦ· ἐπὶ μὲν τοὺς πεσόντας, d ἀποτο-
μίαν·" ἐπὶ δὲ σέ, e χρηστότητα," ἐὰν
πιμείνῃς τῇ χρηστότητι· ἐπεὶ καὶ σὺ
κκοπήσῃ. 23 f κἀκεῖνοι" δέ, ἐὰν μὴ ἐπι-
είνωσι τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται·
νατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐγκεν-
ίσαι αὐτούς. 24 εἰ γὰρ σὺ ἐκ τῆς
τὰ φύσιν ἐξεκόπης ἀγριελαίου, καὶ
ρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέ-
ιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ
σιν, ἐγκεντρισθήσονται τῇ ἰδίᾳ
ίᾳ;

5 Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελ-
τὸ μυστήριον τοῦτο, ἵνα μὴ ἦτε
ἑαυτοῖς φρόνιμοι, ὅτι πώρωσις ἀπὸ
υς τῷ Ἰσραὴλ γέγονεν, ἄχρις οὗ
λήρωμα τῶν ἐθνῶν εἰσέλθῃ· 26 καὶ
πᾶς Ἰσραὴλ σωθήσεται, καθὼς
πται· Ἥξει ἐκ Σιὼν ὁ ῥυόμενος,
ποστρέψει ἀσεβείας ἀπὸ Ἰακώβ·
αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη,
ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.
ὰ μὲν g " τὸ εὐαγγέλιον, ἐχθροὶ δι'
κατὰ δὲ τὴν ἐκλογήν, ἀγαπητοὶ
ς πατέρας. 29 ἀμεταμέλητα γὰρ
ίσματα καὶ ἡ κλῆσις τοῦ Θεοῦ.
ρ γὰρ h καὶ" ὑμεῖς ποτε ἠπει-
τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ
ἀπειθείᾳ· 31 οὕτω καὶ οὗτοι
θησαν τῷ ὑμετέρῳ ἐλέει, ἵνα

partakest of the root and fat-
ness of the olive tree: 18 boast
not against the branches: but
if thou boast, thou bearest not
the root, but the root thee.
19 Thou wilt say then, The
branches were broken off, that
I might be graffed in. 20 Well:
because of unbelief they were
broken off, and thou standest by
faith. Be not highminded, but
fear. 21 For if God spared not
the natural branches, *take heed*
lest he also spare not thee.

22 Behold therefore the good-
ness and severity of God: on
them which fell, severity; but
towards thee, goodness, if thou
continue in his goodness: other-
wise thou also shalt be cut off.
23 And they also, if they abide not
still in unbelief, shall be graffed
in: for God is able to graff them
in again. 24 For if thou wert
cut out of the olive tree which
is wild by nature, and wert graff-
ed contrary to nature into a
good olive tree: how much more
shall these which be the natural
branches, be graffed into their
own olive tree?

25 For I would not, brethren,
that ye should be ignorant of
this mystery (lest ye should be
wise in your own conceits) that
α blindness in part is happened
to Israel, until the fulness of
the Gentiles be come in. 26 And
so all Israel shall be saved, as
it is written, There shall come
out of Sion the Deliverer, and
shall turn away ungodliness
from Jacob. 27 For this is my
covenant unto them, when I
shall take away their sins.
28 As concerning the gospel,
they are enemies for your sake:
but as touching the election,
they are beloved for the fathers'
sakes. 29 For ẏ gifts and call-
ing of God are without repent-
ance. 30 For as ye in times
past have not β believed God,
yet have now obtained mercy
through their unbelief: 31 even
so have these also now not γ be-
lieved, that through your mercy

a ∾ οἱ. b ⇄ c Rec. φείσηται. d ∾ ἀποτομία. e ∾ χρηστότης. f Rec. καὶ ἐκεῖνοι
g οὖν. h Gb. om. α Or, hardness. β Or, obeyed. γ Or, obeyed.

they also may obtain mercy. 32 For God hath [α]concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! 34 For who hath known the mind of the Lord, or who hath been his counsellor? 35 or who hath first given to him, and it shall be recompensed unto him again? 36 For of him, and through him, and to him are all things: to whom be glory for ever. Amen.

12. I beseech you therefore brethren, by ÿ mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, that acceptable and perfect will of God.

καὶ αὐτοὶ ἐλεηθῶσι. 32 συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπείθειαν, ἵνα τοὺς πάντας ἐλεήσῃ.

33 Ὦ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ. ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. 34 τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; 35 ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; 36 ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

12. Παρακαλῶ οὖν ὑμᾶς, ἀδελφοὶ, διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ, παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν· 2 καὶ μὴ '[a] συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε" τῇ ἀνακαινώσει τοῦ νοὸς [b] ὑμῶν," εἰς τὸ δοκιμάζειν ὑμᾶς, τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think [β]soberly, according as God hath dealt to every man the measure of faith. 4 For as we have many members in one body, and all members have not the same office: 5 so we being many are one body in Christ, and every one members one of another. 6 Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith. 7 Or ministry, *let us wait*, on our ministering: or he that teacheth, on teaching: 8 or he that exhorteth, on exhortation: he that [γ]giveth, *let him do it* [δ]with simplicity: he that ruleth, with diligence: he that sheweth mercy, with cheerfulness.

3 Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἑκάστῳ ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως. 4 καθάπερ γὰρ ἐν ἑνὶ σώματι μέλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν· 5 οὕτως οἱ πολλοὶ ἓν σῶμά ἐσμεν ἐν Χριστῷ, ὁ δὲ καθ' εἷς ἀλλήλων μέλη, 6 ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα· εἴτε προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως· 7 εἴτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ· 8 [c] εἴτε" ὁ παρακαλῶν, ἐν τῇ παρακλήσει· ὁ μεταδιδοὺς, ἐν ἁπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἱλαρότητι.

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a ∾ συσχηματίζεσθαι... μεταμορφοῦσθαι. b ⇉ c → α Or, shut them all up together. β Gr. to sobriety. γ Or, imparteth. δ Or, liberally.

9 Ἡ ἀγάπη ἀνυπόκριτος. ἀποστυ-
γοῦντες τὸ πονηρὸν, κολλώμενοι τῷ
ἀγαθῷ· 10 τῇ φιλαδελφίᾳ εἰς ἀλλή-
λους φιλόστοργοι· τῇ τιμῇ ἀλλήλους
προηγούμενοι· 11 τῇ σπουδῇ μὴ ὀκνη-
ροὶ, τῷ πνεύματι ζέοντες, τῷ ᵃ Κυρίῳ″
δουλεύοντες· 12 τῇ ἐλπίδι χαίροντες,
τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ
προσκαρτεροῦντες· 13 ταῖς χρείαις τῶν
ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν
διώκοντες· 14 εὐλογεῖτε τοὺς διώκον-
τας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρᾶσθε.
15 χαίρειν μετὰ χαιρόντων, καὶ κλαίειν
μετὰ κλαιόντων. 16 τὸ αὐτὸ εἰς ἀλ-
λήλους φρονοῦντες· μὴ τὰ ὑψηλὰ
φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συν-
απαγόμενοι.
Μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.
7 μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες·
τρονοούμενοι καλὰ ἐνώπιον πάντων ἀν-
}ρώπων· 18 εἰ δυνατὸν, τὸ ἐξ ὑμῶν, μετὰ
τάντων ἀνθρώπων εἰρηνεύοντες. 19 μὴ
αυτοὺς ἐκδικοῦντες, ἀγαπητοὶ, ἀλλὰ
ότε τόπον τῇ ὀργῇ· γέγραπται γάρ·
Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει
ύριος. 20 Ἐὰν ᵇ οὖν″ πεινᾷ ὁ ἐχθρός
ου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε
ὑτόν· τοῦτο γὰρ ποιῶν, ἄνθρακας πυρὸς
ωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. 21 μὴ
κῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ
ιαθῷ τὸ κακόν.
13. Πᾶσα ψυχὴ ἐξουσίαις ὑπερ-
ούσαις ὑποτασσέσθω. οὐ γάρ ἐστιν
ουσία εἰ μὴ ᶜ ἀπὸ″ Θεοῦ· αἱ δὲ οὖ-
ι ᵈ″, ὑπὸ ᵉ ″ Θεοῦ τεταγμέναι εἰσίν.
ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ,
τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν· οἱ
ἀνθεστηκότες, ἑαυτοῖς κρίμα λήψον-
. 3 οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος
ν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν.″

9 Let love be without dis-
simulation: abhor that which
is evil, cleave to that which is
good. 10 Be kindly affectioned
one to another [α] with brotherly
love, in honour preferring one
another. 11 Not slothful in busi-
ness: fervent in spirit, serving
the Lord. 12 Rejoicing in hope,
patient in tribulation, continu-
ing instant in prayer. 13 Dis-
tributing to the necessity of
saints; given to hospitality.
14 Bless them which persecute
you, bless, and curse not. 15 Re-
joice with them that do rejoice,
and weep with them that weep.
16 Be of the same mind one to-
wards another. Mind not high
things, but [β] condescend to men
of low estate.

Be not wise in your own con-
ceits. 17 Recompense to no man
evil for evil. Provide things
honest in the sight of all men.
18 If it be possible, as much
as lieth in you, live peaceably
with all men. 19 Dearly be-
loved, avenge not yourselves,
but rather give place unto
wrath: for it is written, Ven-
geance is mine, I will repay,
saith the Lord. 20 Therefore
if thine enemy hunger, feed
him: if he thirst, give him
drink. For in so doing thou
shalt heap coals of fire on his
head. 21 Be not overcome of
evil, but overcome evil with
good.

13. Let every soul be subject
unto ÿ higher powers: for there
is no power but of God. The
powers that be, are [γ] ordained
of God. 2 Whosoever therefore
resisteth the power, resisteth ÿ
ordinance of God: and they
that resist, shall receive to them-
selves damnation. 3 For rulers
are not a terror to good works,
but to the evil. Wilt thou then

— St. & Gb. καιρῳ. ᵇ om. ∾ ᶜ ∾ υπο. ᵈ Rec. add εξουσιαι. ᵉ Rec. add του. ᶠ ∾ τῳ
εργῳ, αλλα τῳ κακῳ. [α] Or, in the love of the brethren. [β] Or, be contented with mean thin[gs].
[γ] Or, ordered.

not be afraid of the power? do
that which is good, and thou
shalt have praise of the same.
4 For he is the minister of God
to thee for good: but if thou do
that which is evil, be afraid:
for he beareth not the sword in
vain: for he is the minister of
God, a revenger *to execute*
wrath upon him that doeth evil.

5 Wherefore ye must needs
be subject, not only for wrath,
but also for conscience sake.
6 For, for this cause pay you tri-
bute also: for they are God's
ministers, attending continually
upon this very thing. 7 Render
therefore to all their dues, tri-
bute to whom tribute *is due*,
custom to whom custom, fear
to whom fear, honour to whom
honour.

8 Owe no man any thing, but
to love one another: for he that
loveth another hath fulfilled ỷ
law. 9 For this, Thou shalt not
commit adultery, Thou shalt
not kill, Thou shalt not steal,
Thou shalt not bear false wit-
ness, Thou shalt not covet: & if
there be any other command-
ment, it is briefly comprehended
in this saying, namely, Thou
shalt love thy neighbour as thy-
self. 10 Love worketh no ill to his
neighbour, therefore love is the
fulfilling of the law.

11 And that, knowing the time
ỷ now it is high time to awake
out of sleep: for now is our sal-
vation nearer than when we be-
lieved. 12 The night is far spent,
ỷ day is at hand: let us there-
fore cast off the works of dark-
ness, and let us put on the ar-
mour of light. 13 Let us walk
[α] honestly as in the day, not in
rioting and drunkenness, not
in chambering and wantonness,
not in strife and envying.
14 But put ye on the Lord Jesus
Christ, and make not provision
for the flesh, to *fulfil* the lusts
thereof.

14. Him that is weak in the
faith receive you, but [β] not to

θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξου-
σίαν; τὸ ἀγαθὸν ποίει, καὶ ἕξεις
ἔπαινον ἐξ αὐτῆς· 4 Θεοῦ γὰρ διάκονός
ἐστι σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ
κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκῇ τὴν
μάχαιραν φορεῖ· Θεοῦ γὰρ διάκονός
ἐστιν, ἔκδικος [a] εἰς ὀργὴν" τῷ τὸ κακὸν
πράσσοντι.

5 [b] Διὸ ἀνάγκη [c] ὑποτάσσεσθαι," οὐ
μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν
συνείδησιν. 6 διὰ τοῦτο γὰρ καὶ φό-
ρους τελεῖτε. λειτουργοὶ γὰρ Θεοῦ
εἰσιν, εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.
7 ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς· τῷ
τὸν φόρον, τὸν φόρον· τῷ τὸ τέλος,
τὸ τέλος· τῷ τὸν φόβον· τὸν φόβον·
τῷ τὴν τιμὴν, τὴν τιμήν.

8 Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ
[d] ἀλλήλους ἀγαπᾶν·" ὁ γὰρ ἀγαπῶν τὸν
ἕτερον, νόμον πεπλήρωκε. 9 τὸ γάρ·
Οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέ-
ψεις, [e]" οὐκ ἐπιθυμήσεις, καὶ εἴ τις
ἑτέρα ἐντολὴ, ἐν τούτῳ τῷ λόγῳ
ἀνακεφαλαιοῦται, ἐν τῷ· Ἀγαπήσεις
τὸν πλησίον σου ὡς ἑαυτόν. 10 ἡ
ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργά-
ζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.

11 Καὶ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι
ὥρα ἡμᾶς ἤδη ἐξ ὕπνου ἐγερθῆναι·
(νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία,
ἢ ὅτε ἐπιστεύσαμεν· 12 ἡ νὺξ προέ-
κοψεν, ἡ δὲ ἡμέρα ἤγγικεν·) ἀποθώ-
μεθα οὖν τὰ ἔργα τοῦ σκότους, καὶ
ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός. 13 ὡς
ἐν ἡμέρᾳ, εὐσχημόνως περιπατήσωμεν,
μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ
ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ· 14 ἀλλ'
ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστὸν,
καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε
εἰς ἐπιθυμίας.

14. Τὸν δὲ ἀσθενοῦντα τῇ πίστει

a → b ∾ Διο υποτασσεσθε. c Elz. προτασσεσθαι. d Rec. αγαπαν αλληλους.
e Rec. add ου ψευδομαρτυρησεις. α *Or*, decently. β *Or*, not to judge *his* doubtful thoughts.

προσλαμβάνεσθε, μὴ εἰς διακρίσεις δια-
λογισμῶν. [2] ὃς μὲν πιστεύει φαγεῖν
πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει.
[3] ὁ ἐσθίων, τὸν μὴ ἐσθίοντα μὴ ἐξου-
θενείτω· καὶ ὁ μὴ ἐσθίων, τὸν ἐσθίοντα
μὴ κρινέτω· ὁ Θεὸς γὰρ αὐτὸν προσε-
λάβετο. [4] σὺ τίς εἶ ὁ κρίνων ἀλλό-
τριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει
ἢ πίπτει· σταθήσεται δέ· [a] δυνατὸς
γάρ ἐστιν″ ὁ Θεὸς στῆσαι αὐτόν.
[5] [b] Ὃς μὲν κρίνει ἡμέραν παρ' ἡμέραν,
ὃς δὲ κρίνει πᾶσαν ἡμέραν· ἕκαστος ἐν
τῷ ἰδίῳ νοῒ πληροφορείσθω. [6] ὁ φρο-
νῶν τὴν ἡμέραν, Κυρίῳ φρονεῖ· [b] καὶ ὁ
μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ
φρονεῖ.″ [c] καὶ″ ὁ ἐσθίων, Κυρίῳ ἐσθίει,
εὐχαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ μὴ
ἐσθίων, Κυρίῳ οὐκ ἐσθίει, καὶ εὐχα-
ριστεῖ τῷ Θεῷ. [7] οὐδεὶς γὰρ ἡμῶν
ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει.
[8] ἐάν τε γὰρ ζῶμεν, τῷ Κυρίῳ ζῶμεν·
ἐάν τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀπο-
θνήσκομεν. ἐάν τε οὖν ζῶμεν, ἐάν τε
ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν.
[9] εἰς τοῦτο γὰρ Χριστὸς [d] καὶ″ ἀπέθανε
καὶ ἔζησεν,″ ἵνα καὶ νεκρῶν καὶ ζών-
των κυριεύσῃ.
[10] Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου;
καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν
σου; πάντες γὰρ παραστησόμεθα τῷ
βήματι τοῦ [f] Χριστοῦ.″ [11] γέγραπται
γάρ· Ζῶ ἐγώ, λέγει Κύριος· ὅτι ἐμοὶ
κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα
ἐξομολογήσεται τῷ Θεῷ. [12] Ἄρα οὖν
ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει
τῷ Θεῷ.
[13] Μηκέτι οὖν ἀλλήλους κρίνωμεν·
ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ
τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάν-
δαλον. [14] οἶδα καὶ πέπεισμαι ἐν Κυ-
ρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι' [g] αὐτοῦ·″

doubtful disputations. [2] For
one believeth that he may eat
all things: another who is weak,
eateth herbs. [3] Let not him
that eateth, despise him that
eateth not: and let not him
which eateth not, judge him that
eateth. For God hath received
him. [4] Who art thou ŷ judgest
another man's servant? to his
own master he standeth or fall-
eth; yea he shall be holden up:
for God is able to make him
stand.
[5] One man esteemeth one day
above another: another esteem-
eth every day *alike*. Let every
man be [α] fully persuaded in his
own mind. [6] He that [β] regard-
eth a day, regardeth it unto the
Lord; and he that regardeth
not the day, to the Lord he
doth not regard it. He that
eateth, eateth to the Lord, for
he giveth God thanks: and he
that eateth not, to the Lord he
eateth not, and giveth God
thanks. [7] For none of us liveth
to himself, and no man dieth to
himself. [8] For whether we live,
we live unto ŷ Lord: and whe-
ther we die, we die unto the
Lord: whether we live there-
fore or die, we are the Lord's.
[9] For to this end Christ both
died, and rose, and revived, that
he might be Lord both of the
dead and living.
[10] But why dost thou judge
thy brother? or why dost thou
set at nought thy brother? for
we shall all stand before the
judgment seat of Christ. [11] For
it is written, As I live, saith the
Lord, every knee shall bow to
me, and every tongue shall con-
fess to God. [12] So then every
one of us shall give account of
himself to God.
[13] Let us not therefore judge
one another any more: but
judge this rather, that no man
put a stumblingblock, or an oc-
casion to fall in his brother's
way. [14] I know, and am per-
suaded by the Lord Jesus, that
there is nothing [γ] unclean of

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[a] δυνατεῖ γάρ. [b] →. [c] Rec. om. [d] ⇄. [e] Rec. καὶ ἀνέστη καὶ ἀνέζησεν. [f] ∾ Θεοῦ. [g] Rec. ἑαυτοῦ.
[α] *Or*, fully assured. [β] *Or*, observeth. [γ] *Gr*. common.

itself: but to him ŷ esteemeth
any thing to be [α] unclean, to him
it is unclean. 15 But if thy bro-
ther be grieved with *thy* meat:
now walkest thou not [β] chari-
tably. Destroy not him with thy
meat, for whom Christ died.
16 Let not then your good be evil
spoken of. 17 For the kingdom
of God is not meat and drink;
but righteousness, and peace,
and joy in the Holy Ghost.

εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι,
ἐκείνῳ κοινόν· 15 εἰ [a] δὲ″ διὰ βρῶμα
ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ
ἀγάπην περιπατεῖς. μὴ τῷ βρώματί
σου ἐκεῖνον ἀπόλλυε, ὑπὲρ οὗ Χριστὸς
ἀπέθανε. 16 μὴ βλασφημείσθω οὖν
ὑμῶν τὸ ἀγαθόν. 17 οὐ γάρ ἐστιν ἡ
βασιλεία τοῦ Θεοῦ βρῶσις καὶ πόσις,
ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν
Πνεύματι ἁγίῳ.

18 For he that in these things
serveth Christ, is acceptable to
God, and approved of men.
19 Let us therefore follow after
ŷ things which make for peace,
and things wherewith one may
edify another. 20 For meat, de-
stroy not the work of God: all
things indeed are pure; but it
is evil for that man who eateth
with offence. 21 It is good nei-
ther to eat flesh, nor to drink
wine, nor *any thing* whereby
thy brother stumbleth, or is
offended, or is made weak.
22 Hast thou faith? have it to
thyself before God. Happy is
he that condemneth not himself
in that *thing which* he alloweth.
23 And he that [γ] doubteth, is
damned if he eat, because *he
eateth* not of faith: for what-
soever is not of faith, is sin.

18 Ὁ γὰρ ἐν [b] τούτοις″ δουλεύων τῷ
Χριστῷ, εὐάρεστος τῷ Θεῷ, καὶ δόκι-
μος τοῖς ἀνθρώποις. 19 ἄρα οὖν τὰ τῆς
εἰρήνης διώκωμεν, καὶ τὰ τῆς οἰκοδομῆς
τῆς εἰς ἀλλήλους. 20 μὴ ἕνεκεν βρώ-
ματος κατάλυε τὸ ἔργον τοῦ Θεοῦ.
πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀν-
θρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι.
21 καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πιεῖν
οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσ-
κόπτει [c] ἢ σκανδαλίζεται ἢ ἀσθενεῖ.″
22 σὺ πίστιν ἔχεις; κατὰ σαυτὸν ἔχε
ἐνώπιον τοῦ Θεοῦ· μακάριος ὁ μὴ κρί-
νων ἑαυτὸν ἐν ᾧ δοκιμάζει. 23 ὁ δὲ
διακρινόμενος, ἐὰν φάγῃ, κατακέκριται,
ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ
πίστεως, ἁμαρτία ἐστίν.[d]″

15. We then that are strong,
ought to bear the infirmities of
the weak, and not to please
ourselves. 2 Let every one of
us please his neighbour for *his*
good to edification. 3 For even
Christ pleased not himself, but
as it is written, The reproaches
of them that reproached thee,
fell on me. 4 For whatsoever
things were written aforetime,
were written for our learning,
that we through patience and
comfort of the scriptures might
have hope. 5 Now the God of

15. Ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ
τὰ ἀσθενήματα τῶν ἀδυνάτων βαστά-
ζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν· 2 ἕκα-
στος [e]″ ἡμῶν τῷ πλησίον ἀρεσκέτω
εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. 3 καὶ
γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν,
ἀλλὰ, καθὼς γέγραπται· Οἱ ὀνειδισμοὶ
τῶν ὀνειδιζόντων σε, ἐπέπεσον ἐπ' ἐμέ.
4 Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμε-
τέραν διδασκαλίαν [f] προεγράφη·″ ἵνα
διὰ τῆς ὑπομονῆς καὶ [g] διὰ″ τῆς παρα-
κλήσεως τῶν γραφῶν τὴν ἐλπίδα
ἔχωμεν. 5 ὁ δὲ Θεὸς τῆς ὑπομονῆς

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[a] ∾ γαρ. [b] ∾ —. Gb. τουτῳ. [c] → [d] Gb. add cap. xvi. 25—27. [e] Rec. add γαρ. [f] ∾ εγραφη.
[g] ∾ —. Rec. & Gb. om. [α] *Gr.* common. [β] *Gr.* according to charity. [γ] *Or,* discerneth, and
putteth a difference between meats.

καὶ τῆς παρακλήσεως δῴη ὑμῖν τὸ αὐτὸ
φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰη-
σοῦν· 6 ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι
δοξάζητε τὸν Θεὸν καὶ πατέρα τοῦ Κυ-
ρίου ἡμῶν Ἰησοῦ Χριστοῦ. 7 διὸ προσ-
λαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χρι-
στὸς προσελάβετο ᵃὑμᾶςʺ εἰς δόξαν Θεοῦ.
8 Λέγω ᵇδὲ,ʹ ᶜἸησοῦνʺ Χριστὸν
διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ
ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς
ἐπαγγελίας τῶν πατέρων· 9 τὰ δὲ
ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεὸν,
αθὼς γέγραπται· Διὰ τοῦτο ἐξομολο-
ήσομαί σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί
ου ψαλῶ. 10 Καὶ πάλιν λέγει· Εὐ-
ράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.
Καὶ πάλιν· Αἰνεῖτε τὸν Κύριον πάντα
ἔθνη, καὶ ἐπαινέσατε αὐτὸν πάντες
λαοί. 12 Καὶ πάλιν Ἡσαΐας λέγει·
ται ἡ ῥίζα τοῦ Ἰεσσαὶ, καὶ ὁ ἀνι-
ιμενος ἄρχειν ἐθνῶν, ἐπ᾽ αὐτῷ ἔθνη
ιοῦσιν. 13 Ὁ δὲ Θεὸς τῆς ἐλπίδος
ρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρή-
ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν
ἐν τῇ ἐλπίδι, ἐν δυνάμει Πνεύ-
ς ἁγίου.

Πέπεισμαι δὲ, ἀδελφοί μου, καὶ
ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ
οί ἐστε ἀγαθωσύνης, πεπληρωμέ-
πάσης γνώσεως, δυνάμενοι καὶ
ήλους ʺ νουθετεῖν. 15 τολμηρότε-
ὲ ἔγραψα ὑμῖν, ἀδελφοὶ, ἀπὸ
, ὡς ἐπαναμιμνήσκων ὑμᾶς, διὰ
ιριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ
16 εἰς τὸ εἶναί με λειτουργὸν
Χριστοῦ εἰς τὰ ἔθνη, ἱερουργοῦν-
ὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται
φορὰ τῶν ἐθνῶν εὐπρόσδεκτος,
νη ἐν Πνεύματι ἁγίῳ. 17 ἔχω
ησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς
όν·

patience and consolation grant
you to be likeminded one to-
ward another, ᵅaccording to
Christ Jesus: 6 ẏ ye may with
one mind and one mouth glorify
God, even the Father of our
Lord Jesus Christ. 7 Where-
fore receive ye one another, as
Christ also received us, to the
glory of God.
8 Now I say, that Jesus Christ
was a minister of the circumci-
sion for the truth of God, to con-
firm the promises *made* unto ẏ
fathers: 9 and that the Gentiles
might glorify God for his mercy,
as it is written, For this cause
I will confess to thee among the
Gentiles, & sing unto thy name.
10 And again he saith, Rejoice
ye Gentiles with his people.
11 And again, Praise the Lord
all ye Gentiles, and laud him all
ye people. 12 And again Esaias
saith, There shall be a root of
Jesse, and he that shall rise to
reign over the Gentiles, in him
shall the Gentiles trust. 13 Now
the God of hope fill you with all
joy and peace in believing, that
ye may abound in hope through
the power of the Holy Ghost.

14 And I myself also am per-
suaded of you, my brethren, ẏ
ye also are full of goodness,
filled with all knowledge, able
also to admonish one another.
15 Nevertheless, brethren, I have
written the more boldly unto
you, in some sort, as putting you
in mind, because of the grace
ẏ is given to me of God, 16 that
I should be the minister of Je-
sus Christ to the Gentiles, mi-
nistering the gospel of God, that
the ᵝoffering up of the Gentiles
might be acceptable, being sanc-
tified by the Holy Ghost. 17 I
have therefore whereof I may
glory through Jesus Christ, in
those things which pertain to
God.

ᵇ ∾ γαρ. ᶜ ⇄ ᵈ ∾ αλλους. ᵉ Rec. om. ᵅ *Or, after the example of.*
ᵝ *Or, sacrificing.*

18 For I will not dare to speak
of any of those things, which
Christ hath not wrought by me,
to make the Gentiles obedient,
by word and deed, 19 through
mighty signs and wonders, by
the power of the Spirit of God,
so that from Jerusalem and
round about unto Illyricum, I
have fully preached the gospel
of Christ. 20 Yea, so have I
strived to preach the gospel, not
where Christ was named, lest I
should build upon another man's
foundation: 21 but as it is writ-
ten, To whom he was not spoken
of, they shall see: and they that
have not heard, shall under-
stand.

22 For which cause also I have
been [α]much hindered from com-
ing to you. 23 But now having
no more place in these parts,
and having a great desire these
many years to come unto you:
24 whensoever I take my jour-
ney into Spain, I will come to
you: for I trust to see you in my
journey, and to be brought on
my way thitherward by you, if
first I be somewhat filled [β]with
your *company*. 25 But now I go
unto Jerusalem, to minister un-
to the saints. 26 For it hath
pleased them of Macedonia and
Achaia, to make a certain con-
tribution for the poor saints
which are at Jerusalem. 27 It
hath pleased them *verily*, and
their debtors they are. For if
ÿ Gentiles have been made par-
takers of their spiritual things,
their duty is also to minister
unto them in carnal things.
28 When therefore I have per-
formed this, and have sealed to
them this fruit, I will come by
you into Spain. 29 And I am
sure that when I come unto you,
I shall come in the fulness of ÿ
blessing of the gospel of Christ.

30 Now I beseech you, bre-
thren, for ÿ Lord Jesus Christ's
sake, and for the love of the
Spirit, that ye strive together
with me, in your prayers to God

18 Οὐ γὰρ τολμήσω λαλεῖν τι ὧν οὐ
κατειργάσατο Χριστὸς δι' ἐμοῦ, εἰς
ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ, 19 ἐν
δυνάμει σημείων καὶ τεράτων, ἐν δυνά-
μει Πνεύματος [a] ἁγίου·″ ὥστε με ἀπὸ
Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλ-
λυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον
τοῦ Χριστοῦ· 20 οὕτω δὲ φιλοτιμού-
μενον εὐαγγελίζεσθαι, οὐχ ὅπου ὠνο-
μάσθη Χριστὸς, ἵνα μὴ ἐπ' ἀλλότριον
θεμέλιον οἰκοδομῶ· 21 ἀλλὰ, καθὼς
γέγραπται· Οἷς οὐκ ἀνηγγέλη περὶ
αὐτοῦ, ὄψονται· καὶ οἳ οὐκ ἀκηκόασι,
συνήσουσι.

22 Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ
ἐλθεῖν πρὸς ὑμᾶς· 23 νυνὶ δὲ μηκέτι
τόπον ἔχων ἐν τοῖς κλίμασι τούτοις,
ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς
ὑμᾶς ἀπὸ πολλῶν ἐτῶν, 24 ὡς ἐὰν πο-
ρεύωμαι εἰς τὴν Σπανίαν,[b]″ ἐλπίζω [c]″
διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ
ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ, ἐὰν ὑμῶν
πρῶτον ἀπὸ μέρους ἐμπλησθῶ. 25 νυνὶ
δὲ πορεύομαι εἰς Ἱερουσαλὴμ, διακονῶν
τοῖς ἁγίοις. 26 εὐδόκησαν γὰρ Μακε-
δονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιή-
σασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων
τῶν ἐν Ἱερουσαλήμ· 27 εὐδόκησαν γὰρ,
καὶ ὀφειλέται αὐτῶν εἰσιν. εἰ γὰρ τοῖς
πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ
ἔθνη, ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς
λειτουργῆσαι αὐτοῖς. 28 τοῦτο οὖν
ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς
τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι'
ὑμῶν εἰς τὴν Σπανίαν. 29 οἶδα δὲ ὅτι
ἐρχόμενος πρὸς ὑμᾶς, ἐν πληρώματι
εὐλογίας [d]″ Χριστοῦ ἐλεύσομαι.

30 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, διὰ
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ
διὰ τῆς ἀγάπης τοῦ Πνεύματος, συναγω-
νίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ

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[a] Rec. ∾ θεου' ⇉ αγιου. [b] Rec. add ελευσομαι προς υμας. [c] Rec. add γαρ. [d] Rec. add του ευαγγελιου του.
[α] *Or*, many ways, *or*, oftentimes. [β] *Gr*. with you.

ἐμοῦ πρὸς τὸν Θεόν· [31] ἵνα ῥυσθῶ ἀπὸ
τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, καὶ
[a]ἵνα ἡ διακονία μου ἡ εἰς Ἱερουσαλὴμ
εὐπρόσδεκτος γένηται τοῖς ἁγίοις· [32] ἵνα
ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος
Θεοῦ, [b]καὶ συναναπαύσωμαι ὑμῖν.
[33] ὁ δὲ Θεὸς τῆς εἰρήνης μετὰ πάντων
ὑμῶν. [c]ἀμήν.

16. Συνίστημι [d]δὲ ὑμῖν Φοίβην τὴν
ἀδελφὴν ἡμῶν, οὖσαν διάκονον τῆς
ἐκκλησίας τῆς ἐν Κεγχρεαῖς· [2] ἵνα
αὐτὴν προσδέξησθε ἐν Κυρίῳ ἀξίως
τῶν ἁγίων, καὶ παραστῆτε αὐτῇ ἐν ᾧ
ἂν ὑμῶν χρῄζῃ πράγματι· καὶ γὰρ
αὐτὴ προστάτις πολλῶν ἐγενήθη, καὶ
αὐτοῦ ἐμοῦ.
[3] Ἀσπάσασθε [f]Πρίσκαν καὶ Ἀκύλαν
τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ·
[4] οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν
ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς οὐκ
ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι
αἱ ἐκκλησίαι τῶν ἐθνῶν·) [5] καὶ τὴν
κατ' οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσασθε
Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν
ἀπαρχὴ τῆς [g]Ἀσίας εἰς Χριστόν.
[6] ἀσπάσασθε Μαριάμ, ἥτις πολλὰ
ἐκοπίασεν [h]εἰς ἡμᾶς. [7] ἀσπάσασθε
Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγγενεῖς
μου καὶ συναιχμαλώτους μου· οἵτινές
εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἳ
καὶ πρὸ ἐμοῦ γεγόνασιν ἐν Χριστῷ.
[8] ἀσπάσασθε Ἀμπλίαν τὸν ἀγαπητόν μου ἐν Κυρίῳ. [9] ἀσπάσασθε
Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ,
καὶ Στάχυν τὸν ἀγαπητόν μου. [10] ἀσπάσασθε
Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ.
ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου.
[11] ἀσπάσασθε Ἡρωδίωνα τὸν συγγενῆ
μου. ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου
τοὺς ὄντας ἐν Κυρίῳ. [12] ἀσπάσασθε
Τρύφαιναν καὶ Τρυφῶσαν τὰς

for me, [31] That I may be delivered from them that [a]do not
believe in Judæa, and that my
service which I have for Jerusalem may be accepted of the
saints: [32] that I may come unto
you with joy by the will of God,
and may with you be refreshed.
[33] Now the God of peace be
with you all. Amen.

16. I commend unto you
Phebe our sister, which is a
servant of the church which is
at Cenchrea: [2] that ye receive
her in the Lord as becometh
saints, and that ye assist her
in whatsoever business she hath
need of you: for she hath been
a succourer of many, and of
myself also.

[3] Greet Priscilla and Aquila,
my helpers in Christ Jesus:
[4] (who have for my life laid
down their own necks: unto
whom not only I give thanks,
but also all the churches of the
Gentiles.) [5] Likewise *greet*
the church ỷ is in their house.
Salute my wellbeloved Epenetus, who is the firstfruits of
Achaia unto Christ. [6] Greet
Mary, who bestowed much labour on us. [7] Salute Andronicus and Junia my kinsmen,
and my fellowprisoners, who
are of note among the apostles,
who also were in Christ before
me.

[8] Greet Amplias my beloved
in the Lord. [9] Salute Urbane
our helper in Christ, and Stachys my beloved. [10] Salute
Apelles approved in Christ.
Salute them which are of Aristobulus' [β]houshold. [11] Salute
Herodion my kinsman. Greet
them that be of the [γ]houshold
of Narcissus, which are in the
Lord. [12] Salute Tryphena and
Tryphosa, who labour in the

d → e ∾ — Gb. αὐτῃ. f Rec. Πρισκιλλαν. g Rec. ∾ Αχαιας. h ∾ εις υμας.
a Or, are disobedient. β Or, friends. γ Or, friends

Lord. Salute the beloved Persis, which laboured much in the Lord. [13] Salute Rufus chosen in the Lord, and his mother and mine.

κοπιώσας ἐν Κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητήν, ἥτις πολλὰ ἐκοπίασεν ἐν Κυρίῳ.
[13] ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.

[14] Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.
[15] Salute Philologus and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.
[16] Salute one another with an holy kiss. The churches of Christ salute you.

[14] Ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμᾶν, Πατρόβαν, Ἑρμῆν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς.
[15] ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους.
[16] ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι [a]πᾶσαι″ τοῦ Χριστοῦ.

[17] Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.
[18] For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.
[19] For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and [α] simple concerning evil.
[20] And the God of peace shall [β] bruise Satan under your feet shortly.

[17] Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα, παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε, ποιοῦντας· καὶ ἐκκλίνατε ἀπ' αὐτῶν.
[18] οἱ γὰρ τοιοῦτοι τῷ [b]Κυρίῳ ἡμῶν Χριστῷ″ οὐ δουλεύουσιν, ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ· καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων.
[19] ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· χαίρω οὖν [c]τὸ″ ἐφ' ὑμῖν· θέλω δὲ ὑμᾶς σοφοὺς [d]μὲν″ εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν.
[20] ὁ δὲ Θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει.

The grace of our Lord Jesus Christ be with you. Amen.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.[e]″

[21] Timotheus my workfellow, and Lucius, and Jason, and Sosipater my kinsmen salute you.

[21] Ἀσπάζονται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου.

[22] I Tertius who wrote this epistle, salute you in the Lord.

[22] Ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν Κυρίῳ.

[23] Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.
[24] The grace of our Lord Jesus Christ be with you all.

[23] Ἀσπάζεται ὑμᾶς Γάϊος ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης. ἀσπάζεται ὑμᾶς Ἔραστος ὁ οἰκονόμος τῆς πόλεως, καὶ Κούαρτος ὁ ἀδελφός.
[24] Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ

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[a] Rec. om. [b] Rec. Κυριῳ ημων Ιησου Χριστῳ. ∾ Κυριῳ Χριστῳ ημων. [c] → [d] ⇄
[e] Bz. & Elz. add αμην. [α] Or, harmless. [β] Or, tread.

Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.
ι′ 25 Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι
κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα
Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυ-
στηρίου χρόνοις αἰωνίοις σεσιγημένου,
26 φανερωθέντος δὲ νῦν, διά τε γραφῶν
προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου
Θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα
τὰ ἔθνη γνωρισθέντος· 27 μόνῳ σοφῷ
Θεῷ, διὰ Ἰησοῦ Χριστοῦ,[b] ᾧ ἡ δόξα
εἰς τοὺς αἰῶνας· ἀμήν.

Amen. 25 Now to him that is
of power to stablish you according to my gospel, and the
preaching of Jesus Christ, according to the revelation of the
mystery, which was kept secret
since the world began: 26 but
now is made manifest, and by
the scriptures of the prophets
according to the commandment of the everlasting God,
made known to all nations for
the obedience of faith, 27 to
God, only wise, be glory through
Jesus Christ, for ever. Amen.

ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ

ΠΡΩΤΗ.

ΥΛΟΣ [c]κλητὸς′ ἀπόστολος Ἰησοῦ
Χριστοῦ, διὰ θελήματος Θεοῦ, καὶ
θένης ὁ ἀδελφὸς, 2 τῇ ἐκκλησίᾳ
Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, ἡγια-
οις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις,
ᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα
υρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν
τόπῳ, αὐτῶν τε καὶ ἡμῶν· 3 χά-
ιν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς
αὶ Κυρίου Ἰησοῦ Χριστοῦ.
χαριστῶ τῷ Θεῷ μου πάντοτε
ῶν, ἐπὶ τῇ χάριτι τοῦ Θεοῦ τῇ
ὑμῖν ἐν Χριστῷ Ἰησοῦ· 5 ὅτι
ὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν
γῳ καὶ πάσῃ γνώσει, 6 (καθὼς
ριον τοῦ Χριστοῦ ἐβεβαιώθη
7 ὥστε ὑμᾶς μὴ ὑστερεῖσθαι
χαρίσματι, ἀπεκδεχομένους
υψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ

PAUL called *to be* an apostle
of Jesus Christ, through the
will of God, and Sosthenes *our*
brother, 2 unto the church of
God which is at Corinth, to them
ẏ are sanctified in Christ Jesus,
called *to be* saints, with all that
in every place call upon ẏ name
of Jesus Christ our Lord, both
their's and our's. 3 Grace be
unto you, and peace from God
our Father, and *from* the Lord
Jesus Christ.

4 I thank my God always on
your behalf, for the grace of
God which is given you by
Jesus Christ, 5 that in every
thing ye are enriched by him,
in all utterance, and in all
knowledge: 6 even as the
testimony of Christ was confirmed in you. 7 So that ye
come behind in no gift; waiting for the [a]coming of our

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it vss. 25, 26, 27, ad calcem cap. xiv. [b] Bz. om. [c] → [a] Gr. revelation.

Lord Jesus Christ, 8 who shall
also confirm you unto the end,
that ye may be blameless in the
day of our Lord Jesus Christ.
9 God is faithful by whom ye
were called unto the fellowship
of his Son Jesus Christ our
Lord.

Χριστοῦ· 8 ὃς καὶ βεβαιώσει ὑμᾶς ἕως
τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 9 πιστὸς
ὁ Θεὸς, δι' οὗ ἐκλήθητε εἰς κοινωνίαν
τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ
Κυρίου ἡμῶν.

10 Now I beseech you bre-
thren by the name of our Lord
Jesus Christ, that ye all speak
the same thing, and that there
be no [a] divisions among you:
but that ye be perfectly joined
together in the same mind, and
in the same judgment. 11 For it
hath been declared unto me of
you, my brethren, by them
which are of the house of Chloe,
ŷ there are contentions among
you. 12 Now this I say, that
every one of you saith, I am of
Paul, and I of Apollos, and
I of Cephas, and I of Christ.

10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, διὰ
τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες,
καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα, ἦτε δὲ
κατηρτισμένοι ἐν τῷ αὐτῷ νοῒ καὶ ἐν
τῇ αὐτῇ γνώμῃ. 11 ἐδηλώθη γάρ μοι
περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν
Χλόης, ὅτι ἔριδες ἐν ὑμῖν εἰσι· 12 λέγω
δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει· Ἐγὼ
μέν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλὼ, ἐγὼ
δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ.

13 Is Christ divided? was
Paul crucified for you? or were
ye baptized in ŷ name of Paul?
14 I thank God that I baptized
none of you, but Crispus and
Gaius: 15 lest any should say,
that I had baptized in mine
own name. 16 And I baptized
also the houshold of Stephanas:
besides, I know not whether I
baptized any other.

13 Μεμέρισται ὁ Χριστός; μὴ Παῦλος
ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα
Παύλου ἐβαπτίσθητε; 14 εὐχαριστῶ
τῷ Θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ
μὴ Κρίσπον καὶ Γάϊον· 15 ἵνα μή τις
εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβάπτισα.
16 ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον·
λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβά-
πτισα.

17 For Christ sent me not to
baptize, but to preach the gos-
pel: not with wisdom of [β] words,
lest the cross of Christ should
be made of none effect. 18 For
the preaching of the cross is to
them that perish, foolishness:
but unto us which are saved, it
is the power of God. 19 For it
is written, I will destroy the
wisdom of the wise, and will
bring to nothing the under-
standing of ŷ prudent. 20 Where
is the wise? where is the scribe?
where is the disputer of this
world? hath not God made
foolish ŷ wisdom of this world?
21 For after that, in the wisdom
of God, the world by wisdom
knew not God, it pleased God

17 Οὐ γὰρ ἀπέστειλέ με Χριστὸς
βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι· οὐκ ἐν
σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς
τοῦ Χριστοῦ. 18 ὁ λόγος γὰρ ὁ τοῦ
σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία
ἐστὶ, τοῖς δὲ σωζομένοις ἡμῖν δύναμις
Θεοῦ ἐστι. 19 γέγραπται γάρ· Ἀπολῶ
τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν
τῶν συνετῶν ἀθετήσω. 20 Ποῦ σοφός;
ποῦ γραμματεύς; ποῦ συζητητὴς τοῦ
αἰῶνος τούτου; οὐχὶ ἐμώρανεν ὁ Θεὸς
τὴν σοφίαν τοῦ κόσμου [a] τούτου; [a]
21 ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ
οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν
Θεὸν, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας

[a] ⇄ [a] *Gr* schisms. [β] *Or*, speech.

τοῦ κηρύγματος σῶσαι τοὺς πιστεύ-
οντας.
22 Ἐπειδὴ καὶ Ἰουδαῖοι ᵃσημεῖα"
αἰτοῦσι, καὶ Ἕλληνες σοφίαν ζητοῦσιν·
23 ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυ-
ρωμένον, Ἰουδαίοις μὲν σκάνδαλον,
ᵇἔθνεσι' δὲ μωρίαν· 24 αὐτοῖς δὲ τοῖς
κλητοῖς Ἰουδαίοις τε καὶ ᶜἝλλησι
Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν.
25 ὅτι τὸ μωρὸν τοῦ Θεοῦ σοφώτερον
τῶν ἀνθρώπων ἐστί· καὶ τὸ ἀσθενὲς
τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώπων
ἐστί.
26 Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν,
ἀδελφοὶ, ὅτι οὐ πολλοὶ σοφοὶ κατὰ
σάρκα, οὐ πολλοὶ δυνατοὶ, οὐ πολλοὶ
εὐγενεῖς· 27 ἀλλὰ τὰ μωρὰ τοῦ κόσμου
ἐξελέξατο ὁ Θεὸς, ἵνα τοὺς σοφοὺς
καταισχύνῃ· καὶ τὰ ἀσθενῆ τοῦ κόσμου
ἐξελέξατο ὁ Θεὸς, ἵνα καταισχύνῃ τὰ
ἰσχυρά· 28 καὶ τὰ ἀγενῆ τοῦ κόσμου
καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεὸς,
καὶ τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ·
29 ὅπως μὴ καυχήσηται πᾶσα σὰρξ
ἐνώπιον ᵈτοῦ Θεοῦ." 30 ἐξ αὐτοῦ δὲ
ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη
ἡμῖν σοφία ἀπὸ Θεοῦ, δικαιοσύνη τε
καὶ ἁγιασμὸς καὶ ἀπολύτρωσις· 31 ἵνα,
καθὼς γέγραπται· Ὁ καυχώμενος, ἐν
Κυρίῳ καυχάσθω.

2. Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοὶ,
ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ
σοφίας, καταγγέλλων ὑμῖν τὸ ᵉμαρ-
τύριον τοῦ Θεοῦ. 2 οὐ γὰρ ἔκρινά
ᶠτοῦ εἰδέναι" ἐν ὑμῖν, εἰ μὴ Ἰησοῦν
Χριστὸν, καὶ τοῦτον ἐσταυρωμένον.
3 καὶ ἐγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ
ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς·
4 καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου
οὐκ ἐν πειθοῖς σοφίας λόγοις," ἀλλ' ἐν
ἀποδείξει Πνεύματος καὶ δυνάμεως· 5 ἵνα

by the foolishness of preaching, to save them that believe.

22 For the Jews require a sign,
and the Greeks seek after wisdom. 23 But we preach Christ
crucified, unto the Jews a stumblingblock, and unto ÿ Greeks,
foolishness: 24 but unto them
which are called, both Jews and Greeks, Christ, the power of
God, and the wisdom of God.
25 Because the foolishness of God is wiser than men: and the
weakness of God is stronger than men.

26 For ye see your calling,
brethren, how ÿ not many wise men after the flesh, not many
mighty, not many noble *are called*.
27 But God hath chosen ÿ foolish things of the world, to confound the wise: and God
hath chosen the weak things of the world, to confound ÿ things
which are mighty: 28 and base things of the world, and things
which are despised, hath God chosen, *yea* and things which
are not, to bring to nought things that are,
29 that no flesh should glory in his presence.
30 But of him are ye in Christ Jesus, who of God is made unto us wisdom,
and righteousness, and sanctification, and redemption:
31 that according as it is written, He that glorieth, let him glory in the Lord.

2. And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God.
2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.
3 And I was with you in weakness, and in fear, and in much trembling.
4 And my speech, & my preaching was not with ᵃenticing words of man's wisdom, but in
demonstration of the Spirit, and of power:
5 that your faith

ᵇ Rec. Ἕλλησι. ᶜ Rec. & Gb. add και.—Gh. ⇄ ᵈ Rec. αυτου. ᵉ ∾ μυστηριον. ᶠ Rec. του
Rec. εν πειθοις ανθρωπινης σοφιας λογοις, ∾ εν πειθοι σοφιας. ᵃ Or, persuasible.

should not [α] stand in the wisdom
of men, but in the power of
God.
6 Howbeit we speak wisdom
among them that are perfect:
yet not ẏ wisdom of this world,
nor of the princes of this world,
that come to nought: 7 but we
speak the wisdom of God in a
mystery, *even* the hidden *wis-*
dom which God ordained before
the world, unto our glory.
8 Which none of the princes of
this world knew: for had they
known it, they would not have
crucified ẏ Lord of glory. 9 But
as it is written, Eye hath not
seen, nor ear heard, neither
have entered into the heart of
man, the things which God hath
prepared for them that love
him. 10 But God hath revealed
them unto us by his Spirit: for
the Spirit searcheth all things,
yea, the deep things of God.
11 For what man knoweth the
things of a man, save the spirit
of man which is in him? even
so the things of God knoweth
no man, but the Spirit of God.

ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων,
ἀλλ' ἐν δυνάμει Θεοῦ.
6 Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις·
σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ
τῶν ἀρχόντων τοῦ αἰῶνος τούτου, τῶν
καταργουμένων· 7 ἀλλὰ λαλοῦμεν [a] Θεοῦ
σοφίαν" ἐν μυστηρίῳ, τὴν ἀποκεκρυμ-
μένην, ἣν προώρισεν ὁ Θεὸς πρὸ τῶν
αἰώνων εἰς δόξαν ἡμῶν, 8 ἣν οὐδεὶς
τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνω-
κεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν Κύ-
ριον τῆς δόξης ἐσταύρωσαν· 9 ἀλλὰ
καθὼς γέγραπται· Ἃ ὀφθαλμὸς οὐκ
εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν
ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ
Θεὸς τοῖς ἀγαπῶσιν αὐτόν· 10 Ἡμῖν
δὲ ἀπεκάλυψεν ὁ Θεὸς διὰ τοῦ Πνεύ-
ματος [b] αὐτοῦ·" τὸ γὰρ Πνεῦμα πάντα
ἐρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ. 11 τίς
γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου,
εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν
αὐτῷ; οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς
[c] οἶδεν," εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ.

12 Now we have received, not
the spirit of the world, but the
spirit which is of God, that we
might know the things that are
freely given to us of God.
13 Which things also we speak,
not in the words which man's
wisdom teacheth, but which the
Holy Ghost teacheth, compar-
ing spiritual things with spiri-
tual. 14 But the natural man
receiveth not the things of the
Spirit of God, for they are fool-
ishness unto him: neither can
he know *them*, because they are
spiritually discerned. 15 But he
that is spiritual, [β] judgeth all
things, yet he himself is [γ] judged
of no man. 16 For who hath
known the mind of the Lord
that he [δ] may instruct him?
But we have the mind of Christ.
3. And I, brethren, could not
speak unto you as unto spiri-
tual, but as unto carnal, *even* as

12 Ἡμεῖς δὲ οὐ τὸ Πνεῦμα τοῦ κό-
σμου ἐλάβομεν, ἀλλὰ τὸ Πνεῦμα τὸ ἐκ
τοῦ Θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ
χαρισθέντα ἡμῖν· 13 ἃ καὶ λαλοῦμεν,
οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας
λόγοις, ἀλλ' ἐν διδακτοῖς Πνεύματος [d]",
πνευματικοῖς πνευματικὰ συγκρίνοντες.
14 ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ
τοῦ Πνεύματος τοῦ Θεοῦ· μωρία γὰρ
αὐτῷ ἐστι, καὶ οὐ δύναται γνῶναι, ὅτι
πνευματικῶς ἀνακρίνεται. 15 ὁ δὲ πνευ-
ματικὸς ἀνακρίνει [e] μὲν" πάντα, αὐτὸς
δὲ ὑπ' οὐδενὸς ἀνακρίνεται. 16 τίς γὰρ
ἔγνω νοῦν Κυρίου, ὃς συμβιβάσει αὐ-
τόν; ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.
3. [f] Κἀγὼ," ἀδελφοί, οὐκ ἠδυνήθην
λαλῆσαι ὑμῖν ὡς πνευματικοῖς, ἀλλ' ὡς
[g] σαρκικοῖς," ὡς νηπίοις ἐν Χριστῷ.

a Rec. σοφιαν Θεου. b ⇄ c ∾ εγνωκεν. d Rec. add αγιου. e → f Rec. Και εγω. g Gb. σαρκινοις.
α Gr. be. β Or, discerneth. γ Or, discerned. δ Gr. shall.

[2] γάλα ὑμᾶς ἐπότισα, [a] " οὐ βρῶμα·
οὔπω γὰρ ἐδύνασθε, ἀλλ' [b] οὐδὲ" ἔτι νῦν
δύνασθε· [3] ἔτι γὰρ [c] σαρκικοί " ἐστε.
ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις [d] καὶ
διχοστασίαι," οὐχὶ σαρκικοί ἐστε, καὶ
κατὰ ἄνθρωπον περιπατεῖτε; [4] ὅταν
γὰρ λέγῃ τις· Ἐγὼ μέν εἰμι Παύλου·
ἕτερος δέ· Ἐγὼ Ἀπολλῶ· οὐχὶ σαρ-
κικοί ἐστε;
[5] Τίς οὖν ἐστι [e] Παῦλος, τίς δὲ Ἀ-
πολλώς;" [f] " διάκονοι δι' ὧν ἐπιστεύ-
σατε, καὶ ἑκάστῳ ὡς ὁ Κύριος ἔδωκεν·
[6] ἐγὼ ἐφύτευσα, Ἀπολλὼς ἐπότισεν,
ἀλλ' ὁ Θεὸς ηὔξανεν· [7] ὥστε οὔτε ὁ
φυτεύων ἐστί τι, οὔτε ὁ ποτίζων, ἀλλ'
αὐξάνων Θεός. [8] ὁ φυτεύων δὲ καὶ
ποτίζων ἕν εἰσιν· ἕκαστος δὲ τὸν
ιον μισθὸν λήψεται κατὰ τὸν ἴδιον
πον. [9] Θεοῦ γάρ ἐσμεν συνεργοί·
οῦ γεώργιον, Θεοῦ οἰκοδομή ἐστε.
[10] Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δο-
σάν μοι, ὡς σοφὸς ἀρχιτέκτων
έλιον τέθεικα, ἄλλος δὲ ἐποικοδομεῖ·
τος δὲ βλεπέτω πῶς ἐποικοδομεῖ.
εμέλιον γὰρ ἄλλον οὐδεὶς δύναται
αι παρὰ τὸν κείμενον, ὅς ἐστιν
ῦς [g] " Χριστός. [12] εἰ δέ τις ἐποι-
εῖ ἐπὶ τὸν θεμέλιον [h] τοῦτον,"
όν, ἄργυρον, λίθους τιμίους, ξύλα,
ν, καλάμην, [13] ἑκάστου τὸ ἔργον
ὸν γενήσεται· ἡ γὰρ ἡμέρα δη-
· ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ
υ τὸ ἔργον ὁποῖόν ἐστι, τὸ πῦρ
ει. [14] εἴ τινος τὸ ἔργον [i] μενεῖ,"
δόμησε, μισθὸν λήψεται· [15] εἴ
ἔργον κατακαήσεται, ζημιωθή-
αὐτὸς δὲ σωθήσεται, οὕτω δὲ
υρός.
κ οἴδατε ὅτι ναὸς Θεοῦ ἐστε,
νεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν;

unto babes in Christ. [2] I have
fed you with milk, and not with
meat: for hitherto ye were not
able *to bear it*, neither yet now
are ye able. [3] For ye are yet
carnal: for whereas there is
among you envying, and strife,
and [α] divisions, are ye not car-
nal, and walk [β] as men? [4] For
while one saith, I am of Paul,
and another, *I am* of Apollos,
are ye not carnal?
[5] Who then is Paul? and who
is Apollos? but ministers by
whom ye believed, even as the
Lord gave to every man. [6] I
have planted, Apollos watered:
but God gave the increase. [7] So
then, neither is he that planteth
any thing, neither he ẏ water-
eth: but God that giveth the
increase. [8] Now he that plant-
eth, and he that watereth, are
one: &c every man shall receive
his own reward according to his
own labour. [9] For we are la-
bourers together with God, ye
are God's [γ] husbandry, ye are
God's building.
[10] According to the grace of
God which is given unto me, as
a wise masterbuilder I have laid
the foundation, and another
buildeth thereon. But let every
man take heed how he buildeth
thereupon. [11] For other founda-
tion can no man lay, than that
is laid, which is Jesus Christ.
[12] Now if any man build upon
this foundation, gold, silver,
precious stones, wood, hay,
stubble: [13] every man's work
shall be made manifest. For
the day shall declare it, because
it [δ] shall be revealed by fire, and
the fire shall try every man's
work of what sort it is. [14] If any
man's work abide which he hath
built thereupon, he shall receive
a reward. [15] If any man's work
shall be burned, he shall suffer
loss: but he himself shall be
saved: yet so, as by fire.
[16] Know ye not that ye are the
temple of God, and that the Spi-
rit of God dwelleth in you?

. b Rec. ουτε. c ∾ σαρκινοι. d ⇄ e ∾ Απολλως, τις δε Παυλος. f Rec. add αλλ' η.
h → i Rec. μενει. α *Or*, factions. β *Gr.* according to man. γ *Or*, tillage.
δ *Gr.* is revealed.

17 If any man α defile ÿ temple of
God, him shall God destroy: for
the temple of God is holy, which
temple ye are. 18 Let no man
deceive himself: if any man
among you seemeth to be wise
in this world, let him become a
fool, ÿ he may be wise. 19 For
the wisdom of this world is fool-
ishness with God: for it is writ-
ten, He taketh the wise in their
own craftiness. 20 And again,
The Lord knoweth the thoughts
of the wise, that they are vain.

21 Therefore let no man glory
in men, for all things are your's.
22 Whether Paul, or Apollos, or
Cephas, or the world, or life, or
death, or things present, or
things to come, all are your's.
23 And ye are Christ's, and
Christ *is* God's.

4 Let a man so account of us,
as of the ministers of Christ, and
stewards of ÿ mysteries of God.
2 Moreover, it is required in
stewards, that a man be found
faithful. 3 But with me it is a
very small thing that I should
be judged of you, or of man's
β judgment: yea, I judge not
mine own self. 4 For I know no-
thing by myself, yet am I not
hereby justified: but he that
judgeth me is ÿ Lord. 5 There-
fore judge nothing before the
time, until the Lord come, who
both will bring to light the hid-
den things of darkness, and will
make manifest the counsels of
the hearts: and then shall every
man have praise of God.

6 And these things, brethren,
I have in a figure transferred to
myself, and to Apollos, for your
sakes: that ye might learn in us
not to think *of men*, above that
which is written, that no one of
you be puffed up for one against
another. 7 For who γ maketh
thee to differ *from another?*
and what hast thou that thou
didst not receive? now if thou
didst receive it, why dost thou
glory as if thou hadst not re-
ceived it?

17 εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει,
φθερεῖ a τοῦτον″ ὁ Θεός· ὁ γὰρ ναὸς
τοῦ Θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε
ὑμεῖς. 18 μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ
τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν, ἐν τῷ
αἰῶνι τούτῳ μωρὸς γενέσθω, ἵνα γένηται
σοφός. 19 ἡ γὰρ σοφία τοῦ κόσμου
τούτου μωρία παρὰ τῷ Θεῷ ἐστι· γέ-
γραπται γάρ· Ὁ δρασσόμενος τοὺς
σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν· 20 καὶ
πάλιν· Κύριος γινώσκει τοὺς διαλογι-
σμοὺς τῶν σοφῶν, ὅτι εἰσὶ μάταιοι.

21 Ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώ-
ποις· πάντα γὰρ ὑμῶν ἐστιν, 22 εἴτε
Παῦλος, εἴτε Ἀπολλὼς, εἴτε Κηφᾶς,
εἴτε κόσμος, εἴτε ζωὴ εἴτε θάνατος, εἴτε
ἐνεστῶτα εἴτε μέλλοντα· πάντα ὑμῶν
b ἐστιν·″ 23 ὑμεῖς δὲ Χριστοῦ· Χρι-
στὸς δὲ, Θεοῦ.

4. Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος,
ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμους
μυστηρίων Θεοῦ. 2 ὃ δὲ λοιπὸν, ζη-
τεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις
εὑρεθῇ. 3 ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν
ἵνα ὑφ᾽ ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρω-
πίνης ἡμέρας· ἀλλ᾽ οὐδὲ ἐμαυτὸν
ἀνακρίνω. 4 οὐδὲν γὰρ ἐμαυτῷ σύνοιδα,
ἀλλ᾽ οὐκ ἐν τούτῳ δεδικαίωμαι· ὁ δὲ
ἀνακρίνων με, Κύριός ἐστιν. 5 ὥστε
μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ
ὁ Κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ
σκότους, καὶ φανερώσει τὰς βουλὰς τῶν
καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται
ἑκάστῳ ἀπὸ τοῦ Θεοῦ.

6 Ταῦτα δὲ, ἀδελφοὶ, μετεσχημάτισα
εἰς ἐμαυτὸν καὶ Ἀπολλὼ δι᾽ ὑμᾶς, ἵνα
ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ὃ γέγραπται
φρονεῖν, ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυ-
σιοῦσθε κατὰ τοῦ ἑτέρου. 7 τίς γάρ σε
διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ
καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών;

a ∾ αὐτόν. b ⇄ α Or, destroy. β Gr. day. γ Gr. distinguisheth thee?

[8] Ἤδη κεκορεσμένοι ἐστὲ, ἤδη ἐπλου-
τήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ
ὄφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς
ὑμῖν συμβασιλεύσωμεν. [9] δοκῶ γὰρ
[a] ὅτι" ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους
ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους,
ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ
ἀγγέλοις καὶ ἀνθρώποις. [10] ἡμεῖς μωροὶ
διὰ Χριστὸν, ὑμεῖς δὲ φρόνιμοι ἐν
Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰ-
σχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι.
[11] ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν,
καὶ διψῶμεν, καὶ γυμνητεύομεν, καὶ
ολαφιζόμεθα, καὶ ἀστατοῦμεν, [12] καὶ
οπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσί·
οιδορούμενοι, εὐλογοῦμεν· διωκόμενοι,
νεχόμεθα· [13] [b] βλασφημούμενοι," παρα-
λοῦμεν· ὡς περικαθάρματα τοῦ κόσμου
ενήθημεν, πάντων περίψημα ἕως ἄρτι.
[14] Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα,
λ' ὡς τέκνα μου ἀγαπητὰ [c] νουθετῶ."
ὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε
Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας·
ὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγ-
ου ἐγὼ ὑμᾶς ἐγέννησα. [16] παρακαλῶ
μᾶς, μιμηταί μου γίνεσθε.
Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὅς
τέκνον μου ἀγαπητὸν καὶ πιστὸν ἐν
, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδούς μου
Χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ
ίᾳ διδάσκω. [18] ὡς μὴ ἐρχομένου
πρὸς ὑμᾶς ἐφυσιώθησάν τινες·
σομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν
ς θελήσῃ, καὶ γνώσομαι οὐ τὸν
τῶν πεφυσιωμένων, ἀλλὰ τὴν
[20] οὐ γὰρ ἐν λόγῳ ἡ βασιλεία
ῦ, ἀλλ' ἐν δυνάμει. [21] τί θέ-
ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν
εύματί τε πρᾳότητος;
ως ἀκούεται ἐν ὑμῖν πορνεία,
τη πορνεία, ἥτις οὐδὲ ἐν τοῖς

[8] Now ye are full, now ye are
rich, ye have reigned as kings
without us, and I would to God
ye did reign, that we also might
reign with you. [9] For I think
that God hath set forth us the
apostles last, as it were appoint-
ed to death. For we are made
a [a] spectacle unto the world, and
to angels, and to men. [10] We
are fools for Christ's sake, but
ye *are* wise in Christ. We *are*
weak, but ye *are* strong: ye are
honourable, but we are despis-
ed. [11] Even unto this present
hour we both hunger and thirst,
and are naked, and are buffeted,
and have no certain dwelling-
place, [12] and labour, working
with our own hands: being re-
viled, we bless: being perse-
cuted, we suffer it: [13] being
defamed, we intreat: we are
made as the filth of the world,
and *are* the offscouring of all
things unto this day.

[14] I write not these things to
shame you, but as my beloved
sons I warn you. [15] For though
you have ten thousand instruct-
ers in Christ, yet *have ye* not
many fathers: for in Christ Je-
sus I have begotten you through
the gospel. [16] Wherefore I be-
seech you, be ye followers of
me.

[17] For this cause have I sent
unto you Timotheus, who is my
beloved son, and faithful in the
Lord, who shall bring you into
remembrance of my ways which
be in Christ, as I teach every
where in every church. [18] Now
some are puffed up as though I
would not come to you. [19] But
I will come to you shortly, if
the Lord will, and will know,
not the speech of them which
are puffed up, but the power.
[20] For the kingdom of God is not
in word, but in power. [21] What
will ye? shall I come unto you
with a rod, or in love, and in
the spirit of meekness?

5. It is reported commonly,
that there is fornication among
you, and such fornication, as is

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‡ [b] ∾ δυσφημούμενοι. [c] ∾ νουθετῶν. [a] *Gr.* theatre.

not so much as named amongst
the Gentiles, that one should
have his father's wife. 2 And ye
are puffed up, and have not
rather mourned, that he that
hath done this deed, might be
taken away from among you.
3 For I verily as absent in body,
but present in spirit, have
[α] judged already, as though I
were present, concerning him
that hath so done this deed, 4 in
the name of our Lord Jesus
Christ, when ye are gathered
together, and my spirit, with ẏ
power of our Lord Jesus Christ,
5 to deliver such *a one* unto
Satan for the destruction of the
flesh, that ẏ spirit may be saved
in the day of the Lord Jesus.
6 Your glorying is not good:
know ye not that a little leaven
leaveneth the whole lump?
7 Purge out therefore the old
leaven, that ye may be a new
lump, as ye are unleavened.
For *even* Christ our passover [β] is
sacrificed for us. 8 Therefore
let us keep [γ] the feast, not with
old leaven, neither with the lea-
ven of malice and wickedness:
but with the unleavened bread
of sincerity and truth.
9 I wrote unto you in an epis-
tle, not to company with forni-
cators. 10 Yet not altogether
with ẏ fornicators of this world,
or with the covetous, or extor-
tioners, or with idolaters; for
then must ye needs go out of the
world. 11 But now I have writ-
ten unto you, not to keep com-
pany, if any man that is called
a brother be a fornicator, or
covetous, or an idolater, or a
railer, or a drunkard, or an ex-
tortioner: with such a one, no,
not to eat. 12 For what have I
to do to judge them also that
are without? do not ye judge
them that are within? 13 But
them ẏ are without, God judg-
eth. Therefore put away from
among yourselves that wicked
person.
6. Dare any of you, having a

ἔθνεσιν[a]″, ὥστε γυναῖκά τινα τοῦ πα-
τρὸς ἔχειν· 2 καὶ ὑμεῖς πεφυσιωμένοι
ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα
[b] ἀρθῇ″ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον
τοῦτο [c] ποιήσας·″ 3 ἐγὼ μὲν γὰρ [d] ὡς″
ἀπὼν τῷ σώματι, παρὼν δὲ τῷ πνεύ-
ματι, ἤδη κέκρικα ὡς παρὼν, τὸν οὕτω
τοῦτο κατεργασάμενον, 4 ἐν τῷ ὀνό-
ματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύ-
ματος, σὺν τῇ δυνάμει τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ, 5 παραδοῦναι
τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς
σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ
ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.
6 Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ
οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα
[e] ζυμοῖ;″ 7 ἐκκαθάρατε [f]″ τὴν παλαιὰν
ζύμην, ἵνα ἦτε νέον φύραμα, καθώς ἐστε
ἄζυμοι· καὶ γὰρ τὸ πάσχα ἡμῶν [g] ὑπὲρ
ἡμῶν″ [h] ἐτύθη″ Χριστός. 8 ὥστε ἑορ-
τάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν
ζύμῃ κακίας καὶ πονηρίας, ἀλλ᾽ ἐν ἀζύ-
μοις εἰλικρινείας καὶ ἀληθείας.
9 Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ
συναναμίγνυσθαι πόρνοις· 10 [i] καὶ″ οὐ
πάντως τοῖς πόρνοις τοῦ κόσμου τούτου,
ἢ τοῖς πλεονέκταις, [k] ἢ″ ἅρπαξιν, ἢ εἰ-
δωλολάτραις· ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ
κόσμου ἐξελθεῖν. 11 νυνὶ δὲ ἔγραψα
ὑμῖν μὴ συναναμίγνυσθαι, ἐάν τις ἀδελ-
φὸς ὀνομαζόμενος ᾖ πόρνος, ἢ πλεονέ-
κτης, ἢ εἰδωλολάτρης, ἢ λοίδορος, ἢ
μέθυσος, ἢ ἅρπαξ· τῷ τοιούτῳ μηδὲ
συνεσθίειν. 12 τί γάρ μοι [l] καὶ″ τοὺς
ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρί-
νετε; 13 τοὺς δὲ ἔξω ὁ Θεὸς [m] κρινεῖ.″
[n]″ [o] ἐξαρεῖτε″ τὸν πονηρὸν ἐξ ὑμῶν
αὐτῶν.
6. Τολμᾷ τις ὑμῶν, πρᾶγμα ἔχων

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[a] Rec. add ονομαζεται. [b] Rec. εξαρθη. [c] ∾ πραξας. [d] ⇉ [e] ∾ δολοι. [f] Rec. add ουν. [g] ⇉
[h] Bz. & Elz. εθυθη. [i] ⇉ [k] ∾ και. [l] ⇉ [m] Rec. κρινει. [n] Rec. add ∾ και [o] ∾.—Gb. εξαρατε.
[α] *Or*, determined. [β] *Or*, is slain. [γ] *Or*, holyday.

πρὸς τὸν ἕτερον, κρίνεσθαι ἐπὶ τῶν
ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων; ² [a] ἢ"
οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρι-
νοῦσι; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος,
ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων;
³ οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν;
μήτι γε βιωτικά; ⁴ βιωτικὰ μὲν οὖν
κριτήρια ἐὰν ἔχητε, τοὺς ἐξουθενημένους
ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε.
⁵ Πρὸς ἐντροπὴν ὑμῖν λέγω. οὕτως
οὐκ [b]ἔνι" ἐν ὑμῖν σοφὸς [c]οὐδὲ εἷς," ὃς
δυνήσεται διακρῖναι ἀνὰ μέσον τοῦ
ἀδελφοῦ αὐτοῦ; ⁶ ἀλλὰ ἀδελφὸς μετὰ
ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπί-
στων; ⁷ ἤδη μὲν οὖν ὅλως ἥττημα [d]"
ὑμῖν ἐστιν, ὅτι κρίματα ἔχετε μεθ' ἑαυ-
τῶν. διατί οὐχὶ μᾶλλον ἀδικεῖσθε; διατί
οὐχὶ μᾶλλον ἀποστερεῖσθε; ⁸ ἀλλὰ
ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ
[e]ταῦτα" ἀδελφούς. ⁹ ἢ οὐκ οἴδατε ὅτι
ἄδικοι [f]Θεοῦ βασιλείαν" οὐ κληρονομή-
σουσι;
Μὴ πλανᾶσθε· οὔτε πόρνοι, οὔτε
εἰδωλολάτραι, οὔτε μοιχοὶ, οὔτε μαλα-
κοὶ, οὔτε ἀρσενοκοῖται, ¹⁰ οὔτε κλέπται,
οὔτε πλεονέκται, οὔτε μέθυσοι, οὐ λοί-
δοροι, οὐχ ἅρπαγες, βασιλείαν Θεοῦ
[g]οὐ" κληρονομήσουσι. ¹¹ καὶ ταῦτά
τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ
ἡγιάσθητε, ἀλλ' ἐδικαιώθητε, ἐν τῷ ὀνό-
ματι τοῦ Κυρίου Ἰησοῦ καὶ ἐν τῷ
Πνεύματι τοῦ Θεοῦ ἡμῶν.
¹² Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα
συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ
ἐγὼ ἐξουσιασθήσομαι ὑπό τινος. ¹³ τὰ
βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς
βρώμασιν· ὁ δὲ Θεὸς καὶ ταύτην καὶ
ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ
πορνείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος
τῷ σώματι· ¹⁴ ὁ δὲ Θεὸς καὶ τὸν Κύ-
ριον ἤγειρε, καὶ [h]ἡμᾶς" ἐξεγερεῖ διὰ τῆς

matter against another, go to
law before the unjust, and not
before the saints? ² do ye not
know that the saints shall judge
the world? and if the world
shall be judged by you, are ye
unworthy to judge the smallest
matters? ³ know ye not that we
shall judge angels? how much
more things that pertain to this
life? ⁴ If then ye have judg-
ments of things pertaining to
this life, set them to judge who
are least esteemed in ẏ church.
⁵ I speak to your shame. Is
it so, ẏ there is not a wise man
amongst you? no not one that
shall be able to judge between
his brethren? ⁶ but brother go-
eth to law with brother, and ẏ
before the unbelievers? ⁷ Now
therefore, there is utterly a fault
among you, because ye go to law
one with another: Why do ye not
rather take wrong? why do ye
not rather suffer yourselves to
be defrauded? ⁸ Nay, you do
wrong and defraud, and that
your brethren. ⁹ Know ye not
that the unrighteous shall not
inherit the kingdom of God?
Be not deceived: neither
fornicators, nor idolaters, nor
adulterers, nor effeminate, nor
abusers of themselves with man-
kind, ¹⁰ nor thieves, nor covet-
ous, nor drunkards, nor revilers,
nor extortioners, shall inherit
the kingdom of God. ¹¹ And
such were some of you: but ye
are washed, but ye are sancti-
fied, but ye are justified in the
name of the Lord Jesus, and
by the Spirit of our God.
¹² All things are lawful unto
me, but all things are not [a]ex-
pedient: all things are lawful
for me, but I will not be brought
under ẏ power of any. ¹³ Meats
for the belly, and the belly for
meats: but God shall destroy
both it and them. Now ẏ body
is not for fornication, but for
the Lord: and the Lord for the
body. ¹⁴ And God hath both
raised up the Lord, and will
also raise up us by his own

[a] Rec. om [b] Rec. εστιν. [c] → [d] Rec add εν. [e] ∾ τουτο. [f] Rec. βασιλειαν Θεου. [g] →
[h] Elz. υμας. [a] *Or*, profitable.

power. [15] Know ye not that
your bodies are the members
of Christ? shall I then take
ẏ members of Christ, and make
them the members of an har-
lot? God forbid.
[16] What, know ye not that he
which is joined to an harlot, is
one body? for two (saith he)
shall be one flesh. [17] But he that
is joined unto the Lord, is one
spirit. [18] Flee fornication: every
sin that a man doeth, is without
the body: but he that commit-
teth fornication, sinneth against
his own body. [19] What, know
ye not that your body is ẏ tem-
ple of the Holy Ghost *which is*
in you, which ye have of God,
and ye are not your own? [20] For
ye are bought with a price:
therefore glorify God in your
body, and in your spirit, which
are God's.
7. Now concerning the things
whereof ye wrote unto me, It is
good for a man not to touch a
woman. [2] Nevertheless, *to avoid*
fornication, let every man have
his own wife, and let every wo-
man have her own husband.
[3] Let the husband render unto
the wife due benevolence: and
likewise also the wife unto the
husband. [4] The wife hath not
power of her own body, but the
husband: and likewise also the
husband hath not power of his
own body, but the wife. [5] De-
fraud you not one the other, ex-
cept *it be* with consent for a
time, ẏ ye may give yourselves
to fasting and prayer, and come
together again, ẏ Satan tempt
you not for your incontinency.
[6] But I speak this by permis-
sion, and not of commandment.
[7] For I would ẏ all men were
even as I myself: but every man
hath his proper gift of God, one
after this manner, and another
after that. [8] I say therefore to
the unmarried and widows, It
is good for them if they abide
even as I. [9] But if they cannot
contain, let them marry: for it

δυνάμεως αὐτοῦ. [15] *οὐκ οἴδατε ὅτι τὰ*
σώματα ὑμῶν μέλη Χριστοῦ ἐστιν;
ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ, ποιήσω
πόρνης μέλη; μὴ γένοιτο.
[16] Ἢ *οὐκ οἴδατε ὅτι ὁ κολλώμενος*
τῇ πόρνῃ, ἓν σῶμά ἐστιν; (Ἔσονται γάρ,
φησὶν, οἱ δύο εἰς σάρκα μίαν·) [17] *ὁ δὲ*
κολλώμενος τῷ Κυρίῳ ἓν πνεῦμά ἐστι.
[18] *φεύγετε τὴν πορνείαν. πᾶν ἁμάρτημα*
ὃ ἐὰν ποιήσῃ ἄνθρωπος, ἐκτὸς τοῦ σώ-
ματός ἐστιν· ὁ δὲ πορνεύων, εἰς τὸ ἴδιον
σῶμα ἁμαρτάνει. [19] *ἢ οὐκ οἴδατε ὅτι*
[a] *τὸ σῶμα″ ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου*
Πνεύματός ἐστιν, οὗ ἔχετε ἀπὸ Θεοῦ,
καὶ οὐκ ἐστὲ ἑαυτῶν; [20] *ἠγοράσθητε*
γὰρ τιμῆς· δοξάσατε δὴ τὸν Θεὸν ἐν
τῷ σώματι ὑμῶν[b]″.
7. *Περὶ δὲ ὧν ἐγράψατέ μοι, καλὸν*
ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι· [2] *διὰ*
δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ
γυναῖκα ἐχέτω, καὶ ἑκάστη τὸν ἴδιον
ἄνδρα ἐχέτω. [3] *τῇ γυναικὶ ὁ ἀνὴρ τὴν*
[c] *ὀφειλὴν″ ἀποδιδότω. ὁμοίως δὲ καὶ ἡ*
γυνὴ τῷ ἀνδρί. [4] *ἡ γυνὴ τοῦ ἰδίου*
σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνήρ·
ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος
οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή. [5] *μὴ*
ἀποστερεῖτε ἀλλήλους, εἰ μήτι ἂν ἐκ
συμφώνου πρὸς καιρὸν, ἵνα [d] *σχολάσητε″*
[e]″ *τῇ προσευχῇ, καὶ πάλιν ἐπὶ τὸ αὐτὸ*
[f] *ἦτε,″ ἵνα μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς*
διὰ τὴν ἀκρασίαν ὑμῶν.
[6] Τοῦτο δὲ λέγω κατὰ *συγγνώμην,*
οὐ κατ' ἐπιταγήν. [7] *θέλω* [g] *γὰρ″ πάντας*
ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν· ἀλλ'
ἕκαστος ἴδιον [h] *ἔχει χάρισμα″ ἐκ Θεοῦ,*
ὃς μὲν οὕτως, ὃς δὲ οὕτως. [8] *λέγω δὲ*
τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν
αὐτοῖς[i]″ *ἐὰν μείνωσιν ὡς κἀγώ.* [9] *εἰ*
δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν·

[a] ∾ *τα σωματα.* [b] Rec. add *και εν τῳ πνευματι υμων, ατινα εστι του Θεου.* [c] Rec. *οφειλομενην ευνοιαν.* [d] Rec. *σχολαζητε.* [e] Rec. add *τῃ νηστειᾳ και.* [f] Rec. *συνερχεσθε.* [g] ∾ *δε.* [h] Rec. *χαρισμα εχει* [i] Rec. add *εστιν.*

κρεῖσσον γάρ ἐστι [a]γαμῆσαι″ ἢ πυ-
ροῦσθαι. 10 τοῖς δὲ γεγαμηκόσι πα-
ραγγέλλω, οὐκ ἐγὼ, ἀλλ' ὁ Κύριος,
γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι·
11 (ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος,
ἢ τῷ ἀνδρὶ καταλλαγήτω·) καὶ ἄνδρα
γυναῖκα μὴ ἀφιέναι.

12 Τοῖς δὲ λοιποῖς ἐγὼ λέγω, οὐχ ὁ
Κύριος, εἴ τις ἀδελφὸς γυναῖκα ἔχει
ἄπιστον, καὶ αὐτὴ συνευδοκεῖ οἰκεῖν
μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν· 13 καὶ
γυνὴ ἥτις ἔχει ἄνδρα ἄπιστον, καὶ
[b]αὐτὸς″ συνευδοκεῖ οἰκεῖν μετ' αὐτῆς,
μὴ ἀφιέτω [c]αὐτόν.″ 14 ἡγίασται γὰρ ὁ
ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικὶ, καὶ
ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ
ἀνδρί· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά
ἐστι, νῦν δὲ ἅγιά ἐστιν. 15 εἰ δὲ ὁ
ἄπιστος χωρίζεται, χωριζέσθω. οὐ
δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν
τοῖς τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν
ἡμᾶς ὁ Θεός. 16 τί γὰρ οἶδας, γύναι,
εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ,
εἰ τὴν γυναῖκα σώσεις; 17 εἰ μὴ
ἑκάστῳ ὡς ἐμέρισεν ὁ [d]Κύριος,″ ἕκα-
στον ὡς κέκληκεν ὁ [e]Θεὸς,″ οὕτω περι-
πατείτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις
πάσαις διατάσσομαι.

18 Περιτετμημένος τις ἐκλήθη; μὴ
ἐπισπάσθω. ἐν ἀκροβυστίᾳ τις ἐκλήθη;
μὴ περιτεμνέσθω· 19 ἡ περιτομὴ οὐδέν
ἐστι, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν,
ἀλλὰ τήρησις ἐντολῶν Θεοῦ. 20 ἕκαστος
ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ μενέτω.
21 δοῦλος ἐκλήθης; μή σοι μελέτω·
ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι,
μᾶλλον χρῆσαι. 22 ὁ γὰρ ἐν Κυρίῳ
κληθεὶς δοῦλος, ἀπελεύθερος Κυρίου
ἐστίν· ὁμοίως καὶ ὁ ἐλεύθερος κληθεὶς,
δοῦλός ἐστι Χριστοῦ. 23 τιμῆς ἠγο-
ράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων.

is better to marry than to burn.
10 And unto the married, I com-
mand, *yet* not I, but the Lord,
Let not the wife depart from
her husband: 11 but & if she de-
part, let her remain unmarried,
or be reconciled to her husband:
and let not the husband put
away his wife.

12 But to the rest speak I, not
the Lord, If any brother hath a
wife that believeth not, and she
be pleased to dwell with him,
let him not put her away. 13 And
the woman which hath an hus-
band that believeth not, and if
he be pleased to dwell with her,
let her not leave him. 14 For the
unbelieving husband is sancti-
fied by the wife, and the unbe-
lieving wife is sanctified by the
husband; else were your chil-
dren unclean, but now are they
holy. 15 But if the unbelieving
depart, let him depart. A bro-
ther or a sister is not under
bondage in such *cases*: but God
hath called us [α] to peace. 16 For
what knowest thou, O wife,
whether thou shalt save thy hus-
band? or how knowest thou, O
man, whether thou shalt save
thy wife? 17 But as God hath
distributed to every man, as the
Lord hath called every one, so
let him walk, and so ordain I
in all churches.

18 Is any man called being
circumcised? let him not be-
come uncircumcised: Is any
called in uncircumcision? let
him not be circumcised. 19 Cir-
cumcision is nothing, and un-
circumcision is nothing, but the
keeping of the commandments
of God. 20 Let every man abide
in the same calling wherein he
was called. 21 Art thou called
being a servant? care not for
it: but if thou mayest be made
free, use it rather. 22 For he
that is called in the Lord, *being*
a servant, is the Lord's [β] free-
man: likewise also he that is
called *being* free, is Christ's ser-
vant. 23 Ye are bought with a
price, be not ye the servants of

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a ∾ γαμεῖν. b ∾ οὗτος. c ∾ τὸν ἄνδρα. d Rec. Θεός. e Rec. Κύριος. α *Gr.* in peace
β *Gr.* made free.

men. 24 Brethren, let every man
wherein he is called, therein
abide with God.

25 Now concerning virgins, I
have no commandment of the
Lord: yet I give my judgment
as one that hath obtained mercy
of the Lord to be faithful. 26 I
suppose therefore ỷ this is good
for ỷ present ᵃdistress, *I say*, ỷ it
is good for a man so to be. 27 Art
thou bound unto a wife? seek
not to be loosed. Art thou loos-
ed from a wife? seek not a wife.
28 But & if thou marry, thou hast
not sinned, & if a virgin marry,
she hath not sinned: neverthe-
less, such shall have trouble in
the flesh: but I spare you.

29 But this I say, brethren,
the time is short. It remaineth,
that both they ỷ have wives, be
as though they had none: 30 and
they ỷ weep, as though they wept
not: and they that rejoice, as
though they rejoiced not: and
they ỷ buy, as though they pos-
sessed not: 31 and they ỷ use this
world, as not abusing it: for ỷ
fashion of this world passeth
away. 32 But I would have you
without carefulness. He ỷ is un-
married, careth for the things ỷ
belong to the Lord, how he may
please ỷ Lord: 33 but he that is
married, careth for the things
ỷ are of the world, how he may
please his wife. 34 There is dif-
ference also between a wife and
a virgin: the unmarried woman
careth for the things of the Lord,
that she may be holy, both in
body and in spirit: but she that
is married, careth for the things
of ỷ world, how she may please
her husband. 35 And this I speak
for your own profit, not that I
may cast a snare upon you, but
for that which is comely, and
that you may attend upon the
Lord without distraction.

36 But if any man think that
he behaveth himself uncomely
toward his virgin, if she pass the
flower of *her* age, and need so
require, let him do what he will,
he sinneth not: let them marry.

24 ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν
τούτῳ μενέτω παρὰ ᵃ˝ Θεῷ.

25 Περὶ δὲ τῶν παρθένων ἐπιταγὴν
Κυρίου οὐκ ἔχω· γνώμην δὲ δίδωμι ὡς
ἠλεημένος ὑπὸ Κυρίου πιστὸς εἶναι.
26 νομίζω οὖν τοῦτο καλὸν ὑπάρχειν
διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν
ἀνθρώπῳ τὸ οὕτως εἶναι. 27 δέδεσαι
γυναικί; μὴ ζήτει λύσιν. λέλυσαι ἀπὸ
γυναικός; μὴ ζήτει γυναῖκα. 28 ἐὰν δὲ
καὶ γήμῃς, οὐχ ἥμαρτες· καὶ ἐὰν γήμῃ
ἡ παρθένος, οὐχ ἥμαρτε· θλίψιν δὲ τῇ
σαρκὶ ἕξουσιν οἱ τοιοῦτοι· ἐγὼ δὲ
ὑμῶν φείδομαι.

29 Τοῦτο δέ φημι, ἀδελφοί, ᵇ˝ ὁ
καιρὸς συνεσταλμένος ᶜ ἐστίν· τὸ λοιπόν˝
ἵνα καὶ ᵈ οἱ˝ ἔχοντες γυναῖκας, ὡς μὴ
ἔχοντες ὦσι· 30 καὶ οἱ κλαίοντες, ὡς
μὴ κλαίοντες· καὶ οἱ χαίροντες, ὡς μὴ
χαίροντες· καὶ οἱ ἀγοράζοντες, ὡς μὴ
κατέχοντες· 31 καὶ οἱ χρώμενοι ᵉ τούτῳ
τῷ κόσμῳ,˝ ὡς μὴ καταχρώμενοι.
παράγει γὰρ τὸ σχῆμα τοῦ κόσμου
τούτου. 32 θέλω δὲ ὑμᾶς ἀμερίμνους
εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ Κυ-
ρίου, πῶς ἀρέσει τῷ Κυρίῳ· 33 ὁ δὲ
γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς
ἀρέσει ᶠ τῇ γυναικί· 34 μεμέρισται ᵍ καὶ ˈ
ἡ γυνὴ˝ καὶ ἡ παρθένος· ἡ ἄγαμος
μεριμνᾷ τὰ τοῦ Κυρίου, ἵνα ᾖ ἁγία καὶ
σώματι καὶ πνεύματι· ἡ δὲ γαμήσασα
μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῷ
ἀνδρί. 35 τοῦτο δὲ πρὸς τὸ ὑμῶν
αὐτῶν συμφέρον λέγω· οὐχ ἵνα βρόχον
ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὔσχημον
καὶ ʰ εὐπάρεδρον˝ τῷ Κυρίῳ ἀπερι-
σπάστως.

36 Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρ-
θένον αὐτοῦ νομίζει, ἐὰν ᾖ ὑπέρακμος,
καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει
ποιείτω, οὐχ ἁμαρτάνει· γαμείτωσαν.

ᵃ Rec. add τῷ. ᵇ Rec. add ὅτι. ᶜ Rec. & Gb. τὸ λοιπ. ἐστ. ᵈ Elz. om. ᵉ Rec. τῷ κοσ. τούτ. ᶠ ῳ τῇ γυν. Καὶ μεμερ. καὶ ἡ γυνὴ.∾ τῇ γυν., καὶ μεμερ. Καὶ ἡ γυνή. ᵍ Rec.&Gb.om. ʰ Rec. εὐπρόσεδρον. ᵃ Or, necessity.

37 ὃς δὲ ἕστηκεν [a]ἑδραῖος" ἐν τῇ καρδίᾳ,
μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει
περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο
κέκρικεν ἐν τῇ καρδίᾳ αὐτοῦ, τοῦ τηρεῖν
τὴν ἑαυτοῦ παρθένον, καλῶς ποιεῖ.
38 ὥστε καὶ ὁ [b]ἐκγαμίζων" καλῶς
ποιεῖ· [c]καὶ ὁ μὴ γαμίζων," κρεῖσσον
ποιεῖ.

39 Γυνὴ δέδεται [d]"ἐφ' ὅσον χρόνον
ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῇ ὁ
ἀνὴρ [e]αὐτῆς,' ἐλευθέρα ἐστὶν ᾧ θέλει
γαμηθῆναι, μόνον ἐν Κυρίῳ. 40 μα-
καριωτέρα δέ ἐστιν ἐὰν οὕτω μείνῃ,
κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ κἀγὼ
Πνεῦμα Θεοῦ ἔχειν.

8. Περὶ δὲ τῶν εἰδωλοθύτων, οἴδα-
μεν, (ὅτι πάντες γνῶσιν ἔχομεν. ἡ
γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ.
2 εἰ [f]δέ" τις δοκεῖ εἰδέναι τι, οὐδέπω
οὐδὲν" ἔγνωκε καθὼς δεῖ γνῶναι· 3 εἰ
ἐ τις ἀγαπᾷ τὸν Θεὸν, οὗτος ἔγνωσται
τ' αὐτοῦ.) 4 περὶ τῆς βρώσεως οὖν
ὸν εἰδωλοθύτων, οἴδαμεν ὅτι οὐδὲν
ὦλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς Θεὸς
ερος" εἰ μὴ εἷς. 5 καὶ γὰρ εἴπερ
ὶ λεγόμενοι θεοὶ, εἴτε ἐν οὐρανῷ,
ἐπὶ [i]"γῆς· (ὥσπερ εἰσὶ θεοὶ
λοὶ, καὶ κύριοι πολλοί·) 6 ἀλλ'
εἷς Θεὸς ὁ πατὴρ, ἐξ οὗ τὰ πάντα,
ἡμεῖς εἰς αὐτόν· καὶ εἷς Κύριος
οῦς Χριστὸς, δι' οὗ τὰ πάντα, καὶ
δι' αὐτοῦ. 7 ἀλλ' οὐκ ἐν πᾶσιν
ῶσις· τινὲς δὲ τῇ [k]συνειδήσει" τοῦ
ου ἕως ἄρτι ὡς εἰδωλόθυτον
ουσι, καὶ ἡ συνείδησις αὐτῶν
ῆς οὖσα μολύνεται.
ρῶμα δὲ ἡμᾶς οὐ [l]παρίστησι" τῷ
οὔτε γὰρ ἐὰν φάγωμεν, περισ-
ν· οὔτε ἐὰν μὴ φάγωμεν, ὑ-
μεθα. 9 βλέπετε δὲ μήπως ἡ

37 Nevertheless, he that stand-
eth stedfast in his heart, having
no necessity, but hath power
over his own will, and hath so
decreed in his heart that he will
keep his virgin, doeth well. 38 So
then he that giveth her in mar-
riage, doeth well: but he that
giveth her not in marriage,
doeth better.

39 The wife is bound by the
law as long as her husband liv-
eth: but if her husband be dead,
she is at liberty to be married
to whom she will, only in the
Lord. 40 But she is happier if
she so abide, after my judg-
ment: and I think also that I
have the Spirit of God.

8. Now as touching things of-
fered unto idols, we know that
we all have knowledge. Know-
ledge puffeth up: but charity
edifieth. 2 And if any man think
that he knoweth any thing, he
knoweth nothing yet as he ought
to know. 3 But if any man love
God, the same is known of him.
4 As concerning therefore the
eating of those things that are
offered in sacrifice unto idols,
we know that an idol is nothing
in the world, and that there is
none other God but one. 5 For
though there be that are called
gods, whether in heaven or in
earth (as there be gods many,
and lords many:) 6 but to us
there is but one God, ÿ Father,
of whom are all things, and we
[α] in him, and one Lord Jesus
Christ, by whom are all things,
and we by him. 7 Howbeit there
is not in every man that know-
ledge: for some with conscience
of the idol unto this hour, eat
it as a thing offered unto an idol,
& their conscience being weak,
is defiled.
8 But meat commendeth us
not to God: for neither if we
eat, [β] are we the better: neither
if we eat not, [γ] are we ÿ worse.
9 But take heed lest by any

αμιζων. c Rec. ο δε μη εκγαμιζων. d Rec. add νομῳ. e ⇉ f ⇉ g → h ⇉
ις. k ∾ συνηθειᾳ. l ∾ παραστησει. α Or, for him. β Or, have we the more
γ Or, have we the less.

means, this [α] liberty of your's
become a stumblingblock to
them that are weak. 10 For if
any man see thee which hast
knowledge, sit at meat in the
idol's temple: shall not the con-
science of him which is weak,
be [β] emboldened to eat those
things which are offered to
idols? 11 and through thy know-
ledge shall the weak brother
perish, for whom Christ died?
12 But when ye sin so against the
brethren, and wound their weak
conscience, ye sin against Christ.
13 Wherefore if meat make my
brother to offend, I will eat no
flesh while the world standeth,
lest I make my brother to of-
fend.

9. Am I not an apostle? am
I not free? have I not seen
Jesus Christ our Lord? are not
you my work in the Lord? 2 If
I be not an apostle unto others,
yet doubtless I am to you: for
the seal of mine apostleship are
ye in the Lord. 3 Mine answer
to them that do examine me,
is this: 4 Have we not power
to eat and to drink? 5 have
we not power to lead about a
sister a [γ] wife as well as other
apostles, and as the brethren of
the Lord, and Cephas? 6 or
I only and Barnabas, have not
we power to forbear working?
7 Who goeth a warfare any
time at his own charges? who
planteth a vineyard, and eateth
not of the fruit thereof? or
who feedeth a flock, and eateth
not of the milk of the flock?
8 Say I these things as a man?
or saith not the law the same
also? 9 For it is written in the
law of Moses, Thou shalt not
muzzle the mouth of the ox
that treadeth out the corn:
doth God take care for oxen?
10 or saith he it altogether for
our sakes? For our sakes, no
doubt, *this* is written: that he
that ploweth, should plow in
hope: and that he that thresh-
eth in hope, should be partaker

ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται
τοῖς [a] ἀσθενοῦσιν." 10 ἐὰν γάρ τις ἴδῃ
σέ, τὸν ἔχοντα γνῶσιν, ἐν εἰδωλείῳ
κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ
ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ
τὰ εἰδωλόθυτα ἐσθίειν, 11 καὶ ἀπο-
λεῖται ὁ ἀσθενῶν ἀδελφὸς [b] ἐπὶ" τῇ
σῇ γνώσει, δι' ὃν Χριστὸς ἀπέθανεν;
12 οὕτω δὲ ἁμαρτάνοντες εἰς τοὺς
ἀδελφοὺς, καὶ τύπτοντες αὐτῶν τὴν
συνείδησιν ἀσθενοῦσαν, εἰς Χριστὸν
ἁμαρτάνετε. 13 διόπερ εἰ βρῶμα σκαν-
δαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω
κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν
μου σκανδαλίσω.

9. [c] Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ
ἀπόστολος;" οὐχὶ Ἰησοῦν Χριστὸν τὸν
Κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου
ὑμεῖς ἐστε ἐν Κυρίῳ; 2 εἰ ἄλλοις οὐκ
εἰμὶ ἀπόστολος, ἀλλά γε ὑμῖν εἰμι· ἡ
γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς
ἐστε ἐν Κυρίῳ. 3 ἡ ἐμὴ ἀπολογία τοῖς
ἐμὲ ἀνακρίνουσιν αὕτη ἐστί· 4 μὴ οὐκ
ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν; 5 μὴ
οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα
περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι,
καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς;
6 ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχο-
μεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι;
7 Τίς στρατεύεται ἰδίοις ὀψωνίοις
ποτέ; τίς φυτεύει ἀμπελῶνα, καὶ ἐκ
τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; ἢ τίς
ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος
τῆς ποίμνης οὐκ ἐσθίει; 8 μὴ κατὰ
ἄνθρωπον ταῦτα λαλῶ; [d] ἢ οὐχὶ καὶ ὁ
νόμος ταῦτα λέγει;" 9 ἐν γὰρ τῷ [e] Μω-
σέως" νόμῳ γέγραπται· Οὐ φιμώσεις
βοῦν ἀλοῶντα. Μὴ τῶν βοῶν μέλει τῷ
Θεῷ; 10 ἢ δι' ἡμᾶς πάντως λέγει; δι'
ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει
ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν

[a] ∾ ασθενεσιν. [b] ∾ εν. [c] Rec. ∾ Ουκ ειμι αποστολος; ουκ ειμι ελευθερος. [d] ∾ η και ο νομος ταυτα ου λεγει. [e] Gb. Μωυσεως. [α] *Or*, power. [β] *Gr*. edified. [γ] *Or*, woman

[a]ἐπ᾽ ἐλπίδι τοῦ μετέχειν." [11] εἰ ἡμεῖς ὑμῖν
τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς
ὑμῶν τὰ σαρκικὰ θερίσομεν; [12] εἰ ἄλ-
λοι τῆς [b]ὑμῶν ἐξουσίας" μετέχουσιν, οὐ
μᾶλλον ἡμεῖς; ἀλλ᾽ οὐκ ἐχρησάμεθα τῇ
ἐξουσίᾳ ταύτῃ· ἀλλὰ πάντα στέγομεν,
ἵνα μὴ ἐγκοπήν τινα δῶμεν τῷ εὐαγγε-
λίῳ τοῦ Χριστοῦ.
[13] Οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργα-
ζόμενοι ἐκ τοῦ ἱεροῦ ἐσθίουσιν· οἱ τῷ
θυσιαστηρίῳ [c]προσεδρεύοντες," τῷ θυ-
σιαστηρίῳ συμμερίζονται; [14] οὕτω καὶ
ὁ Κύριος διέταξε τοῖς τὸ εὐαγγέλιον
καταγγέλλουσιν, ἐκ τοῦ εὐαγγελίου
ζῇν.
[15] Ἐγὼ δὲ [d]οὐ κέχρημαι οὐδενὶ" τού-
των· οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτω
γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον
ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τις
κενώσῃ. [16] ἐὰν γὰρ εὐαγγελίζωμαι,
οὐκ ἔστι μοι καύχημα· ἀνάγκη γάρ μοι
ἐπίκειται· οὐαὶ [e]γάρ" μοι ἐστὶν, ἐὰν μὴ
εὐαγγελίζωμαι. [17] εἰ γὰρ ἑκὼν τοῦτο
πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰ-
κονομίαν πεπίστευμαι. [18] τίς οὖν μοι
ἐστὶν ὁ μισθός; ἵνα εὐαγγελιζόμενος
ἀδάπανον θήσω τὸ εὐαγγέλιον [f]τοῦ
Χριστοῦ," εἰς τὸ μὴ καταχρήσασθαι τῇ
ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.
[19] Ἐλεύθερος γὰρ ὢν ἐκ πάντων,
πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς
πλείονας κερδήσω· [20] καὶ ἐγενόμην
τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰου-
δαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς
ὑπὸ νόμον, [g](μὴ ὢν αὐτὸς ὑπὸ νόμον,)"
ἵνα τοὺς ὑπὸ νόμον κερδήσω· [21] τοῖς
ἀνόμοις ὡς ἄνομος, (μὴ ὢν ἄνομος
[h]Θεῷ," ἀλλ᾽ ἔννομος [i]Χριστῷ,") ἵνα
[k]κερδήσω" ἀνόμους· [22] ἐγενόμην τοῖς
ἀσθενέσιν ὡς ἀσθενὴς, ἵνα τοὺς ἀσθε-
νεῖς κερδήσω. τοῖς πᾶσι γέγονα [l]τὰ"

of his hope. [11] If we have
sown unto you spiritual things,
is it a great thing if we shall
reap your carnal things? [12] if
others be partakers of this
power over you, *are* not we
rather? Nevertheless, we have
not used this power: but suffer
all things, lest we should hinder
the gospel of Christ.
[13] Do ye not know that they
which minister about holy
things, [a]live of the things of
the temple? and they which
wait at the altar, are partakers
with the altar? [14] Even so
hath the Lord ordained, that
they which preach the gospel,
should live of the gospel.
[15] But I have used none of
these things. Neither have I
written these things, that it
should be so done unto me:
for it were better for me to die,
than that any man should make
my glorying void. [16] For though
I preach the gospel, I have no-
thing to glory of: for necessity
is laid upon me, yea, woe is
unto me, if I preach not the
gospel. [17] For if I do this thing
willingly, I have a reward: but
if against my will, a dispensa-
tion *of the gospel* is committed
unto me. [18] What is my reward
then? Verily that when I
preach the gospel, I may make
the gospel of Christ without
charge, that I abuse not my
power in the gospel.
[19] For though I be free from
all men, yet have I made myself
servant unto all, that I might
gain the more. [20] And unto the
Jews, I became as a Jew, that I
might gain the Jews: to them
that are under the law, as under
the law, that I might gain them
that are under the law: [21] to
them that are without law, as
without law (being not without
law to God, but under the law
to Christ,) ỷ I might gain them
that are without law. [22] To the
weak became I as weak, that I
might gain the weak: I am
made all things to all men, that

[a] Rec. της ελπιδος αυτου μετεχειν, επ᾽ ελπιδι. [b] Rec. εξουσιας υμων. [c] ∾ παρεδρευοντες. [d] Rec. ουδε εχρησαμην. [e] Rec. δε. [f] ⇄ [g] Rec. om. [h] ∾ Θεου [i] ∾ Χριστου. [k] ∾ κερδανω τους. [l] –› [a] Or, fe

17 If any man [α] defile yͤ temple of God, him shall God destroy: for the temple of God is holy, which *temple* ye are. 18 Let no man deceive himself: if any man among you seemeth to be wise in this world, let him become a fool, yͭ he may be wise. 19 For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness. 20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men, for all things are your's. 22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are your's. 23 And ye are Christ's, and Christ *is* God's.

4 Let a man so account of us, as of the ministers of Christ, and stewards of yͤ mysteries of God. 2 Moreover, it is required in stewards, that a man be found faithful. 3 But with me it is a very small thing that I should be judged of you, or of man's [β] judgment: yea, I judge not mine own self. 4 For I know nothing by myself, yet am I not hereby justified: but he that judgeth me is yͤ Lord. 5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself, and to Apollos, for your sakes: that ye might learn in us not to think *of men*, above that which is written, that no one of you be puffed up for one against another. 7 For who [γ] maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it?

17 εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ [a] τοῦτον" ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς. 18 μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν, ἐν τῷ αἰῶνι τούτῳ μωρὸς γενέσθω, ἵνα γένηται σοφός. 19 ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ Θεῷ ἐστι· γέγραπται γάρ· Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν· 20 καὶ πάλιν· Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶ μάταιοι.

21 Ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστιν, 22 εἴτε Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζωὴ εἴτε θάνατος, εἴτε ἐνεστῶτα εἴτε μέλλοντα· πάντα ὑμῶν [b] ἐστιν·" 23 ὑμεῖς δὲ Χριστοῦ· Χριστὸς δὲ, Θεοῦ.

4. Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων Θεοῦ. 2 ὃ δὲ λοιπὸν, ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ. 3 ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω. 4 οὐδὲν γὰρ ἐμαυτῷ σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι· ὁ δὲ ἀνακρίνων με, Κύριός ἐστιν. 5 ὥστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους, καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἑκάστῳ ἀπὸ τοῦ Θεοῦ.

6 Ταῦτα δὲ, ἀδελφοὶ, μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλὼ δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ὃ γέγραπται φρονεῖν, ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου. 7 τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών;

a ∾ αυτον. b ⇄ α *Or,* destroy. β *Gr.* day. γ *Gr.* distinguisheth thee?

8 Ἤδη κεκορεσμένοι ἐστὲ, ἤδη ἐπλου-
τήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ
ὄφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς
ὑμῖν συμβασιλεύσωμεν. 9 δοκῶ γὰρ
a ὅτι ʹ ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους
ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους,
ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ
ἀγγέλοις καὶ ἀνθρώποις. 10 ἡμεῖς μωροὶ
διὰ Χριστὸν, ὑμεῖς δὲ φρόνιμοι ἐν
Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰ-
σχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι.
11 ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν,
καὶ διψῶμεν, καὶ γυμνητεύομεν, καὶ
κολαφιζόμεθα, καὶ ἀστατοῦμεν, 12 καὶ
κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσί·
λοιδορούμενοι, εὐλογοῦμεν· διωκόμενοι,
ἀνεχόμεθα· 13 b βλασφημούμενοι,ʺ παρα-
καλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου
ἐγενήθημεν, πάντων περίψημα ἕως ἄρτι.
14 Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα,
ἀλλ' ὡς τέκνα μου ἀγαπητὰ c νουθετῶ.ʺ
15 ἐὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε
ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας·
ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγ-
γελίου ἐγὼ ὑμᾶς ἐγέννησα. 16 παρακαλῶ
οὖν ὑμᾶς, μιμηταί μου γίνεσθε.
17 Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὅς
ἐστι τέκνον μου ἀγαπητὸν καὶ πιστὸν ἐν
Κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδούς μου
τὰς ἐν Χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ
ἐκκλησίᾳ διδάσκω. 18 ὡς μὴ ἐρχομένου
δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες·
19 ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν
ὁ Κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν
λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν
δύναμιν· 20 οὐ γὰρ ἐν λόγῳ ἡ βασιλεία
τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει. 21 τί θέ-
λετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν
ἀγάπῃ πνεύματί τε πραότητος;
5. ʺὍλως ἀκούεται ἐν ὑμῖν πορνεία,
καὶ τοιαύτη πορνεία, ἥτις οὐδὲ ἐν τοῖς

8 Now ye are full, now ye are
rich, ye have reigned as kings
without us, and I would to God
ye did reign, that we also might
reign with you. 9 For I think
that God hath set forth us the
apostles last, as it were appoint-
ed to death. For we are made
a a spectacle unto the world, and
to angels, and to men. 10 We
are fools for Christ's sake, but
ye *are* wise in Christ. We *are*
weak, but ye *are* strong: ye are
honourable, but we are despis-
ed. 11 Even unto this present
hour we both hunger and thirst,
and are naked, and are buffeted,
and have no certain dwelling-
place, 12 and labour, working
with our own hands: being re-
viled, we bless: being perse-
cuted, we suffer it: 13 being
defamed, we intreat: we are
made as the filth of the world,
and *are* the offscouring of all
things unto this day.
14 I write not these things to
shame you, but as my beloved
sons I warn you. 15 For though
you have ten thousand instruct-
ers in Christ, yet *have ye* not
many fathers: for in Christ Je-
sus I have begotten you through
the gospel. 16 Wherefore I be-
seech you, be ye followers of
me.
17 For this cause have I sent
unto you Timotheus, who is my
beloved son, and faithful in the
Lord, who shall bring you into
remembrance of my ways which
be in Christ, as I teach every
where in every church. 18 Now
some are puffed up as though I
would not come to you. 19 But
I will come to you shortly, if
the Lord will, and will know,
not the speech of them which
are puffed up. but the power.
20 For the kingdom of God is not
in word, but in power. 21 What
will ye? shall I come unto you
with a rod, or in love, and in
the spirit of meekness?
5. It is reported commonly,
that there is fornication among
you, and such fornication, as is

a ⇄ b ∾ δυσφημουμενοι. c ∾ νουθετων. a *Gr.* theatre.

not so much as named amongst
the Gentiles, that one should
have his father's wife. [2] And ye
are puffed up, and have not
rather mourned, that he that
hath done this deed, might be
taken away from among you.
[3] For I verily as absent in body,
but present in spirit, have
[α] judged already, as though I
were present, concerning him
that hath so done this deed, [4] in
the name of our Lord Jesus
Christ, when ye are gathered
together, and my spirit, with ý
power of our Lord Jesus Christ,
[5] to deliver such *a one* unto
Satan for the destruction of the
flesh, that ý spirit may be saved
in the day of the Lord Jesus.
[6] Your glorying is not good:
know ye not that a little leaven
leaveneth the whole lump?
[7] Purge out therefore the old
leaven, that ye may be a new
lump, as ye are unleavened.
For *even* Christ our passover [β] is
sacrificed for us. [8] Therefore
let us keep [γ] the feast, not with
old leaven, neither with the lea-
ven of malice and wickedness:
but with the unleavened bread
of sincerity and truth.
[9] I wrote unto you in an epis-
tle, not to company with forni-
cators. [10] Yet not altogether
with ý fornicators of this world,
or with the covetous, or extor-
tioners, or with idolaters; for
then must ye needs go out of the
world. [11] But now I have writ-
ten unto you, not to keep com-
pany, if any man that is called
a brother be a fornicator, or
covetous, or an idolater, or a
railer, or a drunkard, or an ex-
tortioner: with such a one, no,
not to eat. [12] For what have I
to do to judge them also that
are without? do not ye judge
them that are within? [13] But
them ý are without, God judg-
eth. Therefore put away from
among yourselves that wicked
person.
6. Dare any of you, having a

ἔθνεσιν[a], ὥστε γυναῖκά τινα τοῦ πα-
τρὸς ἔχειν· [2] καὶ ὑμεῖς πεφυσιωμένοι
ἐστὲ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα
[b] ἀρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον
τοῦτο [c] ποιήσας· [3] ἐγὼ μὲν γὰρ [d] ὡς
ἀπὼν τῷ σώματι, παρὼν δὲ τῷ πνεύ-
ματι, ἤδη κέκρικα ὡς παρὼν, τὸν οὕτω
τοῦτο κατεργασάμενον, [4] ἐν τῷ ὀνό-
ματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύ-
ματος, σὺν τῇ δυνάμει τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ, [5] παραδοῦναι
τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς
σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ
ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.
[6] Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ
οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα
[e] ζυμοῖ; [7] ἐκκαθάρατε [f] τὴν παλαιὰν
ζύμην, ἵνα ἦτε νέον φύραμα, καθώς ἐστε
ἄζυμοι· καὶ γὰρ τὸ πάσχα ἡμῶν [g] ὑπὲρ
ἡμῶν [h] ἐτύθη Χριστός. [8] ὥστε ἑορ-
τάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν
ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύ-
μοις εἰλικρινείας καὶ ἀληθείας.
[9] Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ
συναναμίγνυσθαι πόρνοις· [10] [i] καὶ οὐ
πάντως τοῖς πόρνοις τοῦ κόσμου τούτου,
ἢ τοῖς πλεονέκταις, [k] ἢ ἅρπαξιν, ἢ εἰ-
δωλολάτραις· ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ
κόσμου ἐξελθεῖν. [11] νυνὶ δὲ ἔγραψα
ὑμῖν μὴ συναναμίγνυσθαι, ἐάν τις ἀδελ-
φὸς ὀνομαζόμενος ᾖ πόρνος, ἢ πλεονέ-
κτης, ἢ εἰδωλολάτρης, ἢ λοίδορος, ἢ
μέθυσος, ἢ ἅρπαξ· τῷ τοιούτῳ μηδὲ
συνεσθίειν. [12] τί γάρ μοι [l] καὶ τοὺς
ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρί-
νετε; [13] τοὺς δὲ ἔξω ὁ Θεὸς [m] κρινεῖ.
[n] [o] ἐξαρεῖτε τὸν πονηρὸν ἐξ ὑμῶν
αὐτῶν.
6. Τολμᾷ τις ὑμῶν, πρᾶγμα ἔχων

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a Rec. add ονομαζεται. b Rec. εξαρθῃ. c ∾ πραξας. d ⇉ e ∾ δολοι. f Rec. add ουν. g ⇉
h Bz. & Elz. εθυθη. i ⇉ k ∾ και. l ⇉ m Rec. κρινει. n Rec. add ∾ και o ∾.—Gb. εξαρατε.
α *Or,* determined. β *Or,* is slain. γ *Or,* holyday.

πρὸς τὸν ἕτερον, κρίνεσθαι ἐπὶ τῶν
ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων; 2 [a]ἢ″
οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρι-
νοῦσι; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος,
ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων;
3 οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν;
μήτι γε βιωτικά; 4 βιωτικὰ μὲν οὖν
κριτήρια ἐὰν ἔχητε, τοὺς ἐξουθενημένους
ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε.
5 Πρὸς ἐντροπὴν ὑμῖν λέγω. οὕτως
οὐκ [b]ἔνι″ ἐν ὑμῖν σοφὸς [c]οὐδὲ εἷς,″ ὃς
δυνήσεται διακρῖναι ἀνὰ μέσον τοῦ
ἀδελφοῦ αὐτοῦ; 6 ἀλλὰ ἀδελφὸς μετὰ
ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπί-
στων; 7 ἤδη μὲν οὖν ὅλως ἥττημα [d]″
ὑμῖν ἐστιν, ὅτι κρίματα ἔχετε μεθ' ἑαυ-
τῶν. διατί οὐχὶ μᾶλλον ἀδικεῖσθε; διατί
οὐχὶ μᾶλλον ἀποστερεῖσθε; 8 ἀλλὰ
ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ
[e]ταῦτα″ ἀδελφούς. 9 ἢ οὐκ οἴδατε ὅτι
ἄδικοι [f]Θεοῦ βασιλείαν″ οὐ κληρονομή-
σουσι;
Μὴ πλανᾶσθε· οὔτε πόρνοι, οὔτε
εἰδωλολάτραι, οὔτε μοιχοί, οὔτε μαλα-
κοί, οὔτε ἀρσενοκοῖται, 10 οὔτε κλέπται,
οὔτε πλεονέκται, οὔτε μέθυσοι, οὐ λοί-
δοροι, οὐχ ἅρπαγες, βασιλείαν Θεοῦ
[g]οὐ″ κληρονομήσουσι. 11 καὶ ταῦτά
τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ
ἡγιάσθητε, ἀλλ' ἐδικαιώθητε, ἐν τῷ ὀνό-
ματι τοῦ Κυρίου Ἰησοῦ καὶ ἐν τῷ
Πνεύματι τοῦ Θεοῦ ἡμῶν.
12 Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα
συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ
ἐγὼ ἐξουσιασθήσομαι ὑπό τινος. 13 τὰ
βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς
βρώμασιν· ὁ δὲ Θεὸς καὶ ταύτην καὶ
ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ
πορνείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος
τῷ σώματι· 14 ὁ δὲ Θεὸς καὶ τὸν Κύ-
ριον ἤγειρε, καὶ [h]ἡμᾶς″ ἐξεγερεῖ διὰ τῆς

matter against another, go to
law before the unjust, and not
before the saints? 2 do ye not
know that the saints shall judge
the world? and if the world
shall be judged by you, are ye
unworthy to judge the smallest
matters? 3 know ye not that we
shall judge angels? how much
more things that pertain to this
life? 4 If then ye have judg-
ments of things pertaining to
this life, set them to judge who
are least esteemed in ẏ church.
5 I speak to your shame. Is
it so, ẏ there is not a wise man
amongst you? no not one that
shall be able to judge between
his brethren? 6 but brother go-
eth to law with brother, and ẏ
before the unbelievers? 7 Now
therefore, there is utterly a fault
among you, because ye go to law
one with another: Why do ye not
rather take wrong? why do ye
not rather suffer yourselves to
be defrauded? 8 Nay, you do
wrong and defraud, and that
your brethren. 9 Know ye not
that the unrighteous shall not
inherit the kingdom of God?
Be not deceived: neither
fornicators, nor idolaters, nor
adulterers, nor effeminate, nor
abusers of themselves with man-
kind, 10 nor thieves, nor covet-
ous, nor drunkards, nor revilers,
nor extortioners, shall inherit
the kingdom of God. 11 And
such were some of you: but ye
are washed, but ye are sancti-
fied, but ye are justified in the
name of the Lord Jesus, and
by the Spirit of our God.
12 All things are lawful unto
me, but all things are not [α]ex-
pedient: all things are lawful
for me, but I will not be brought
under ẏ power of any. 13 Meats
for the belly, and the belly for
meats: but God shall destroy
both it and them. Now ẏ body
is not for fornication, but for
the Lord: and the Lord for the
body. 14 And God hath both
raised up the Lord, and will
also raise up us by his own

[a] Rec. om [b] Rec. ἐστιν. [c] → [d] Rec add ἐν. [e] ∾ τουτο. [f] Rec. βασιλειαν Θεου. [g] →
[h] Elz. ὑμας. [α] *Or*, profitable.

power. 15 Know ye not that
your bodies are the members
of Christ? shall I then take
ÿ members of Christ, and make
them the members of an har-
lot? God forbid.
16 What, know ye not that he
which is joined to an harlot, is
one body? for two (saith he)
shall be one flesh. 17 But he that
is joined unto the Lord, is one
spirit. 18 Flee fornication: every
sin that a man doeth, is without
the body: but he that commit-
teth fornication, sinneth against
his own body. 19 What, know
ye not that your body is ÿ tem-
ple of the Holy Ghost *which is*
in you, which ye have of God,
and ye are not your own? 20 For
ye are bought with a price:
therefore glorify God in your
body, and in your spirit, which
are God's.

7. Now concerning the things
whereof ye wrote unto me, It is
good for a man not to touch a
woman. 2 Nevertheless, *to avoid*
fornication, let every man have
his own wife, and let every wo-
man have her own husband.
3 Let the husband render unto
the wife due benevolence: and
likewise also the wife unto the
husband. 4 The wife hath not
power of her own body, but the
husband: and likewise also the
husband hath not power of his
own body, but the wife. 5 De-
fraud you not one the other, ex-
cept *it be* with consent for a
time, ÿ ye may give yourselves
to fasting and prayer, and come
together again, ÿ Satan tempt
you not for your incontinency.
6 But I speak this by permis-
sion, and not of commandment.
7 For I would ÿ all men were
even as I myself: but every man
hath his proper gift of God, one
after this manner, and another
after that. 8 I say therefore to
the unmarried and widows, It
is good for them if they abide
even as I. 9 But if they cannot
contain, let them marry: for it

δυνάμεως αὐτοῦ. 15 οὐκ οἴδατε ὅτι τὰ
σώματα ὑμῶν μέλη Χριστοῦ ἐστιν;
ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ, ποιήσω
πόρνης μέλη; μὴ γένοιτο.
16 Ἢ οὐκ οἴδατε ὅτι ὁ κολλώμενος
τῇ πόρνῃ, ἓν σῶμά ἐστιν; (Ἔσονται γάρ,
φησὶν, οἱ δύο εἰς σάρκα μίαν·) 17 ὁ δὲ
κολλώμενος τῷ Κυρίῳ ἓν πνεῦμά ἐστι.
18 φεύγετε τὴν πορνείαν. πᾶν ἁμάρτημα
ὃ ἐὰν ποιήσῃ ἄνθρωπος, ἐκτὸς τοῦ σώ-
ματός ἐστιν· ὁ δὲ πορνεύων, εἰς τὸ ἴδιον
σῶμα ἁμαρτάνει. 19 ἢ οὐκ οἴδατε ὅτι
[a] τὸ σῶμα″ ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου
Πνεύματός ἐστιν, οὗ ἔχετε ἀπὸ Θεοῦ,
καὶ οὐκ ἐστὲ ἑαυτῶν; 20 ἠγοράσθητε
γὰρ τιμῆς· δοξάσατε δὴ τὸν Θεὸν ἐν
τῷ σώματι ὑμῶν[b]″.

7. Περὶ δὲ ὧν ἐγράψατέ μοι, καλὸν
ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι· 2 διὰ
δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ
γυναῖκα ἐχέτω, καὶ ἑκάστη τὸν ἴδιον
ἄνδρα ἐχέτω. 3 τῇ γυναικὶ ὁ ἀνὴρ τὴν
[c] ὀφειλὴν″ ἀποδιδότω. ὁμοίως δὲ καὶ ἡ
γυνὴ τῷ ἀνδρί. 4 ἡ γυνὴ τοῦ ἰδίου
σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνήρ·
ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος
οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή. 5 μὴ
ἀποστερεῖτε ἀλλήλους, εἰ μήτι ἂν ἐκ
συμφώνου πρὸς καιρὸν, ἵνα [d] σχολάσητε″
[e]″ τῇ προσευχῇ, καὶ πάλιν ἐπὶ τὸ αὐτὸ
[f] ἦτε,″ ἵνα μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς
διὰ τὴν ἀκρασίαν ὑμῶν.
6 Τοῦτο δὲ λέγω κατὰ συγγνώμην,
οὐ κατ' ἐπιταγήν. 7 θέλω [g] γὰρ″ πάντας
ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν· ἀλλ'
ἕκαστος ἴδιον [h] ἔχει χάρισμα″ ἐκ Θεοῦ,
ὃς μὲν οὕτως, ὃς δὲ οὕτως. 8 λέγω δὲ
τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν
αὐτοῖς[i]″ ἐὰν μείνωσιν ὡς κἀγώ. 9 εἰ
δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν·

[a] ∾ τα σωματα. [b] Rec. add και εν τῳ πνευματι υμων, ατινα εστι του Θεου. [c] Rec. οφειλομενην ευνοιαν. [d] Rec. σχολαζητε. [e] Rec. add τῃ νηστειᾳ και. [f] Rec. συνερχεσθε. [g] ∾ δε. [h] Rec. χαρισμα εχει [i] Rec. add εστιν.

κρεῖσσον γάρ ἐστι [a]γαμῆσαι" ἢ πυ-
ροῦσθαι. 10 τοῖς δὲ γεγαμηκόσι πα-
ραγγέλλω, οὐκ ἐγώ, ἀλλ' ὁ Κύριος,
γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι·
11 (ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος,
ἢ τῷ ἀνδρὶ καταλλαγήτω·) καὶ ἄνδρα
γυναῖκα μὴ ἀφιέναι.

12 Τοῖς δὲ λοιποῖς ἐγὼ λέγω, οὐχ ὁ
Κύριος, εἴ τις ἀδελφὸς γυναῖκα ἔχει
ἄπιστον, καὶ αὐτὴ συνευδοκεῖ οἰκεῖν
μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν· 13 καὶ
γυνὴ ἥτις ἔχει ἄνδρα ἄπιστον, καὶ
[b]αὐτὸς" συνευδοκεῖ οἰκεῖν μετ' αὐτῆς,
μὴ ἀφιέτω [c]αὐτόν.' 14 ἡγίασται γὰρ ὁ
ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ
ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ
ἀνδρί· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά
ἐστι, νῦν δὲ ἅγιά ἐστιν. 15 εἰ δὲ ὁ
ἄπιστος χωρίζεται, χωριζέσθω. οὐ
δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν
τοῖς τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν
ἡμᾶς ὁ Θεός. 16 τί γὰρ οἶδας, γύναι,
εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ,
εἰ τὴν γυναῖκα σώσεις; 17 εἰ μὴ
ἑκάστῳ ὡς ἐμέρισεν ὁ [d]Κύριος," ἕκα-
στον ὡς κέκληκεν ὁ [e]Θεὸς," οὕτω περι-
πατείτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις
πάσαις διατάσσομαι.

18 Περιτετμημένος τις ἐκλήθη; μὴ
ἐπισπάσθω. ἐν ἀκροβυστίᾳ τις ἐκλήθη;
μὴ περιτεμνέσθω· 19 ἡ περιτομὴ οὐδέν
ἐστι, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν,
ἀλλὰ τήρησις ἐντολῶν Θεοῦ. 20 ἕκαστος
ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ μενέτω.
21 δοῦλος ἐκλήθης; μή σοι μελέτω·
ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι,
μᾶλλον χρῆσαι. 22 ὁ γὰρ ἐν Κυρίῳ
κληθεὶς δοῦλος, ἀπελεύθερος Κυρίου
ἐστίν· ὁμοίως καὶ ὁ ἐλεύθερος κληθείς,
δοῦλός ἐστι Χριστοῦ. 23 τιμῆς ἠγο-
ράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων.

is better to marry than to burn.
10 And unto the married, I com-
mand, *yet* not I, but the Lord,
Let not the wife depart from
her husband: 11 but & if she de-
part, let her remain unmarried,
or be reconciled to her husband:
and let not the husband put
away his wife.

12 But to the rest speak I, not
the Lord, If any brother hath a
wife that believeth not, and she
be pleased to dwell with him,
let him not put her away. 13 And
the woman which hath an hus-
band that believeth not, and if
he be pleased to dwell with her,
let her not leave him. 14 For the
unbelieving husband is sancti-
fied by the wife, and the unbe-
lieving wife is sanctified by the
husband; else were your chil-
dren unclean, but now are they
holy. 15 But if the unbelieving
depart, let him depart. A bro-
ther or a sister is not under
bondage in such *cases*: but God
hath called us [α] to peace. 16 For
what knowest thou, O wife,
whether thou shalt save thy hus-
band? or how knowest thou, O
man, whether thou shalt save
thy wife? 17 But as God hath
distributed to every man, as the
Lord hath called every one, so
let him walk, and so ordain I
in all churches.

18 Is any man called being
circumcised? let him not be-
come uncircumcised: Is any
called in uncircumcision? let
him not be circumcised. 19 Cir-
cumcision is nothing, and un-
circumcision is nothing, but the
keeping of the commandments
of God. 20 Let every man abide
in the same calling wherein he
was called. 21 Art thou called
being a servant? care not for
it: but if thou mayest be made
free, use it rather. 22 For he
that is called in the Lord, *being*
a servant, is the Lord's [β] free-
man: likewise also he that is
called *being* free, is Christ's ser-
vant. 23 Ye are bought with a
price, be not ye the servants of

[a] ∾ γαμειν. [b] ∾ ουτος. [c] ∾ τον ανδρα. [d] Rec. Θεος. [e] Rec. Κυριος. [α] *Gr.* in peace
[β] *Gr.* made free.

men. 24 Brethren, let every man
wherein he is called, therein
abide with God.
25 Now concerning virgins, I
have no commandment of the
Lord: yet I give my judgment
as one that hath obtained mercy
of the Lord to be faithful. 26 I
suppose therefore ỷ this is good
for ỷ present [a]distress, *I say*, ỷ it
is good for a man so to be. 27 Art
thou bound unto a wife? seek
not to be loosed. Art thou loos-
ed from a wife? seek not a wife.
28 But & if thou marry, thou hast
not sinned, & if a virgin marry,
she hath not sinned: neverthe-
less, such shall have trouble in
the flesh: but I spare you.
29 But this I say, brethren,
the time is short. It remaineth,
that both they ỷ have wives, be
as though they had none: 30 and
they ỷ weep, as though they wept
not: and they that rejoice, as
though they rejoiced not: and
they ỷ buy, as though they pos-
sessed not: 31 and they ỷ use this
world, as not abusing it: for ỷ
fashion of this world passeth
away. 32 But I would have you
without carefulness. He ỷ is un-
married, careth for the things ỷ
belong to the Lord, how he may
please ỷ Lord: 33 but he that is
married, careth for the things
ỷ are of the world, how he may
please his wife. 34 There is dif-
ference also between a wife and
a virgin: the unmarried woman
careth for the things of the Lord,
that she may be holy, both in
body and in spirit: but she that
is married, careth for the things
of ỷ world, how she may please
her husband. 35 And this I speak
for your own profit, not that I
may cast a snare upon you, but
for that which is comely, and
that you may attend upon the
Lord without distraction.
36 But if any man think that
he behaveth himself uncomely
toward his virgin, if she pass the
flower of *her* age, and need so
require, let him do what he will,
he sinneth not: let them marry.

24 ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοὶ, ἐν
τούτῳ μενέτω παρὰ [a]″ Θεῷ.
25 Περὶ δὲ τῶν παρθένων ἐπιταγὴν
Κυρίου οὐκ ἔχω· γνώμην δὲ δίδωμι ὡς
ἠλεημένος ὑπὸ Κυρίου πιστὸς εἶναι.
26 νομίζω οὖν τοῦτο καλὸν ὑπάρχειν
διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν
ἀνθρώπῳ τὸ οὕτως εἶναι. 27 δέδεσαι
γυναικί; μὴ ζήτει λύσιν. λέλυσαι ἀπὸ
γυναικός; μὴ ζήτει γυναῖκα. 28 ἐὰν δὲ
καὶ γήμῃς, οὐχ ἥμαρτες· καὶ ἐὰν γήμῃ
ἡ παρθένος, οὐχ ἥμαρτε· θλίψιν δὲ τῇ
σαρκὶ ἕξουσιν οἱ τοιοῦτοι· ἐγὼ δὲ
ὑμῶν φείδομαι.
29 Τοῦτο δέ φημι, ἀδελφοὶ, [b]″ ὁ
καιρὸς συνεσταλμένος [c] ἐστίν· τὸ λοιπόν″
ἵνα καὶ [d] οἱ″ ἔχοντες γυναῖκας, ὡς μὴ
ἔχοντες ὦσι· 30 καὶ οἱ κλαίοντες, ὡς
μὴ κλαίοντες· καὶ οἱ χαίροντες, ὡς μὴ
χαίροντες· καὶ οἱ ἀγοράζοντες, ὡς μὴ
κατέχοντες· 31 καὶ οἱ χρώμενοι [e] τούτῳ
τῷ κόσμῳ,″ ὡς μὴ καταχρώμενοι.
παράγει γὰρ τὸ σχῆμα τοῦ κόσμου
τούτου. 32 θέλω δὲ ὑμᾶς ἀμερίμνους
εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ Κυ-
ρίου, πῶς ἀρέσει τῷ Κυρίῳ· 33 ὁ δὲ
γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς
ἀρέσει [f] τῇ γυναικί· 34 μεμέρισται [g] καὶ ·
ἡ γυνὴ″ καὶ ἡ παρθένος· ἡ ἄγαμος
μεριμνᾷ τὰ τοῦ Κυρίου, ἵνα ᾖ ἁγία καὶ
σώματι καὶ πνεύματι· ἡ δὲ γαμήσασα
μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῷ
ἀνδρί. 35 τοῦτο δὲ πρὸς τὸ ὑμῶν
αὐτῶν συμφέρον λέγω· οὐχ ἵνα βρόχον
ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὔσχημον
καὶ [h] εὐπάρεδρον″ τῷ Κυρίῳ ἀπερι-
σπάστως.
36 Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρ-
θένον αὐτοῦ νομίζει, ἐὰν ᾖ ὑπέρακμος,
καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει
ποιείτω, οὐχ ἁμαρτάνει· γαμείτωσαν.

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[a] Rec. add τῷ. [b] Rec. add ὅτι. [c] Rec. & Gb. το λοιπ. εστ. [d] Elz. om. [e] Rec. τῳ κοσ. του τ. [f] ∾ τῃ γυν. Και μεμερ. και η γυνη. ∾ τη γυν., και μεμερ. Και η γυνη. [g] Rec. & Gb. om. [h] Rec. ευπροσεδρον. [a] Or, necessity.

37 ὃς δὲ ἕστηκεν [a]ἑδραῖος" ἐν τῇ καρδίᾳ,
μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει
περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο
κέκρικεν ἐν τῇ καρδίᾳ αὐτοῦ, τοῦ τηρεῖν
τὴν ἑαυτοῦ παρθένον, καλῶς ποιεῖ.
38 ὥστε καὶ ὁ [b]ἐκγαμίζων" καλῶς
ποιεῖ· [c]καὶ ὁ μὴ γαμίζων," κρεῖσσον
ποιεῖ.

39 Γυνὴ δέδεται [d]"ἐφ' ὅσον χρόνον
ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῇ ὁ
ἀνὴρ [e]αὐτῆς," ἐλευθέρα ἐστὶν ᾧ θέλει
γαμηθῆναι, μόνον ἐν Κυρίῳ. 40 μα-
καριωτέρα δέ ἐστιν ἐὰν οὕτω μείνῃ,
κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ κἀγὼ
Πνεῦμα Θεοῦ ἔχειν.

8. Περὶ δὲ τῶν εἰδωλοθύτων, οἴδα-
μεν, (ὅτι πάντες γνῶσιν ἔχομεν. ἡ
γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ.
2 εἰ [f]δέ" τις δοκεῖ εἰδέναι τι, οὐδέπω
[g]οὐδὲν" ἔγνωκε καθὼς δεῖ γνῶναι· 3 εἰ
δέ τις ἀγαπᾷ τὸν Θεὸν, οὗτος ἔγνωσται
ὑπ' αὐτοῦ.) 4 περὶ τῆς βρώσεως οὖν
τῶν εἰδωλοθύτων, οἴδαμεν ὅτι οὐδὲν
εἴδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς Θεὸς
[h]ἕτερος" εἰ μὴ εἷς. 5 καὶ γὰρ εἴπερ
εἰσὶ λεγόμενοι θεοὶ, εἴτε ἐν οὐρανῷ,
εἴτε ἐπὶ [i]"γῆς· (ὥσπερ εἰσὶ θεοὶ
πολλοὶ, καὶ κύριοι πολλοί·) 6 ἀλλ'
ἡμῖν εἷς Θεὸς ὁ πατὴρ, ἐξ οὗ τὰ πάντα,
καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς Κύριος
Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα, καὶ
ἡμεῖς δι' αὐτοῦ. 7 ἀλλ' οὐκ ἐν πᾶσιν
ἡ γνῶσις· τινὲς δὲ τῇ [k]συνειδήσει" τοῦ
εἰδώλου ἕως ἄρτι ὡς εἰδωλόθυτον
ἐσθίουσι, καὶ ἡ συνείδησις αὐτῶν
ἀσθενὴς οὖσα μολύνεται.

8 Βρῶμα δὲ ἡμᾶς οὐ [l]παρίστησι" τῷ
Θεῷ· οὔτε γὰρ ἐὰν φάγωμεν, περισ-
σεύομεν· οὔτε ἐὰν μὴ φάγωμεν, ὑ-
στερούμεθα. 9 βλέπετε δὲ μήπως ἡ

37 Nevertheless, he that stand-
eth stedfast in his heart, having
no necessity, but hath power
over his own will, and hath so
decreed in his heart that he will
keep his virgin, doeth well. 38 So
then he that giveth her in mar-
riage, doeth well: but he that
giveth her not in marriage,
doeth better.

39 The wife is bound by the
law as long as her husband liv-
eth: but if her husband be dead,
she is at liberty to be married
to whom she will, only in the
Lord. 40 But she is happier if
she so abide, after my judg-
ment: and I think also that I
have the Spirit of God.

8. Now as touching things of-
fered unto idols, we know that
we all have knowledge. Know-
ledge puffeth up: but charity
edifieth. 2 And if any man think
that he knoweth any thing, he
knoweth nothing yet as he ought
to know. 3 But if any man love
God, the same is known of him.
4 As concerning therefore the
eating of those things that are
offered in sacrifice unto idols,
we know that an idol is nothing
in the world, and that there is
none other God but one. 5 For
though there be that are called
gods, whether in heaven or in
earth (as there be gods many,
and lords many:) 6 but to us
there is but one God, ẏ Father,
of whom are all things, and we
[α] in him, and one Lord Jesus
Christ, by whom are all things,
and we by him. 7 Howbeit there
is not in every man that know-
ledge: for some with conscience
of the idol unto this hour, eat
it as a thing offered unto an idol,
& their conscience being weak,
is defiled.

8 But meat commendeth us
not to God: for neither if we
eat, [β] are we the better: neither
if we eat not, [γ] are we ẏ worse.
9 But take heed lest by any

a → b ∾ γαμιζων. c Rec. ο δε μη εκγαμιζων. d Rec. add νομῳ. e ⇉ f ⇉ g → h ⇉
i Rec. add της. k ∾ συνηθειᾳ. l ∾ παραστησει. α Or, for him. β Or, have we the more.
γ Or, have we the less.

means, this [α] liberty of your's become a stumblingblock to them that are weak. 10 For if any man see thee which hast knowledge, sit at meat in the idol's temple: shall not the conscience of him which is weak, be [β] emboldened to eat those things which are offered to idols? 11 and through thy knowledge shall the weak brother perish, for whom Christ died? 12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. 13 Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

9. Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not you my work in the Lord? 2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. 3 Mine answer to them that do examine me, is this: 4 Have we not power to eat and to drink? 5 have we not power to lead about a sister a [γ] wife as well as other apostles, and as the brethren of the Lord, and Cephas? 6 or I only and Barnabas, have not we power to forbear working? 7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 8 Say I these things as a man? or saith not the law the same also? 9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn: doth God take care for oxen? 10 or saith he it altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth, should plow in hope: and that he that thresheth in hope, should be partaker

ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς [a] ἀσθενοῦσιν.″ 10 ἐὰν γάρ τις ἴδῃ σὲ, τὸν ἔχοντα γνῶσιν, ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν, 11 καὶ ἀπολεῖται ὁ ἀσθενῶν ἀδελφὸς [b] ἐπὶ″ τῇ σῇ γνώσει, δι' ὃν Χριστὸς ἀπέθανεν; 12 οὕτω δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφοὺς, καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν, εἰς Χριστὸν ἁμαρτάνετε. 13 διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

9. [c] Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος;″ οὐχὶ Ἰησοῦν Χριστὸν τὸν Κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν Κυρίῳ; 2 εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά γε ὑμῖν εἰμι· ἡ γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ. 3 ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστί· 4 μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν; 5 μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς; 6 ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι;

7 Τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα, καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; ἢ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει; 8 μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; [d] ἢ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει;″ 9 ἐν γὰρ τῷ [e] Μωσέως″ νόμῳ γέγραπται· Οὐ φιμώσεις βοῦν ἀλοῶντα. Μὴ τῶν βοῶν μέλει τῷ Θεῷ; 10 ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν

[a] ∾ ασθενεσιν. [b] ∾ εν. [c] Rec. ∾ Ουκ ειμι αποστολος; ουκ ειμι ελευθερος. [d] ∾ η και ο νομος ταυτα ου λεγει. [e] Gb. Μωυσεως. [α] *Or,* power. [β] *Gr.* edified. [γ] *Or,* woman

[a]ἐπ' ἐλπίδι τοῦ μετέχειν." [11] εἰ ἡμεῖς ὑμῖν
τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς
ὑμῶν τὰ σαρκικὰ θερίσομεν; [12] εἰ ἄλ-
λοι τῆς [b]ὑμῶν ἐξουσίας" μετέχουσιν, οὐ
μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἐχρησάμεθα τῇ
ἐξουσίᾳ ταύτῃ· ἀλλὰ πάντα στέγομεν,
ἵνα μὴ ἐγκοπήν τινα δῶμεν τῷ εὐαγγε-
λίῳ τοῦ Χριστοῦ.
[13] Οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργα-
ζόμενοι ἐκ τοῦ ἱεροῦ ἐσθίουσιν· οἱ τῷ
θυσιαστηρίῳ [c]προσεδρεύοντες," τῷ θυ-
σιαστηρίῳ συμμερίζονται; [14] οὕτω καὶ
ὁ Κύριος διέταξε τοῖς τὸ εὐαγγέλιον
καταγγέλλουσιν, ἐκ τοῦ εὐαγγελίου
ζῆν.
[15] Ἐγὼ δὲ [d]οὐ κέχρημαι οὐδενὶ" τού-
των· οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτω
γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον
ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τις
κενώσῃ. [16] ἐὰν γὰρ εὐαγγελίζωμαι,
οὐκ ἔστι μοι καύχημα· ἀνάγκη γάρ μοι
ἐπίκειται· οὐαὶ [e]γάρ" μοι ἐστὶν, ἐὰν μὴ
εὐαγγελίζωμαι. [17] εἰ γὰρ ἑκὼν τοῦτο
πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰ-
κονομίαν πεπίστευμαι. [18] τίς οὖν μοι
ἐστὶν ὁ μισθός; ἵνα εὐαγγελιζόμενος
ἀδάπανον θήσω τὸ εὐαγγέλιον [f]τοῦ
Χριστοῦ," εἰς τὸ μὴ καταχρήσασθαι τῇ
ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.
[19] Ἐλεύθερος γὰρ ὢν ἐκ πάντων,
πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς
πλείονας κερδήσω· [20] καὶ ἐγενόμην
τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰου-
δαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς
ὑπὸ νόμον, [g](μὴ ὢν αὐτὸς ὑπὸ νόμον,)"
ἵνα τοὺς ὑπὸ νόμον κερδήσω· [21] τοῖς
ἀνόμοις ὡς ἄνομος, (μὴ ὢν ἄνομος
[h]Θεῷ," ἀλλ' ἔννομος [i]Χριστῷ,") ἵνα
[k]κερδήσω" ἀνόμους· [22] ἐγενόμην τοῖς
ἀσθενέσιν ὡς ἀσθενὴς, ἵνα τοὺς ἀσθε-
νεῖς κερδήσω. τοῖς πᾶσι γέγονα [l]τὰ"

of his hope. [11] If we have
sown unto you spiritual things,
is it a great thing if we shall
reap your carnal things? [12] if
others be partakers of this
power over you, *are* not we
rather? Nevertheless, we have
not used this power: but suffer
all things, lest we should hinder
the gospel of Christ.
[13] Do ye not know that they
which minister about holy
things, [a]live of the things of
the temple? and they which
wait at the altar, are partakers
with the altar? [14] Even so
hath the Lord ordained, that
they which preach the gospel,
should live of the gospel.
[15] But I have used none of
these things. Neither have I
written these things, that it
should be so done unto me:
for it were better for me to die,
than that any man should make
my glorying void. [16] For though
I preach the gospel, I have no-
thing to glory of: for necessity
is laid upon me, yea, woe is
unto me, if I preach not the
gospel. [17] For if I do this thing
willingly, I have a reward: but
if against my will, a dispensa-
tion *of the gospel* is committed
unto me. [18] What is my reward
then? Verily that when I
preach the gospel, I may make
the gospel of Christ without
charge, that I abuse not my
power in the gospel.
[19] For though I be free from
all men, yet have I made myself
servant unto all, that I might
gain the more. [20] And unto the
Jews, I became as a Jew, that I
might gain the Jews: to them
that are under the law, as under
the law, that I might gain them
that are under the law: [21] to
them that are without law, as
without law (being not without
law to God, but under the law
to Christ,) ỳ I might gain them
that are without law. [22] To the
weak became I as weak, that I
might gain the weak: I am
made all things to all men, that

[a] Rec. της ελπιδος αυτου μετεχειν, επ' ελπιδι. [b] Rec. εξουσιας υμων. [c] ∾ παρεδρευοντες. [d] Rec. ουδενι εχρησαμην. [e] Rec. δε. [f] ⇉ [g] Rec. om. [h] ∾ Θεου [i] ∾ Χριστου. [k] ∾ κερδανω τους. [l] → [a] *Or, fe*'

I might by all means save
some. [23] And this I do for the
gospel's sake, that I might be
partaker thereof with *you*.

[24] Know ye not that they
which run in a race, run all,
but one receiveth the prize?
So run, that ye may obtain.
[25] And every man that striveth
for the mastery, is temperate
in all things: now they *do it* to
obtain a corruptible crown, but
we an incorruptible. [26] I there-
fore so run, not as uncertainly:
so fight I, not as one that beat-
eth the air: [27] but I keep
under my body, and bring it
into subjection: lest that by
any means when I have preach-
ed to others, I myself should be
a castaway.

10. Moreover brethren, I
would not that ye should be
ignorant, how ỷ all our fathers
were under the cloud, and all
passed through the sea: [2] and
were all baptized unto Moses
in the cloud, and in the sea:
[3] and did all eat the same spi-
ritual meat: [4] and did all drink
the same spiritual drink: (for
they drank of ỷ spiritual Rock
that [α] followed them: and ỷ
Rock was Christ) [5] but with
many of them God was not well
pleased: for they were over-
thrown in the wilderness.

[6] Now these things were [β] our
examples, to ỷ intent we should
not lust after evil things, as
they also lusted. [7] Neither be
ye idolaters, as *were* some of
them, as it is written, The peo-
ple sat down to eat and drink,
and rose up to play. [8] Neither
let us commit fornication, as
some of them committed, and
fell in one day three and twenty
thousand. [9] Neither let us tempt
Christ, as some of them also
tempted, and were destroyed of
serpents. [10] Neither murmur
ye, as some of them also mur-
mured, and were destroyed of

πάντα, ἵνα πάντως τινὰς σώσω. [23] [a] τοῦ-
το″ δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα
συγκοινωνὸς αὐτοῦ γένωμαι.

[24] Οὐκ οἴδατε, ὅτι οἱ ἐν σταδίῳ τρέ-
χοντες, πάντες μὲν τρέχουσιν, εἷς δὲ
λαμβάνει τὸ βραβεῖον; οὕτω τρέχετε,
ἵνα καταλάβητε. [25] πᾶς δὲ ὁ ἀγωνι-
ζόμενος, πάντα ἐγκρατεύεται· ἐκεῖνοι
μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν,
ἡμεῖς δὲ ἄφθαρτον. [26] ἐγὼ τοίνυν οὕτω
τρέχω, ὡς οὐκ ἀδήλως· οὕτω πυκτεύω,
ὡς οὐκ ἀέρα δέρων· [27] ἀλλ' [b] ὑπω-
πιάζω″ μου τὸ σῶμα καὶ [c] δουλαγωγῶ,″
μήπως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος
γένωμαι.

10. Οὐ θέλω [d] γὰρ″ ὑμᾶς ἀγνοεῖν,
ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες
ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ
τῆς θαλάσσης διῆλθον, [2] καὶ πάντες εἰς
τὸν [e] Μωϋσῆν″ ἐβαπτίσαντο ἐν τῇ νεφέλῃ
καὶ ἐν τῇ θαλάσσῃ, [3] καὶ πάντες τὸ
αὐτὸ βρῶμα πνευματικὸν ἔφαγον, [4] καὶ
πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον·
(ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθού-
σης πέτρας· ἡ δὲ πέτρα ἦν ὁ Χριστός.)
[5] ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐ-
δόκησεν ὁ Θεός· κατεστρώθησαν γὰρ ἐν
τῇ ἐρήμῳ.

[6] Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν,
εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν,
καθὼς κἀκεῖνοι ἐπεθύμησαν. [7] μηδὲ
εἰδωλολάτραι γίνεσθε, καθώς τινες αὐ-
τῶν· [f] ὡς″ γέγραπται· Ἐκάθισεν ὁ λαὸς
φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν.
[8] Μηδὲ πορνεύωμεν, καθώς τινες αὐτῶν
ἐπόρνευσαν, καὶ ἔπεσον ἐν μιᾷ ἡμέρᾳ
εἰκοσιτρεῖς χιλιάδες. [9] μηδὲ ἐκπειρά-
ζωμεν τὸν [g] Χριστὸν,″ καθὼς [h] καί″ τινες
αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφεων
ἀπώλοντο. [10] μηδὲ γογγύζετε, καθὼς
[i] καί″ τινες αὐτῶν ἐγόγγυσαν, καὶ ἀπώ-

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[a] ∾ παντα. [b] ∾ υποπιαζω. [c] St. δουλαγαγω. [d] Rec. δε. [e] Rec. Μωσην. [f] ∾ ωσπερ. [g] ∾ Κυριον.
[h] ⇉ [i] ⇉ [α] *Or.* went with them. [β] *Gr.* our figures.

λοντο ὑπὸ τοῦ ὀλοθρευτοῦ. [11] ταῦτα
δὲ πάντα τύποι συνέβαινον ἐκείνοις·
ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς
τὰ τέλη τῶν αἰώνων κατήντησεν. [12] ὥστε
ὁ δοκῶν ἑστάναι, βλεπέτω μὴ πέσῃ.

[13] Πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ
μὴ ἀνθρώπινος· πιστὸς δὲ ὁ Θεὸς, ὃς
οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύ-
νασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ
καὶ τὴν ἔκβασιν, τοῦ δύνασθαι [a] ″ ὑπε-
νεγκεῖν.

[14] Διόπερ, ἀγαπητοί μου, φεύγετε
ἀπὸ τῆς εἰδωλολατρείας. [15] ὡς φρονί-
μοις λέγω, κρίνατε ὑμεῖς ὅ φημι. [16] τὸ
ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν,
οὐχὶ κοινωνία τοῦ αἵματος τοῦ Χριστοῦ
ἐστι; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινω-
νία τοῦ σώματος τοῦ Χριστοῦ ἐστιν;
[17] ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοί
ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου
μετέχομεν. [18] βλέπετε τὸν Ἰσραὴλ
κατὰ σάρκα· οὐχὶ οἱ ἐσθίοντες τὰς θυ-
σίας, κοινωνοὶ τοῦ θυσιαστηρίου εἰσί;
[19] τί οὖν φημι; [b] ὅτι εἴδωλον τί ἐστιν;
ἢ ″ ὅτι εἰδωλόθυτον τί ἐστιν; [20] ἀλλ'
ὅτι [c] ἃ θύει τὰ ἔθνη, δαιμονίοις θύει,″
καὶ οὐ Θεῷ· οὐ θέλω δὲ ὑμᾶς κοινωνοὺς
τῶν δαιμονίων γίνεσθαι. [21] οὐ δύνασθε
ποτήριον Κυρίου πίνειν καὶ ποτήριον
δαιμονίων· οὐ δύνασθε τραπέζης Κυ-
ρίου μετέχειν καὶ τραπέζης δαιμονίων.
[22] ἢ παραζηλοῦμεν τὸν Κύριον; μὴ ἰ-
σχυρότεροι αὐτοῦ ἐσμεν;

[23] Πάντα [d] ″ ἔξεστιν, ἀλλ' οὐ πάντα
συμφέρει· πάντα [e] ″ ἔξεστιν, ἀλλ' οὐ
πάντα οἰκοδομεῖ. [24] μηδεὶς τὸ ἑαυτοῦ
ζητείτω, ἀλλὰ τὸ τοῦ ἑτέρου [f] ″. [25] πᾶν
τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε,
μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν·
[26] Τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα
αὐτῆς.

the destroyer. [11] Now all these
things happened unto them for
[a] ensamples: and they are writ-
ten for our admonition, upon
whom the ends of the world are
come. [12] Wherefore, let him
that thinketh he standeth, take
heed lest he fall.

[13] There hath no temptation
taken you, but such as is [β] com-
mon to man. but God is faith-
ful, who will not suffer you to
be tempted above that you are
able: but will with the tempta-
tion also make a way to escape,
that ye may be able to bear it.
[14] Wherefore my dearly belov-
ed, flee from idolatry. [15] I speak
as to wise men: judge ye what
I say. [16] The cup of blessing
which we bless, is it not the
communion of ÿ blood of Christ?
the bread which we break, is
it not the communion of the
body of Christ? [17] For we being
many are one bread, and one
body: for we are all partakers
of that one bread. [18] Behold
Israel after the flesh: are not
they which eat of the sacrifices,
partakers of the altar? [19] What
say I then? that the idol is any
thing? or that which is offered
in sacrifice to idols is any thing?
[20] But *I say* that ÿ things which
ÿ Gentiles sacrifice, they sacri-
fice to devils, and not to God:
and I would not that ye should
have fellowship with devils.
[21] Ye cannot drink the cup of
the Lord, and the cup of devils:
ye cannot be partakers of the
Lord's table, and of the table of
devils. [22] Do we provoke the
Lord to jealousy? are we
stronger than he?

[23] All things are lawful for
me, but all things are not expe-
dient: all things are lawful for
me, but all things edify not.
[24] Let no man seek his own: but
every man another's wealth.
[25] Whatsoever is sold in the
shambles, that eat, asking no
question for conscience sake.
[26] For the earth is the Lord's,
and the fulness thereof.

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[a] Rec. add ὑμᾶς. [b] ⇉ [c] ∾ ἃ θύουσι, δαιμονίοις θύουσι. [d] Rec. add μοι. [e] Rec. add μοι. [f] Rec. add ἕκαστος. [a] *Or*, types. [β] *Or*, moderate.

27 If any of them that believe
not, bid you *to a feast*, and ye
be disposed to go, whatsoever
is set before you, eat, asking no
question for conscience sake.
28 But if any man say unto you,
This is offered in sacrifice unto
idols, eat not for his sake that
shewed it, and for conscience
sake. The earth is the Lord's,
and the fulness thereof. 29 Con-
science I say, not thine own, but
of the other's: for why is my li-
berty judged of another man's
conscience? 30 For, if I by [α] grace
be a partaker, why am I evil
spoken of, for that for which I
give thanks? 31 Whether there-
fore ye eat or drink, or whatso-
ever ye do, do all to the glory
of God. 32 Give none offence,
neither to the Jews, nor to the
[β] Gentiles, nor to the church of
God: 33 even as I please all men
in all things, not seeking mine
own profit, but the profit of
many, that they may be saved.
11. Be ye followers of me, even
as I also am of Christ.

2 Now I praise you, brethren,
that you remember me in all
things, and keep the [γ] ordi-
nances, as I delivered them to
you. 3 But I would have you
know, that the head of every
man is Christ: and the head of
ỷ woman is ỷ man, and the head
of Christ is God. 4 Every man
praying or prophesying, having
his head covered, dishonoureth
his head. 5 But every woman
that prayeth or prophesieth
with her head uncovered, dis-
honoureth her head: for that is
even all one as if she were
shaven. 6 For if the woman be
not covered, let her also be
shorn: but if it be a shame for
a woman to be shorn or shaven,
let her be covered.

7 For a man indeed ought not
to cover his head, forasmuch as
he is the image and glory of
God: but the woman is the glory
of the man. 8 For the man is not

27 Εἰ [a] δέ″ τις καλεῖ ὑμᾶς τῶν ἀπί-
στων, καὶ θέλετε πορεύεσθαι, πᾶν τὸ
παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν ἀνα-
κρίνοντες διὰ τὴν συνείδησιν. 28 ἐὰν
δέ τις ὑμῖν εἴπῃ· Τοῦτο [b] εἰδωλόθυτόν″
ἐστι· μὴ ἐσθίετε, δι' ἐκεῖνον τὸν μηνύ-
σαντα καὶ τὴν συνείδησιν.[c]″ 29 συνεί-
δησιν δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ
τὴν τοῦ ἑτέρου. ἱνατί γὰρ ἡ ἐλευθερία
μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;
30 εἰ [d]″ ἐγὼ χάριτι μετέχω, τί βλασ-
φημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ;
31 εἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε τι
ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε.
32 ἀπρόσκοποι γίνεσθε καὶ Ἰουδαίοις
καὶ Ἕλλησι καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ·
33 καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω,
μὴ ζητῶν τὸ ἐμαυτοῦ συμφέρον, ἀλλὰ
τὸ τῶν πολλῶν, ἵνα σωθῶσι. 11. μι-
μηταί μου γίνεσθε, καθὼς κἀγὼ Χρι-
στοῦ.

2 Ἐπαινῶ δὲ ὑμᾶς, ἀδελφοί, ὅτι
πάντα μου μέμνησθε, καὶ καθὼς παρέ-
δωκα ὑμῖν, τὰς παραδόσεις κατέχετε.
3 θέλω δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς
ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστι· κε-
φαλὴ δὲ γυναικὸς, ὁ ἀνήρ· κεφαλὴ δὲ
Χριστοῦ, ὁ Θεός. 4 πᾶς ἀνὴρ προσευ-
χόμενος ἢ προφητεύων, κατὰ κεφαλῆς
ἔχων, καταισχύνει τὴν κεφαλὴν αὐτοῦ.
5 πᾶσα δὲ γυνὴ προσευχομένη ἢ προ-
φητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ,
καταισχύνει τὴν κεφαλὴν ἑαυτῆς· ἓν
γάρ ἐστι καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ.
6 εἰ γὰρ οὐ κατακαλύπτεται γυνὴ, καὶ
κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ
κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω.
7 Ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατα-
καλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ
δόξα Θεοῦ ὑπάρχων· γυνὴ δὲ δόξα
ἀνδρός ἐστιν· 8 οὐ γάρ ἐστιν ἀνὴρ ἐκ

a → b ∾ ἱεροθυτον. c Rec. add Του γαρ Κυριου η γη και το πληρωμα αυτης. d Rec. add δε.
α Or, thanksgiving. β Gr. Greeks γ Or, traditions.

γυναικός, ἀλλὰ γυνὴ ἐξ ἀνδρός· 9 καὶ
γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα,
ἀλλὰ γυνὴ διὰ τὸν ἄνδρα· 10 διὰ τοῦτο
ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς
κεφαλῆς διὰ τοὺς ἀγγέλους. 11 πλὴν
[a] οὔτε γυνὴ χωρὶς ἀνδρὸς οὔτε ἀνὴρ
χωρὶς γυναικὸς ″ ἐν Κυρίῳ· 12 ὥσπερ
γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτω καὶ ὁ
ἀνὴρ διὰ τῆς γυναικός, τὰ δὲ πάντα ἐκ
τοῦ Θεοῦ.

13 Ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον
ἐστὶ γυναῖκα ἀκατακάλυπτον τῷ Θεῷ
προσεύχεσθαι; 14 [b] ἢ ″ οὐδὲ [c] αὐτὴ ″ ἡ
φύσις διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν
κομᾷ, ἀτιμία αὐτῷ ἐστι; 15 γυνὴ δὲ
ἐὰν κομᾷ, δόξα αὐτῇ ἐστιν; ὅτι ἡ κόμη
ἀντὶ περιβολαίου δέδοται [d]″.

16 Εἰ δέ τις δοκεῖ φιλόνεικος εἶναι,
ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν,
οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.

17 Τοῦτο δὲ [e] παραγγέλλων οὐκ ἐπαι-
νῶ,″ ὅτι οὐκ εἰς τὸ κρεῖττον, ἀλλ᾽ εἰς τὸ
ἧττον συνέρχεσθε. 18 πρῶτον μὲν γὰρ
συνερχομένων ὑμῶν ἐν [f] ″ ἐκκλησίᾳ,
ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ
μέρος τι πιστεύω· 19 δεῖ γὰρ καὶ
αἱρέσεις ἐν ὑμῖν εἶναι, ἵνα οἱ δόκιμοι
φανεροὶ γένωνται ἐν ὑμῖν.

20 Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ
αὐτό, οὐκ ἔστι Κυριακὸν δεῖπνον φαγεῖν·
21 ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προ-
λαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν
πεινᾷ, ὃς δὲ μεθύει. 22 μὴ γὰρ οἰκίας
οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ
τῆς ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε,
καὶ καταισχύνετε τοὺς μὴ ἔχοντας; τί
ὑμῖν εἴπω; ἐπαινέσω ὑμᾶς ἐν τούτῳ;
οὐκ ἐπαινῶ.

23 Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυ-
ρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ Κύριος

of the woman: but the woman
of the man. 9 Neither was the
man created for the woman:
but the woman for the man.
10 For this cause ought ÿ woman
to have [α] power on her head,
because of the angels. 11 Never-
theless, neither is the man with-
out the woman, neither the
woman without the man in the
Lord. 12 For as the woman is of
the man: even so is the man also
by the woman; but all things
of God.

13 Judge in yourselves, is it
comely that a woman pray unto
God uncovered? 14 doth not
even nature itself teach you,
that if a man have long hair, it
is a shame unto him? 15 But if
a woman have long hair, it is a
glory to her: for her hair is given
her for a [β] covering.

16 But if any man seem to be
contentious, we have no such
custom, neither the churches of
God.

17 Now in this that I declare
unto you, I praise you not, that
you come together not for the
better, but for the worse. 18 For
first of all when ye come toge-
ther in the church, I hear that
there be [γ] divisions among you,
and I partly believe it. 19 For
there must be also [δ] heresies
among you, that they which are
approved may be made mani-
fest among you.

20 When ye come together
therefore into one place, [ε] *this is*
not to eat ÿ Lord's supper. 21 For
in eating, every one taketh be-
fore *other*, his own supper: and
one is hungry, and another is
drunken. 22 What, have ye not
houses to eat and to drink in?
or despise ye the church of God,
and shame [ζ] them that have
not? What shall I say to you?
shall I praise you in this? I
praise you not.

23 For I have received of the
Lord that which also I deliver-
ed unto you, That the Lord

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a Reo. ουτε ανηρ χωρις γυναικος, ουτε γυνη χωρις ανδρος. b ⇉ c → d Rec. & Gb add αυτῃ. Gb. ⇉ e ∾ παραγγελλω ουκ επαινων. f Rec. add τῃ. α *That is*, a covering, in sign that she is under the power of her husband. β *Or*, veil. γ *Or*, schisms. δ *Or*, sects. ε *Or*, ye cannot eat ζ *Or*, them that are poor.

Jesus, ẏ same night in which he
was betrayed, took bread: 24 and
when he had given thanks, he
brake it, and said, Take, eat,
this is my body, which is broken
for you: this do [α] in remem-
brance of me. 25 After the same
manner also *he took* the cup
when he had supped, saying,
This cup is the new testament
in my blood: this do ye, as oft
as ye drink it, in remembrance
of me. 26 For as often as ye eat
this bread, and drink this cup,
[β] ye do shew the Lord's death
till he come.

27 Wherefore, whosoever shall
eat this bread, and drink this
cup of the Lord unworthily,
shall be guilty of the body and
blood of the Lord. 28 But let a
man examine himself, and so
let him eat of that bread, and
drink of that cup. 29 For he that
eateth and drinketh unworthily,
eateth and drinketh [γ] damna-
tion to himself, not discerning
ẏ Lord's body. 30 For this cause
many are weak & sickly among
you, and many sleep. 31 For if
we would judge ourselves, we
should not be judged. 32 But
when we are judged, we are
chastened of the Lord, that we
should not be condemned with
the world. 33 Wherefore my
brethren, when ye come toge-
ther to eat, tarry one for ano-
ther. 34 And if any man hunger,
let him eat at home, that ye
come not together unto [δ] con-
demnation. And the rest will I
set in order, when I come.

12. Now concerning spiritual
gifts, brethren, I would not
have you ignorant. 2 Ye know
that ye were Gentiles, carried
away unto these dumb idols,
even as ye were led. 3 Where-
fore I give you to understand,
that no man speaking by the
Spirit of God, calleth Jesus
[ε] accursed: and that no man

'Ιησοῦς ἐν τῇ νυκτὶ ᾗ παρεδίδοτο, ἔλα-
βεν ἄρτον, 24 καὶ εὐχαριστήσας ἔκλασε,
καὶ εἶπε· [a]" Τοῦτό μου ἐστὶ τὸ σῶμα τὸ
ὑπὲρ ὑμῶν κλώμενον· τοῦτο ποιεῖτε εἰς
τὴν ἐμὴν ἀνάμνησιν. 25 Ὡσαύτως καὶ
τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, λέγων·
Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐ-
στὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε,
ὁσάκις ἂν πίνητε, εἰς τὴν ἐμὴν ἀνά-
μνησιν. 26 Ὁσάκις γὰρ ἂν ἐσθίητε τὸν
ἄρτον τοῦτον, καὶ τὸ ποτήριον [b]" πίνητε,
τὸν θάνατον τοῦ Κυρίου καταγγέλλετε,
ἄχρις οὗ [c]" ἔλθῃ.

27 Ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον [d]" ἢ
πίνῃ τὸ ποτήριον τοῦ Κυρίου ἀναξίως,
ἔνοχος ἔσται τοῦ σώματος καὶ [e] τοῦ"
αἵματος τοῦ Κυρίου. 28 δοκιμαζέτω δὲ
ἄνθρωπος ἑαυτὸν, καὶ οὕτως ἐκ τοῦ
ἄρτου ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου
πινέτω· 29 ὁ γὰρ ἐσθίων καὶ πίνων
[f] ἀναξίως," κρίμα ἑαυτῷ ἐσθίει καὶ
πίνει, μὴ διακρίνων τὸ σῶμα τοῦ Κυ-
ρίου. 30 διὰ τοῦτο ἐν ὑμῖν πολλοὶ
ἀσθενεῖς καὶ ἄῤῥωστοι, καὶ κοιμῶνται
ἱκανοί. 31 εἰ [g] γὰρ" ἑαυτοὺς διεκρίνο-
μεν, οὐκ ἂν ἐκρινόμεθα· 32 κρινόμενοι
δὲ, ὑπὸ Κυρίου παιδευόμεθα, ἵνα μὴ
σὺν τῷ κόσμῳ κατακριθῶμεν. 33 ὥστε,
ἀδελφοί μου, συνερχόμενοι εἰς τὸ φα-
γεῖν, ἀλλήλους ἐκδέχεσθε· 34 εἰ [h]" τις
πεινᾷ, ἐν οἴκῳ ἐσθιέτω· ἵνα μὴ εἰς
κρίμα συνέρχησθε. τὰ δὲ λοιπὰ, ὡς ἂν
ἔλθω, διατάξομαι.

12. Περὶ δὲ τῶν πνευματικῶν, ἀδελ-
φοὶ, οὐ θέλω ὑμᾶς ἀγνοεῖν. 2 οἴδατε
ὅτι [i] ὅτε" ἔθνη ἦτε, πρὸς τὰ εἴδωλα τὰ
ἄφωνα, ὡς ἂν ἤγεσθε, ἀπαγόμενοι·
3 διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν Πνεύ-
ματι Θεοῦ λαλῶν λέγει [k] ἀνάθεμα
'Ιησοῦν·" καὶ οὐδεὶς δύναται εἰπεῖν

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[a] Rec. add Λαβετε, φαγετε [b] Rec. & Gb. add τουτο. —. Gb. ⇉ [c] Rec. add αν. [d] Rec. add τουτον.
[e] Rec. om. [f] ⇉ [g] ∾ δε. [h] Rec. add δε. [i] ∾ —. Rec. & Gb. om.
[k] ∾ Αναθεμα Ιησουν. [α] *Or*, for a remembrance. [β] *Or*, shew ye. [γ] *Or*, judgment.
[δ] *Or*, judgment. [ε] *Or*, anathema.

[a]Κύριον Ἰησοῦν," εἰ μὴ ἐν Πνεύματι
ἁγίῳ.
4 Διαιρέσεις δὲ χαρισμάτων εἰσὶ, τὸ
δὲ αὐτὸ Πνεῦμα· 5 καὶ διαιρέσεις δια-
κονιῶν εἰσι, καὶ ὁ αὐτὸς Κύριος· 6 καὶ
διαιρέσεις ἐνεργημάτων εἰσὶν, ὁ δὲ
αὐτὸς [b]" Θεὸς, ὁ ἐνεργῶν τὰ παντα ἐν
πᾶσιν. 7 ἑκάστῳ δὲ δίδοται ἡ φανέ-
ρωσις τοῦ Πνεύματος πρὸς τὸ συμφέ-
ρον. 8 ᾧ μὲν γὰρ διὰ τοῦ Πνεύματος
δίδοται λόγος σοφίας, ἄλλῳ δὲ λόγος
γνώσεως, κατὰ τὸ αὐτὸ Πνεῦμα· 9 ἑτέ-
ρῳ δὲ πίστις, ἐν τῷ αὐτῷ Πνεύματι·
ἄλλῳ δὲ χαρίσματα ἰαμάτων, ἐν τῷ
αὐτῷ Πνεύματι· 10 ἄλλῳ δὲ ἐνεργή-
ματα δυνάμεων, ἄλλῳ δὲ προφητεία,
ἄλλῳ δὲ διακρίσεις πνευμάτων, ἑτέρῳ
δὲ γένη γλωσσῶν, ἄλλῳ δὲ ἑρμηνεία
γλωσσῶν. 11 πάντα δὲ ταῦτα ἐνεργεῖ
τὸ ἓν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ
ἑκάστῳ καθὼς βούλεται.
12 Καθάπερ γὰρ τὸ σῶμα ἕν ἐστι,
καὶ μέλη ἔχει πολλὰ, πάντα δὲ τὰ μέλη
τοῦ σώματος [c]", πολλὰ ὄντα, ἕν ἐστι
σῶμα· οὕτω καὶ ὁ Χριστός. 13 καὶ
γὰρ ἐν ἑνὶ Πνεύματι ἡμεῖς πάντες εἰς
ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι
εἴτε "Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθε-
ροι· καὶ πάντες [d]εἰς" ἓν Πνεῦμα ἐποτί-
σθημεν.
14 Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν
μέλος, ἀλλὰ πολλά. 15 ἐὰν εἴπῃ ὁ πούς·
"Ὅτι οὐκ εἰμὶ χεὶρ, οὐκ εἰμὶ ἐκ τοῦ
σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ
τοῦ σώματος; 16 καὶ ἐὰν εἴπῃ τὸ οὖς·
"Ὅτι οὐκ εἰμὶ ὀφθαλμὸς, οὐκ εἰμὶ ἐκ
τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν
ἐκ τοῦ σώματος; 17 εἰ ὅλον τὸ σῶμα
ὀφθαλμὸς, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή,
ποῦ ἡ ὄσφρησις; 18 νυνὶ δὲ ὁ Θεὸς
ἔθετο τὰ μέλη, ἓν ἕκαστον αὐτῶν ἐν τῷ

can say that Jesus is the Lord,
but by the Holy Ghost.

4 Now there are diversities
of gifts, but the same Spirit.
5 And there are differences of
administrations, but the same
Lord. 6 And there are diver-
sities of operations, but it is the
same God, which worketh all
in all. 7 But the manifestation
of the Spirit, is given to every
man to profit withal. 8 For to
one is given by the Spirit, the
word of wisdom, to another the
word of knowledge, by ŷ same
Spirit. 9 To another faith, by
the same Spirit: to another ŷ
gifts of healing, by the same
Spirit: 10 to another ŷ working
of miracles, to another prophe-
cy, to another discerning of
spirits, to another *divers* kinds
of tongues, to another the inter-
pretation of tongues. 11 But all
these worketh that one and the
selfsame Spirit, dividing to
every man severally as he will.

12 For as the body is one, and
hath many members, and all the
members of that one body, be-
ing many, are one body: so
also *is* Christ. 13 For by one
Spirit are we all baptized into
one body, whether *we be* Jews
or [a] Gentiles, whether *we be*
bond or free: and have been all
made to drink into one Spirit.

14 For the body is not one
member, but many. 15 If the
foot shall say, Because I am
not the hand, I am not of the
body: is it therefore not of the
body? 16 and if the ear shall
say, Because I am not the eye,
I am not of the body: is it there-
fore not of the body? 17 If the
whole body were an eye, where
were the hearing? If the whole
were hearing, where were the
smelling? 18 But now hath God
set the members, every one of
them in the body, as it hath

a ∾ Κυριος Ιησους. b Rec. add εστι c Rec. & Gb. add του ενος.— Gb. ⇉ d om. ∾ a *Gr. Greek*.

pleased him. 19 And if they were
all one member, where were the
body? 20 But now are they many
members, yet but one body.
21 And the eye cannot say unto
the hand, I have no need of
thee: nor again, the head to
the feet, I have no need of you.

22 Nay, much more those
members of the body, which
seem to be more feeble, are ne-
cessary. 23 And those *members*
of the body, which we think to
be less honourable, upon these
we [α] bestow more abundant ho-
nour, and our uncomely parts
have more abundant comeli-
ness. 24 For our comely *parts*
have no need: but God hath
tempered the body together,
having given more abundant
honour to that part which lack-
ed: 25 that there should be no
[β] schism in the body: but that
the members should have the
same care one for another.
26 And whether one member
suffer, all the members suffer
with it: or one member be ho-
noured, all the members rejoice
with it. 27 Now ye are the body
of Christ, and members in par-
ticular.

28 And God hath set some in
ẏ church, first apostles, second-
arily prophets, thirdly teachers,
after that miracles, then gifts
of healings, helps in govern-
ments, [γ] diversities of tongues.
29 Are all apostles? are all pro-
phets? are all teachers? are all
[δ] workers of miracles? 30 have
all the gifts of healing? do all
speak with tongues? do all in-
terpret?

31 But covet earnestly the best
gifts: and yet shew I unto you
a more excellent way.

13. Though I speak with the
tongues of men and of angels,
and have not charity, I am be-
come as sounding brass or a

σώματι, καθὼς ἠθέλησεν. 19 εἰ δὲ ἦν
τὰ πάντα ἓν μέλος, ποῦ τὸ σῶμα;
20 νῦν δὲ πολλὰ μὲν μέλη, ἓν δὲ σῶμα.
21 οὐ δύναται [a]ʺ [b]ὁʺ ὀφθαλμὸς εἰπεῖν
τῇ χειρί· Χρείαν σου οὐκ ἔχω· ἢ πάλιν
ἡ κεφαλὴ τοῖς ποσί· Χρείαν ὑμῶν οὐκ
ἔχω.

22 Ἀλλὰ πολλῷ μᾶλλον τὰ δοκοῦντα
μέλη τοῦ σώματος ἀσθενέστερα ὑπάρ-
χειν, ἀναγκαῖά ἐστι· 23 καὶ ἃ δοκοῦμεν
ἀτιμότερα εἶναι τοῦ σώματος, τούτοις
τιμὴν περισσοτέραν περιτίθεμεν· καὶ
τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην πε-
ρισσοτέραν ἔχει· 24 τὰ δὲ εὐσχήμονα
ἡμῶν οὐ χρείαν ἔχει. ἀλλ' ὁ Θεὸς
συνεκέρασε τὸ σῶμα, τῷ ὑστεροῦντι
περισσοτέραν δοὺς τιμήν, 25 ἵνα μὴ ᾖ
σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ
ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη·
26 καὶ εἴτε πάσχει ἓν μέλος, συμπάσχει
πάντα τὰ μέλη· εἴτε δοξάζεται ἓν μέλος,
συγχαίρει πάντα τὰ μέλη. 27 ὑμεῖς δέ
ἐστε σῶμα Χριστοῦ, καὶ μέλη ἐκ μέ-
ρους.

28 Καὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ
ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον
προφήτας, τρίτον διδασκάλους, ἔπειτα
δυνάμεις, εἶτα χαρίσματα ἰαμάτων, ἀν-
τιλήψεις, κυβερνήσεις, γένη γλωσσῶν.
29 μὴ πάντες ἀπόστολοι; μὴ πάντες
προφῆται; μὴ πάντες διδάσκαλοι;
μὴ πάντες δυνάμεις; 30 μὴ πάντες
χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες
γλώσσαις λαλοῦσι; μὴ πάντες διερ-
μηνεύουσι;

31 Ζηλοῦτε δὲ τὰ χαρίσματα τὰ
κρείττονα· καὶ ἔτι καθ' ὑπερβολὴν
ὁδὸν ὑμῖν δείκνυμι.

13. Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώ-
πων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ
μὴ ἔχω, γέγονα χαλκὸς ἠχῶν ἢ κύμβα-

[a] Rec. add δε. [b] Rec. om. [α] Or, put on. [β] Or, division. [γ] Or, kinds. [δ] Or, powers.

λον ἀλαλάζον. ² καὶ ἐὰν ἔχω προφη-
τείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ
πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω πᾶσαν
τὴν πίστιν, ὥστε ὄρη μεθιστάνειν,
ἀγάπην δὲ μὴ ἔχω, ᵃοὐδέν" εἰμι. ³ καὶ
ἐὰν ᵇψωμίσω" πάντα τὰ ὑπάρχοντά
μου, καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα
καυθήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν
ὠφελοῦμαι.

⁴ Ἡ ἀγάπη μακροθυμεῖ, χρηστεύε-
ται· ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ
περπερεύεται, οὐ φυσιοῦται, ⁵ οὐκ
ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παρ-
οξύνεται, οὐ λογίζεται τὸ κακὸν, ⁶ οὐ
χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ
ἀληθείᾳ, ⁷ πάντα στέγει, πάντα πι-
στεύει, πάντα ἐλπίζει, πάντα ὑπο-
μένει.

⁸ Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. εἴτε
δὲ προφητεῖαι, καταργηθήσονται· εἴτε
γλῶσσαι, παύσονται· εἴτε γνῶσις, κατ-
αργηθήσεται. ⁹ ἐκ μέρους ᶜγὰρ" γι-
νώσκομεν, καὶ ἐκ μέρους προφητεύομεν·
¹⁰ ὅταν δὲ ἔλθῃ τὸ τέλειον, ᵈτότε" τὸ
ἐκ μέρους καταργηθήσεται. ¹¹ ὅτε ἤμην
νήπιος, ὡς νήπιος ἐλάλουν. ὡς νήπιος
ἐφρόνουν, ὡς νήπιος ἐλογιζόμην· ὅτε
δὲ γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ
νηπίου. ¹² βλέπομεν ᵉγὰρ" ἄρτι δι'
ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσω-
πον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ
μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ
ἐπεγνώσθην.

¹³ Νυνὶ δὲ μένει πίστις, ἐλπὶς, ἀγάπη,
τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ
ἀγάπη.

14. Διώκετε τὴν ἀγάπην· ζηλοῦτε
δὲ τὰ πνευματικὰ, μᾶλλον δὲ ἵνα προ-
φητεύητε. ² ὁ γὰρ λαλῶν γλώσσῃ,
οὐκ ἀνθρώποις λαλεῖ ἀλλὰ τῷ Θεῷ·
οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ

tinkling cymbal. ² And though
I have the gift of prophecy, and
understand all mysteries and all
knowledge: and though I have
all faith, so that I could remove
mountains, and have no charity,
I am nothing. ³ And though I
bestow all my goods to feed the
poor, and though I give my
body to be burned, and have
not charity, it profiteth me
nothing.

⁴ Charity suffereth long, and
is kind: charity envieth not:
charity ᵅ vaunteth not itself, is
not puffed up, ⁵ doth not behave
itself unseemly, seeketh not her
own, is not easily provoked,
thinketh no evil, ⁶ rejoiceth
not in iniquity, but rejoiceth ᵝin
the truth: ⁷ beareth all things,
believeth all things, hopeth all
things, endureth all things.

⁸ Charity never faileth: but
whether there be prophecies,
they shall fail; whether there be
tongues, *they* shall cease; whe-
ther there be knowledge, *it* shall
vanish away. ⁹ For we know in
part, and we prophesy in part.
¹⁰ But when that which is per-
fect is come, then that which is
in part, shall be done away.
¹¹ When I was a child, I spake
as a child, I understood as a
child, I ᵞthought as a child: but
when I became a man, I put
away childish things. ¹² For now
we see through a glass, ᵟdarkly:
but then face to face: now I
know in part, but then shall I
know even as also I am known.

¹³ And now abideth faith,
hope, charity, these three, but
the greatest of these is charity.

14. Follow after charity, and
desire spiritual gifts, but rather
that ye may prophesy. ² For he
that speaketh in an *unknown*
tongue, speaketh not unto men,
but unto God: for no man ᵉun-
derstandeth him: howbeit in the
spirit he speaketh mysteries.

ᵃ St. ουθεν. ᵇ Bz. & Elz. ψωμιζω. ᶜ ∾ δε. ᵈ ⇉ ᵉ → ᵅ Or, is not rash. ᵝ Or, with the tru-
ᵞ Or, reasoned ᵟ Gr. in a riddle. ᵉ Gr. heareth.

3 But he that prophesieth,
speaketh unto men to edifica-
tion, and exhortation, and com-
fort. 4 He that speaketh in an
unknown tongue, edifieth him-
self: but he that prophesieth,
edifieth the church. 5 I would
that ye all spake with tongues,
but rather that ye prophesied:
for greater is he ỷ prophesieth,
than he ỷ speaketh with tongues,
except he interpret, that the
church may receive edifying.

6 Now brethren, if I come un-
to you speaking with tongues,
what shall I profit you, except
I shall speak to you either by
revelation, or by knowledge, or
by prophesying, or by doctrine?
7 And even things without life
giving sound, whether pipe or
harp, except they give a dis-
tinction in the [α] sounds, how
shall it be known what is piped
or harped? 8 For if the trumpet
give an uncertain sound, who
shall prepare himself to the
battle? 9 So likewise you, except
ye utter by the tongue words
[β] easy to be understood, how
shall it be known what is spok-
en? for ye shall speak into the
air. 10 There are, it may be, so
many kinds of voices in ỷ world,
& none *of them* are without signi-
fication. 11 Therefore if I know
not the meaning of the voice, I
shall be unto him ỷ speaketh, a
barbarian, and he that speaketh
shall be a barbarian unto me.

12 Even so ye, forasmuch as ye
are zealous [γ] of spiritual *gifts*,
seek ỷ ye may excel to the edi-
fying of the church. 13 Where-
fore let him ỷ speaketh in an *un-
known* tongue, pray that he may
interpret. 14 For if I pray in
an *unknown* tongue, my spirit
prayeth, but my understand-
ing is unfruitful. 15 What is it
then? I will pray with ỷ spirit,
and will pray with understand-
ing also: I will sing with the
spirit, and I will sing with ỷ un-
derstanding also. 16 Else, when
thou shalt bless with the spirit,
how shall he ỷ occupieth ỷ room

μυστήρια· 3 ὁ δὲ προφητεύων, ἀνθρώ-
ποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν
καὶ παραμυθίαν. 4 ὁ λαλῶν γλώσσῃ,
ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων,
ἐκκλησίαν οἰκοδομεῖ. 5 θέλω δὲ πάντας
ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα
προφητεύητε· μείζων γὰρ ὁ προφη-
τεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ
μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομὴν
λάβῃ.

6 Νυνὶ δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς
ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελή-
σω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκα-
λύψει, ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ, ἢ ἐν
διδαχῇ; 7 ὅμως τὰ ἄψυχα φωνὴν διδόντα,
εἴτε αὐλὸς, εἴτε κιθάρα, ἐὰν διαστολὴν
τοῖς φθόγγοις μὴ [a]δῷ,″ πῶς γνωσθήσε-
ται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον;
8 καὶ γὰρ ἐὰν ἄδηλον φωνὴν σάλπιγξ
δῷ, τίς παρασκευάσεται εἰς πόλεμον;
9 οὕτω καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν
μὴ εὔσημον λόγον δῶτε, πῶς γνωσθή-
σεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς
ἀέρα λαλοῦντες. 10 τοσαῦτα, εἰ τύχοι,
γένη φωνῶν ἐστιν ἐν κόσμῳ, καὶ οὐδὲν
[b]αὐτῶν″ ἄφωνον· 11 ἐὰν οὖν μὴ εἰδῶ
τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ
λαλοῦντι βάρβαρος· καὶ ὁ λαλῶν, ἐν
ἐμοὶ βάρβαρος.

12 Οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταί
ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν
τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε.
13 διόπερ ὁ λαλῶν γλώσσῃ, προσευ-
χέσθω ἵνα διερμηνεύῃ. 14 ἐὰν γὰρ
προσεύχωμαι γλώσσῃ, τὸ πνεῦμά μου
προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός
ἐστι. 15 τί οὖν ἐστι; προσεύξομαι τῷ
πνεύματι, προσεύξομαι δὲ καὶ τῷ νοΐ·
ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ [c]τῷ″ νοΐ.
16 ἐπεὶ ἐὰν εὐλογήσῃς [d]τῷ″ πνεύματι,
ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου

a ∾ διδῷ. b → c Elz. om. d → [α] *Or*, tunes. [β] *Gr.* significant. [γ] *Gr.* of spirits.

πῶς ἐρεῖ τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ,
ἐπειδὴ τί λέγεις οὐκ οἶδε; 17 σὺ μὲν
γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος
οὐκ οἰκοδομεῖται. 18 εὐχαριστῶ τῷ
Θεῷ[a]", πάντων ὑμῶν μᾶλλον [b]γλώσ-
σαις" λαλῶν· 19 ἀλλ' ἐν ἐκκλησίᾳ
θέλω πέντε λόγους [c]διὰ τοῦ νοός μου"
λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ
μυρίους λόγους ἐν γλώσσῃ.
20 Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς
φρεσίν· ἀλλὰ τῇ κακίᾳ νηπιάζετε,
ταῖς δὲ φρεσὶ τέλειοι γίνεσθε. 21 ἐν
τῷ νόμῳ γέγραπται· "Ὅτι ἐν ἑτερογλώσ-
σοις, καὶ ἐν χείλεσιν ἑτέροις, λαλήσω
τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακού-
σονταί μου, λέγει Κύριος. 22 "Ὥστε
αἱ γλῶσσαι εἰς σημεῖόν εἰσιν, οὐ τοῖς
πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις· ἡ δὲ
προφητεία, οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς
πιστεύουσιν.

23 Ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη
ἐπὶ τὸ αὐτὸ, καὶ πάντες γλώσσαις λα-
λῶσιν, εἰσέλθωσι δὲ ἰδιῶται ἢ ἄπιστοι,
οὐκ ἐροῦσιν ὅτι μαίνεσθε; 24 ἐὰν δὲ
πάντες προφητεύωσιν, εἰσέλθῃ δέ τις
ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάν-
των, ἀνακρίνεται ὑπὸ πάντων, 25 [d]" τὰ
κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γί-
νεται· καὶ οὕτω πεσὼν ἐπὶ πρόσωπον,
προσκυνήσει τῷ Θεῷ, ἀπαγγέλλων ὅτι
ὁ Θεὸς ὄντως ἐν ὑμῖν ἐστι.

26 Τί οὖν ἐστιν, ἀδελφοί; ὅταν συν-
έρχησθε, ἕκαστος ὑμῶν ψαλμὸν ἔχει,
διδαχὴν ἔχει, γλῶσσαν ἔχει, ἀποκά-
λυψιν ἔχει, ἑρμηνείαν ἔχει· πάντα
πρὸς οἰκοδομὴν [e]γινέσθω." 27 εἴτε
γλώσσῃ τὶς λαλεῖ, κατὰ δύο ἢ τὸ
πλεῖστον τρεῖς, καὶ ἀνὰ μέρος· καὶ εἷς
διερμηνευέτω. 28 ἐὰν δὲ μὴ ᾖ διερμη-
νευτὴς, σιγάτω ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ
λαλείτω καὶ τῷ Θεῷ. 29 προφῆται

of ỷ unlearned, say Amen at thy
giving of thanks, seeing he un-
derstandeth not what thou say-
est? 17 For thou verily givest
thanks well: but the other is
not edified. 18 I thank my God,
I speak with tongues more than
you all. 19 Yet in the church
I had rather speak five words
with my understanding, that *by
my voice* I might teach others
also, than ten thousand words
in an *unknown* tongue.
20 Brethren, be not children
in understanding: howbeit, in
malice be ye children, but in
understanding be [a] men. 21 In
the law it is written, With *men
of* other tongues, and other lips
will I speak unto this people:
and yet for all that will they
not hear me, saith the Lord.
22 Wherefore tongues are for a
sign, not to them that believe,
but to them that believe not:
but prophesying *serveth* not for
them that believe not, but for
them which believe.

23 If therefore the whole
church be come together into
some place, and all speak with
tongues, and there come in those
that are unlearned, or unbe-
lievers, will they not say that
ye are mad? 24 But if all pro-
phesy, and there come in one ỷ
believeth not, or one unlearned:
he is convinced of all, he is judg-
ed of all. 25 And thus are the
secrets of his heart made mani-
fest, and so falling down on his
face, he will worship God, & re-
port ỷ God is in you of a truth.
26 How is it then brethren?
when ye come together, every
one of you hath a psalm, hath
a doctrine, hath a tongue, hath
a revelation, hath an interpre-
tation: let all things be done un-
to edifying. 27 If any man speak
in *an unknown* tongue, let it be
by two, or at the most by three,
and that by course, and let one
interpret. 28 But if there be no
interpreter, let him keep silence
in the church, and let him speak
to himself, and to God. 29 Let

a Rec. add μου. b ∾ γλωσσῃ. c ∾ τῳ νοι μου. d Rec. add και ουτω. e Rec. γενεσθω.
a *Gr.* perfect, *or,* of a ripe age.

the prophets speak two or three,
and let ẏ other judge. 30 If *any*
thing be revealed to another ẏ
sitteth by, let the first hold his
peace. 31 For ye may all pro-
phesy one by one, that all may
learn, & all may be comforted.
32 And ẏ spirits of the prophets
are subject to ẏ prophets. 33 For
God is not *the author* of [α] con-
fusion, but of peace,

as in all churches of ẏ saints.
34 Let your women keep silence
in ẏ churches, for it is not per-
mitted unto them to speak; but
they are commanded to be un-
der obedience: as also saith the
law. 35 And if they will learn
any thing, let them ask their
husbands at home: for it is a
shame for women to speak in ẏ
church. 36 What? came the
word of God out from you? or
came it unto you only?

37 If any man think himself
to be a prophet, or spiritual, let
him acknowledge, that ẏ things
ẏ I write unto you, are the com-
mandments of the Lord. 38 But
if any man be ignorant, let him
be ignorant. 39 Wherefore bre-
thren, covet to prophesy, & for-
bid not to speak with tongues.
40 Let all things be done de-
cently, and in order.

15. Moreover brethren, I de-
clare unto you the gospel which
I preached unto you, which also
you have received, and wherein
ye stand. 2 By which also ye
are saved, if ye [β] keep in me-
mory [γ] what I preached unto
you, unless ye have believed in
vain.

3 For I delivered unto you
first of all, that which I also re-
ceived, how that Christ died for
our sins according to the scrip-
tures: 4 and that he was buried,
and that he rose again the third
day according to the scriptures.
5 And ẏ he was seen of Cephas,
then of the twelve. 6 And that
he was seen of above five hun-
dred brethren at once: of whom

δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ
οἱ ἄλλοι διακρινέτωσαν· 30 ἐὰν δὲ
ἄλλῳ ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος
σιγάτω. 31 δύνασθε γὰρ καθ᾽ ἕνα
πάντες προφητεύειν, ἵνα πάντες μανθά-
νωσι, καὶ πάντες παρακαλῶνται· 32 καὶ
[a] πνεύματα″ προφητῶν προφήταις ὑπο-
τάσσεται· 33 οὐ γάρ ἐστιν ἀκαταστα-
σίας ὁ Θεὸς, ἀλλ᾽ εἰρήνης.

Ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν
ἁγίων, 34 αἱ γυναῖκες [b] ὑμῶν″ ἐν ταῖς
ἐκκλησίαις σιγάτωσαν· οὐ γὰρ [c] ἐπιτέ-
τραπται″ αὐταῖς λαλεῖν, ἀλλ᾽ ὑποτάσ-
σεσθαι, καθὼς καὶ ὁ νόμος λέγει. 35 εἰ
δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς
ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν
γάρ ἐστι [d] γυναιξὶν″ ἐν ἐκκλησίᾳ λαλεῖν.
36 ἢ ἀφ᾽ ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλ-
θεν; ἢ εἰς ὑμᾶς μόνους κατήντησεν;

37 Εἴ τις δοκεῖ προφήτης εἶναι ἢ
πνευματικὸς, ἐπιγινωσκέτω ἃ γράφω
ὑμῖν, ὅτι [e]″ Κυρίου εἰσὶν ἐντολαί· 38 εἰ
δέ τις ἀγνοεῖ, ἀγνοείτω. 39 ὥστε, ἀδελ-
φοὶ, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ
λαλεῖν γλώσσαις μὴ κωλύετε. 40 πάντα
[f] δὲ″ εὐσχημόνως καὶ κατὰ τάξιν γι-
νέσθω.

15. Γνωρίζω δὲ ὑμῖν, ἀδελφοὶ, τὸ
εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ
καὶ παρελάβετε, ἐν ᾧ καὶ ἑστήκατε,
2 δι᾽ οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγ-
γελισάμην ὑμῖν εἰ κατέχετε, ἐκτὸς εἰ
μὴ εἰκῆ ἐπιστεύσατε.

3 Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ
καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν
ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, κατὰ τὰς
γραφάς· 4 καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγή-
γερται τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς·
5 καὶ ὅτι ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα.
6 ἔπειτα ὤφθη ἐπάνω πεντακοσίοις
ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείους

[a] ∾ πνεῦμα. [b] → [c] ∾ ἐπιτρέπεται. [d] ∾ γυναικί. [e] Rec. add τοῦ. [f] Rec.→

[α] *Gr.* tumult, *or*, unquietness. [β] *Or*, hold fast. [γ] *Gr.* by what speech.

μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμή-
θησαν. 7 ἔπειτα ὤφθη Ἰακώβῳ, εἶτα
τοῖς ἀποστόλοις πᾶσιν.

8 "Ἔσχατον δὲ πάντων, a ὡσπερεὶ τῷ"
ἐκτρώματι, ὤφθη κἀμοί. 9 ἐγὼ γάρ
εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς
οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος,
διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ.
10 χάριτι δὲ Θεοῦ εἰμι ὅ εἰμι, καὶ ἡ
χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη,
ἀλλὰ περισσότερον αὐτῶν πάντων ἐκο-
πίασα· οὐκ ἐγὼ δέ, ἀλλ' ἡ χάρις τοῦ
Θεοῦ ἡ σὺν ἐμοί. 11 εἴτε οὖν ἐγώ,
εἴτε ἐκεῖνοι, οὕτω κηρύσσομεν, καὶ
οὕτως ἐπιστεύσατε.

12 Εἰ δὲ Χριστὸς κηρύσσεται, ὅτι ἐκ
νεκρῶν ἐγήγερται, πῶς λέγουσί τινες
ἐν ὑμῖν, ὅτι ἀνάστασις νεκρῶν οὐκ
ἔστιν; 13 εἰ δὲ ἀνάστασις νεκρῶν οὐκ
ἔστιν, οὐδὲ Χριστὸς ἐγήγερται· 14 εἰ
δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα
b καὶ" τὸ κήρυγμα ἡμῶν, κενὴ c δὲ" καὶ ἡ
πίστις ὑμῶν. 15 εὑρισκόμεθα δὲ καὶ
ψευδομάρτυρες τοῦ Θεοῦ, ὅτι ἐμαρτυ-
ρήσαμεν κατὰ τοῦ Θεοῦ ὅτι ἤγειρε τὸν
Χριστόν, ὃν οὐκ ἤγειρεν, εἴπερ ἄρα
νεκροὶ οὐκ ἐγείρονται· 16 εἰ γὰρ νεκροὶ
οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται·
17 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία
ἡ πίστις ὑμῶν· ἔτι ἐστὲ ἐν ταῖς ἁμαρ-
τίαις ὑμῶν· 18 ἄρα καὶ οἱ κοιμηθέντες
ἐν Χριστῷ, ἀπώλοντο. 19 εἰ ἐν τῇ
ζωῇ ταύτῃ ἠλπικότες ἐσμὲν ἐν Χριστῷ
μόνον, ἐλεεινότεροι πάντων ἀνθρώπων
ἐσμέν.

20 Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ
νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων d".
21 ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος,
καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν.
22 ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες
ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ

the greater part remain unto
this present, but some are fallen
asleep. 7 After that, he was seen
of James, then of all ÿ apostles.

8 And last of all he was seen
of me also, as of ° one born out
of due time. 9 For I am ÿ least
of the apostles, that am not meet
to be called an apostle because
I persecuted the church of God.
10 But by the grace of God I am
what I am: and his grace which
was *bestowed* upon me, was not
in vain: but I laboured more
abundantly than they all, yet
not I, but ÿ grace of God which
was with me: 11 therefore, whe-
ther it were I or they, so we
preach, and so ye believed.

12 Now if Christ be preached
that he rose from the dead, how
say some among you, that there
is no resurrection of the dead?
13 But if there be no resurrec-
tion of the dead, then is Christ
not risen. 14 And if Christ be
not risen, then is our preaching
vain, and your faith is also vain:
15 yea, and we are found false
witnesses of God, because we
have testified of God, that he
raised up Christ: whom he rais-
ed not up, if so be that the dead
rise not. 16 For if the dead rise
not, then is not Christ raised.
17 And if Christ be not raised,
your faith is vain, ye are yet in
your sins. 18 Then they also
which are fallen asleep in Christ,
are perished. 19 If in this life
only we have hope in Christ, we
are of all men most miserable.

20 But now is Christ risen from
the dead, *and* become the first-
fruits of them that slept. 21 For
since by man *came* death, by
man *came* also the resurrection
of the dead. 22 For as in Adam
all die, even so in Christ shall

a ~ ὡσπερεί τῳ. b ~ —. Rec. & Gb. om. c ⇄ d Rec. add εγενετο. ° *Or*, an abortive.

all be made alive. 23 But every
man in his own order. Christ
the firstfruits, afterward they
that are Christ's, at his com-
ing. 24 Then *cometh* the end,
when he shall have delivered
up the kingdom to God even
the Father, when he shall have
put down all rule, and all au-
thority and power. 25 For he
must reign, till he hath put all
enemies under his feet. 26 The
last enemy *that* shall be de-
stroyed, *is* death. 27 For he hath
put all things under his feet;
but when he saith All things
are put under him, it is mani-
fest that he is excepted which
did put all things under him.
28 And when all things shall be
subdued unto him, then shall
the Son also himself be subject
unto him that put all things
under him, that God may be
all in all.

πάντες ζωοποιηθήσονται. 23 ἕκαστος
δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χρι-
στὸς, ἔπειτα οἱ [a]τοῦ" Χριστοῦ ἐν τῇ
παρουσίᾳ αὐτοῦ· 24 εἶτα τὸ τέλος,
ὅταν [b]παραδῷ" τὴν βασιλείαν τῷ Θεῷ
καὶ πατρὶ, ὅταν καταργήσῃ πᾶσαν
ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν·
25 δεῖ γὰρ αὐτὸν βασιλεύειν, ἄχρις οὗ
[c]ἂν" θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς
πόδας αὐτοῦ. 26 ἔσχατος ἐχθρὸς κατ-
αργεῖται ὁ θάνατος· 27 Πάντα γὰρ
ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· ὅταν
δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, δῆλον
ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ
πάντα· 28 ὅταν δὲ ὑποταγῇ αὐτῷ τὰ
πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγή-
σεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα,
ἵνα ᾖ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν.

29 Else what shall they do,
which are baptized for the dead,
if the dead rise not at all, why
are they then baptized for the
dead? 30 And why stand we in
jeopardy every hour? 31 I pro-
test by [α]your rejoicing which I
have in Christ Jesus our Lord,
I die daily. 32 If [β]after the man-
ner of men I have fought with
beasts at Ephesus, what advan-
tageth it me, if the dead rise
not? let us eat and drink, for
to morrow we die. 33 Be not de-
ceived: evil communications
corrupt good manners. 34 Awake
to righteousness, and sin not:
for some have not ẏ knowledge
of God, I speak this to your
shame.

29 Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζό-
μενοι ὑπὲρ τῶν νεκρῶν, εἰ ὅλως νεκροὶ
οὐκ ἐγείρονται; τί καὶ βαπτίζονται ὑπὲρ
[d]αὐτῶν;" 30 τί καὶ ἡμεῖς κινδυνεύομεν
πᾶσαν ὥραν; 31 καθ' ἡμέραν ἀπο-
θνήσκω, νὴ τὴν [e]ὑμετέραν" καύχησιν,
ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ
ἡμῶν. 32 εἰ κατὰ ἄνθρωπον ἐθηριο-
μάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος,
εἰ νεκροὶ οὐκ ἐγείρονται; φάγωμεν καὶ
πίωμεν, αὔριον γὰρ ἀποθνήσκομεν.
33 μὴ πλανᾶσθε· φθείρουσιν ἤθη [f]χρη-
στὰ" ὁμιλίαι κακαί. 34 ἐκνήψατε δι-
καίως, καὶ μὴ ἁμαρτάνετε· ἀγνωσίαν
γὰρ Θεοῦ τινες ἔχουσι· πρὸς ἐντροπὴν
ὑμῖν λέγω.

35 But some man will say,
How are the dead raised up?
and with what body do they
come? 36 Thou fool, that which
thou sowest, is not quickened
except it die. 37 And that which
thou sowest, thou sowest not
that body that shall be, but bare
grain, it may chance of wheat,
or of some other *grain*. 38 But

35 Ἀλλ' ἐρεῖ τις· Πῶς ἐγείρονται
οἱ νεκροί; ποίῳ δὲ σώματι ἔρχονται;
36 Ἄφρον, σὺ ὃ σπείρεις, οὐ ζωοποιεῖ-
ται, ἐὰν μὴ ἀποθάνῃ· 37 καὶ ὃ σπείρεις,
οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις,
ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου ἤ
τινος τῶν λοιπῶν· 38 ὁ δὲ Θεὸς αὐτῷ

[a] Rec. om [b] ∾ παραδιδῷ. [c] ⇄ [d] Rec. των νεκρων. [e] St. ∾ ημετεραν. [f] Rec χρησθ'.
[α] *Some read*, our. [β] *Or*, to speak after the manner of men.

δίδωσι σῶμα καθὼς ἠθέλησε, καὶ ἑκά-
στῳ τῶν σπερμάτων [a]τὸ″ ἴδιον σῶμα.
39 οὐ πᾶσα σὰρξ, ἡ αὐτὴ σάρξ· ἀλλὰ
ἄλλη μὲν [b]″ ἀνθρώπων, ἄλλη δὲ [c]σὰρξ″
κτηνῶν, ἄλλη δὲ ἰχθύων, ἄλλη δὲ πτη-
νῶν. 40 καὶ σώματα ἐπουράνια, καὶ
σώματα ἐπίγεια· ἀλλ' ἑτέρα μὲν ἡ τῶν
ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπι-
γείων. 41 ἄλλη δόξα ἡλίου, καὶ ἄλλη
δόξα σελήνης, καὶ ἄλλη δόξα ἀστέ-
ρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν
δόξῃ.

42 Οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν.
σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀ-
φθαρσίᾳ· 43 σπείρεται ἐν ἀτιμίᾳ, ἐγεί-
ρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ,
ἐγείρεται ἐν δυνάμει. 44 σπείρεται
σῶμα ψυχικόν, ἐγείρεται σῶμα πνευ-
ματικόν. ἔστι σῶμα ψυχικόν, καὶ ἔστι
[d]σῶμα″ πνευματικόν. 45 οὕτω καὶ γέ-
γραπται· Ἐγένετο ὁ πρῶτος ἄνθρωπος
Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος
Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. 46 ἀλλ'
οὐ πρῶτον τὸ πνευματικὸν, ἀλλὰ τὸ
ψυχικὸν, ἔπειτα τὸ πνευματικόν. 47 ὁ
πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ
δεύτερος ἄνθρωπος, [e]ὁ Κύριος″ ἐξ οὐ-
ρανοῦ. 48 οἷος ὁ χοϊκὸς, τοιοῦτοι καὶ
οἱ χοϊκοί· καὶ οἷος ὁ ἐπουράνιος, τοιοῦ-
τοι καὶ οἱ ἐπουράνιοι· 49 καὶ καθὼς
ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φο-
ρέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.
50 τοῦτο δέ φημι, ἀδελφοὶ, ὅτι σὰρξ
καὶ αἷμα βασιλείαν Θεοῦ κληρονομῆσαι
οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρ-
σίαν κληρονομεῖ.

51 Ἰδοὺ μυστήριον ὑμῖν λέγω· [f]πάν-
τες μὲν οὐ κοιμηθησόμεθα· πάντες δὲ″
ἀλλαγησόμεθα, 52 ἐν ἀτόμῳ, ἐν ῥιπῇ
ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλ-
πίσει γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται

God giveth it a body as it hath
pleased him, and to every seed
his own body. 39 All flesh is not
the same flesh, but there is one
kind of flesh of men, another
flesh of beasts, another of fishes,
and another of birds. 40 There
are also celestial bodies, and
bodies terrestrial: but the glory
of the celestial is one, and the
glory of the terrestrial is ano-
ther. 41 There is one glory of
the sun, and another glory of
the moon, and another glory of
the stars: for *one* star differeth
from *another* star in glory.

42 So also is the resurrection
of the dead, it is sown in corrup-
tion, it is raised in incorruption.
43 It is sown in dishonour, it is
raised in glory: it is sown in
weakness, it is raised in power:
44 it is sown a natural body, it
is raised a spiritual body. There
is a natural body, and there is a
spiritual body. 45 And so it is
written: The first man Adam
was made a living soul, the last
Adam was made a quickening
spirit. 46 Howbeit that was not
first which is spiritual: but that
which is natural, and afterward
that *which is* spiritual. 47 The
first man *is* of ẏ earth, earthy:
the second man *is* the Lord
from heaven. 48 As is the earthy,
such are they that are earthy,
and as is the heavenly, such
are they also that are heavenly.
49 And as we have borne the
image of the earthy, we shall
also bear the image of the hea-
venly. 50 Now this I say, bre-
thren, that flesh and blood can-
not inherit the kingdom of God:
neither doth corruption inherit
incorruption.

51 Behold, I shew you a mys-
tery: we shall not all sleep, but
we shall all be changed, 52 in
a moment, in the twinkling
of an eye, at the last trump,
(for the trumpet shall sound,
and the dead shall be raised

a ⇉ b Rec. add σαρξ. c → d → e ⇉ f ∾ παντες μὲν (s. μεν ουν) κοιμηθησομεθα· ου παντες δε.

Jesus, ŷ same night in which he
was betrayed, took bread: 24 and
when he had given thanks, he
brake it, and said, Take, eat,
this is my body, which is broken
for you: this do [α] in remem-
brance of me. 25 After the same
manner also *he took* the cup
when he had supped, saying,
This cup is the new testament
in my blood: this do ye, as oft
as ye drink it, in remembrance
of me. 26 For as often as ye eat
this bread, and drink this cup,
[β] ye do shew the Lord's death
till he come.

27 Wherefore, whosoever shall
eat this bread, and drink this
cup of the Lord unworthily,
shall be guilty of the body and
blood of the Lord. 28 But let a
man examine himself, and so
let him eat of that bread, and
drink of that cup. 29 For he that
eateth and drinketh unworthily,
eateth and drinketh [γ] damna-
tion to himself, not discerning
ŷ Lord's body. 30 For this cause
many are weak & sickly among
you, and many sleep. 31 For if
we would judge ourselves, we
should not be judged. 32 But
when we are judged, we are
chastened of the Lord, that we
should not be condemned with
the world. 33 Wherefore my
brethren, when ye come toge-
ther to eat, tarry one for ano-
ther. 34 And if any man hunger,
let him eat at home, that ye
come not together unto [δ] con-
demnation. And the rest will I
set in order, when I come.

12. Now concerning spiritual
gifts, brethren, I would not
have you ignorant. 2 Ye know
that ye were Gentiles, carried
away unto these dumb idols,
even as ye were led. 3 Where-
fore I give you to understand,
that no man speaking by the
Spirit of God, calleth Jesus
[ε] accursed: and that no man

Ἰησοῦς ἐν τῇ νυκτὶ ᾗ παρεδίδοτο, ἔλα-
βεν ἄρτον, 24 καὶ εὐχαριστήσας ἔκλασε,
καὶ εἶπε· [a]" Τοῦτό μου ἐστὶ τὸ σῶμα τὸ
ὑπὲρ ὑμῶν κλώμενον· τοῦτο ποιεῖτε εἰς
τὴν ἐμὴν ἀνάμνησιν. 25 Ὡσαύτως καὶ
τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, λέγων·
Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐ-
στὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε,
ὁσάκις ἂν πίνητε, εἰς τὴν ἐμὴν ἀνά-
μνησιν. 26 Ὁσάκις γὰρ ἂν ἐσθίητε τὸν
ἄρτον τοῦτον, καὶ τὸ ποτήριον [b]" πίνητε,
τὸν θάνατον τοῦ Κυρίου καταγγέλλετε,
ἄχρις οὗ [c]" ἔλθῃ.
27 Ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον [d]" ἢ
πίνῃ τὸ ποτήριον τοῦ Κυρίου ἀναξίως,
ἔνοχος ἔσται τοῦ σώματος καὶ [e]τοῦ"
αἵματος τοῦ Κυρίου. 28 δοκιμαζέτω δὲ
ἄνθρωπος ἑαυτὸν, καὶ οὕτως ἐκ τοῦ
ἄρτου ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου
πινέτω· 29 ὁ γὰρ ἐσθίων καὶ πίνων
[f] ἀναξίως," κρίμα ἑαυτῷ ἐσθίει καὶ
πίνει, μὴ διακρίνων τὸ σῶμα τοῦ Κυ-
ρίου. 30 διὰ τοῦτο ἐν ὑμῖν πολλοὶ
ἀσθενεῖς καὶ ἄῤῥωστοι, καὶ κοιμῶνται
ἱκανοί. 31 εἰ [g]γὰρ" ἑαυτοὺς διεκρίνο-
μεν, οὐκ ἂν ἐκρινόμεθα· 32 κρινόμενοι
δὲ, ὑπὸ Κυρίου παιδευόμεθα, ἵνα μὴ
σὺν τῷ κόσμῳ κατακριθῶμεν. 33 ὥστε,
ἀδελφοί μου, συνερχόμενοι εἰς τὸ φα-
γεῖν, ἀλλήλους ἐκδέχεσθε· 34 εἴ [h]" τις
πεινᾷ, ἐν οἴκῳ ἐσθιέτω· ἵνα μὴ εἰς
κρίμα συνέρχησθε. τὰ δὲ λοιπὰ, ὡς ἂν
ἔλθω, διατάξομαι.

12. Περὶ δὲ τῶν πνευματικῶν, ἀδελ-
φοὶ, οὐ θέλω ὑμᾶς ἀγνοεῖν. 2 οἴδατε
ὅτι [i] ὅτε" ἔθνη ἦτε, πρὸς τὰ εἴδωλα τὰ
ἄφωνα, ὡς ἂν ἤγεσθε, ἀπαγόμενοι·
3 διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν Πνεύ-
ματι Θεοῦ λαλῶν λέγει [k] ἀνάθεμα
Ἰησοῦν·" καὶ οὐδεὶς δύναται εἰπεῖν

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[a] Rec. add Λαβετε, φαγετε [b] Rec. & Gb. add τουτο. —. Gb. ⇉ [c] Rec. add αν. [d] Rec. add τουτον
[e] Rec. om. [f] ⇉ [g] ∾ δε. [h] Rec. add δε. [i] ∾ —, Rec. & Gb. om.
[k] ∾ Αναθεμα Ιησους. [α] Or, for a remembrance. [β] Or, shew ye. [γ] Or, judgment.
[δ] Or, judgment. [ε] Or, anathema.

[a]Κύριον Ἰησοῦν,″ εἰ μὴ ἐν Πνεύματι
ἁγίῳ.

can say that Jesus is the Lord,
but by the Holy Ghost.

4 Διαιρέσεις δὲ χαρισμάτων εἰσὶ, τὸ
δὲ αὐτὸ Πνεῦμα· 5 καὶ διαιρέσεις δια-
κονιῶν εἰσι, καὶ ὁ αὐτὸς Κύριος· 6 καὶ
διαιρέσεις ἐνεργημάτων εἰσὶν, ὁ δὲ
αὐτὸς [b]″ Θεὸς, ὁ ἐνεργῶν τὰ παντα ἐν
πᾶσιν. 7 ἑκάστῳ δὲ δίδοται ἡ φανέ-
ρωσις τοῦ Πνεύματος πρὸς τὸ συμφέ-
ρον. 8 ᾧ μὲν γὰρ διὰ τοῦ Πνεύματος
δίδοται λόγος σοφίας, ἄλλῳ δὲ λόγος
γνώσεως, κατὰ τὸ αὐτὸ Πνεῦμα· 9 ἑτέ-
ρῳ δὲ πίστις, ἐν τῷ αὐτῷ Πνεύματι·
ἄλλῳ δὲ χαρίσματα ἰαμάτων, ἐν τῷ
αὐτῷ Πνεύματι· 10 ἄλλῳ δὲ ἐνεργή-
ματα δυνάμεων, ἄλλῳ δὲ προφητεία,
ἄλλῳ δὲ διακρίσεις πνευμάτων, ἑτέρῳ
δὲ γένη γλωσσῶν, ἄλλῳ δὲ ἑρμηνεία
γλωσσῶν. 11 πάντα δὲ ταῦτα ἐνεργεῖ
τὸ ἓν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ
ἑκάστῳ καθὼς βούλεται.

4 Now there are diversities
of gifts, but the same Spirit.
5 And there are differences of
administrations, but the same
Lord. 6 And there are diver-
sities of operations, but it is the
same God, which worketh all
in all. 7 But the manifestation
of the Spirit, is given to every
man to profit withal. 8 For to
one is given by the Spirit, the
word of wisdom, to another the
word of knowledge, by ẏ same
Spirit. 9 To another faith, by
the same Spirit: to another ẏ
gifts of healing, by the same
Spirit: 10 to another ẏ working
of miracles, to another prophe-
cy, to another discerning of
spirits, to another *divers* kinds
of tongues, to another the inter-
pretation of tongues. 11 But all
these worketh that one and the
selfsame Spirit, dividing to
every man severally as he will.

12 Καθάπερ γὰρ τὸ σῶμα ἕν ἐστι,
καὶ μέλη ἔχει πολλὰ, πάντα δὲ τὰ μέλη
τοῦ σώματος [c]″, πολλὰ ὄντα, ἕν ἐστι
σῶμα· οὕτω καὶ ὁ Χριστός. 13 καὶ
γὰρ ἐν ἑνὶ Πνεύματι ἡμεῖς πάντες εἰς
ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι
εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθε-
ροι· καὶ πάντες [d]εἰς″ ἓν Πνεῦμα ἐποτί-
σθημεν.

12 For as the body is one, and
hath many members,and all the
members of that one body, be-
ing many, are one body: so
also *is* Christ. 13 For by one
Spirit are we all baptized into
one body, whether *we be* Jews
or [a]Gentiles, whether *we be*
bond or free: and have been all
made to drink into one Spirit.

14 Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν
μέλος, ἀλλὰ πολλά. 15 ἐὰν εἴπῃ ὁ πούς·
Ὅτι οὐκ εἰμὶ χείρ, οὐκ εἰμὶ ἐκ τοῦ
σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ
τοῦ σώματος; 16 καὶ ἐὰν εἴπῃ τὸ οὖς·
Ὅτι οὐκ εἰμὶ ὀφθαλμὸς, οὐκ εἰμὶ ἐκ
τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν
ἐκ τοῦ σώματος; 17 εἰ ὅλον τὸ σῶμα
ὀφθαλμὸς, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοὴ,
ποῦ ἡ ὄσφρησις; 18 νυνὶ δὲ ὁ Θεὸς
ἔθετο τὰ μέλη, ἓν ἕκαστον αὐτῶν ἐν τῷ

14 For the body is not one
member, but many. 15 If the
foot shall say, Because I am
not the hand, I am not of the
body: is it therefore not of the
body? 16 and if the ear shall
say, Because I am not the eye,
I am not of the body: is it there-
fore not of the body? 17 If the
whole body were an eye, where
were the hearing? If the whole
were hearing, where were the
smelling? 18 But now hath God
set the members, every one of
them in the body, as it hath

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a ∾ Κυριος Ιησους. b Rec. add εστι c Rec. & Gb. add του ενος.— Gb. ⇉ d om. ∾ a *Gr.* Greeks.

pleased him. 19 And if they were
all one member, where were the
body? 20 But now are they many
members, yet but one body.
21 And the eye cannot say unto
the hand, I have no need of
thee: nor again, the head to
the feet, I have no need of you.

σώματι, καθὼς ἠθέλησεν. 19 εἰ δὲ ἦν
τὰ πάντα ἓν μέλος, ποῦ τὸ σῶμα;
20 νῦν δὲ πολλὰ μὲν μέλη, ἓν δὲ σῶμα.
21 οὐ δύναται [a]" [b]ὁ" ὀφθαλμὸς εἰπεῖν
τῇ χειρί· Χρείαν σου οὐκ ἔχω· ἢ πάλιν
ἡ κεφαλὴ τοῖς ποσί· Χρείαν ὑμῶν οὐκ
ἔχω.

22 Nay, much more those
members of the body, which
seem to be more feeble, are ne-
cessary. 23 And those *members*
of the body, which we think to
be less honourable, upon these
we [α] bestow more abundant ho-
nour, and our uncomely parts
have more abundant comeli-
ness. 24 For our comely *parts*
have no need: but God hath
tempered the body together,
having given more abundant
honour to that part which lack-
ed: 25 that there should be no
[β] schism in the body: but that
the members should have the
same care one for another.
26 And whether one member
suffer, all the members suffer
with it: or one member be ho-
noured, all the members rejoice
with it. 27 Now ye are the body
of Christ, and members in par-
ticular.

22 Ἀλλὰ πολλῷ μᾶλλον τὰ δοκοῦντα
μέλη τοῦ σώματος ἀσθενέστερα ὑπάρ-
χειν, ἀναγκαῖά ἐστι· 23 καὶ ἃ δοκοῦμεν
ἀτιμότερα εἶναι τοῦ σώματος, τούτοις
τιμὴν περισσοτέραν περιτίθεμεν· καὶ
τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην πε-
ρισσοτέραν ἔχει· 24 τὰ δὲ εὐσχήμονα
ἡμῶν οὐ χρείαν ἔχει. ἀλλ' ὁ Θεὸς
συνεκέρασε τὸ σῶμα, τῷ ὑστεροῦντι
περισσοτέραν δοὺς τιμήν, 25 ἵνα μὴ ᾖ
σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ
ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη·
26 καὶ εἴτε πάσχει ἓν μέλος, συμπάσχει
πάντα τὰ μέλη· εἴτε δοξάζεται ἓν μέλος,
συγχαίρει πάντα τὰ μέλη. 27 ὑμεῖς δέ
ἐστε σῶμα Χριστοῦ, καὶ μέλη ἐκ μέ-
ρους.

28 And God hath set some in
ỷ church, first apostles, second-
arily prophets, thirdly teachers,
after that miracles, then gifts
of healings, helps in govern-
ments, [γ] diversities of tongues.
29 Are all apostles? are all pro-
phets? are all teachers? are all
[δ] workers of miracles? 30 have
all the gifts of healing? do all
speak with tongues? do all in-
terpret?

28 Καὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ
ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον
προφήτας, τρίτον διδασκάλους, ἔπειτα
δυνάμεις, εἶτα χαρίσματα ἰαμάτων, ἀν-
τιλήψεις, κυβερνήσεις, γένη γλωσσῶν.
29 μὴ πάντες ἀπόστολοι; μὴ πάντες
προφῆται; μὴ πάντες διδάσκαλοι;
μὴ πάντες δυνάμεις; 30 μὴ πάντες
χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες
γλώσσαις λαλοῦσι; μὴ πάντες διερ-
μηνεύουσι;

31 But covet earnestly the best
gifts: and yet shew I unto you
a more excellent way.

31 Ζηλοῦτε δὲ τὰ χαρίσματα τὰ
κρείττονα· καὶ ἔτι καθ' ὑπερβολὴν
ὁδὸν ὑμῖν δείκνυμι.

13. Though I speak with the
tongues of men and of angels,
and have not charity, I am be-
come as sounding brass or a

13. Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώ-
πων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ
μὴ ἔχω, γέγονα χαλκὸς ἠχῶν ἢ κύμβα-

[a] Rec. add δε. [b] Rec. om. [α] Or, put on. [β] Or, division. [γ] Or, kinds. [δ] Or, powers.

λον ἀλαλάζον. 2 καὶ ἐὰν ἔχω προφη-
τείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ
πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω πᾶσαν
τὴν πίστιν, ὥστε ὄρη μεθιστάνειν,
ἀγάπην δὲ μὴ ἔχω, [a]οὐδέν" εἰμι. 3 καὶ
ἐὰν [b]ψωμίσω" πάντα τὰ ὑπάρχοντά
μου, καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα
καυθήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν
ὠφελοῦμαι.

4 Ἡ ἀγάπη μακροθυμεῖ, χρηστεύε-
ται· ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ
περπερεύεται, οὐ φυσιοῦται, 5 οὐκ
ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παρ-
οξύνεται, οὐ λογίζεται τὸ κακὸν, 6 οὐ
χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ
ἀληθείᾳ, 7 πάντα στέγει, πάντα πι-
στεύει, πάντα ἐλπίζει, πάντα ὑπο-
μένει.

8 Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. εἴτε
δὲ προφητεῖαι, καταργηθήσονται· εἴτε
γλῶσσαι, παύσονται· εἴτε γνῶσις, κατ-
αργηθήσεται. 9 ἐκ μέρους [c]γάρ" γι-
νώσκομεν, καὶ ἐκ μέρους προφητεύομεν·
10 ὅταν δὲ ἔλθῃ τὸ τέλειον, [d]τότε" τὸ
ἐκ μέρους καταργηθήσεται. 11 ὅτε ἤμην
νήπιος, ὡς νήπιος ἐλάλουν. ὡς νήπιος
ἐφρόνουν, ὡς νήπιος ἐλογιζόμην· ὅτε
δὲ γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ
νηπίου. 12 βλέπομεν [e]γὰρ" ἄρτι δι'
ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσω-
πον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ
μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ
ἐπεγνώσθην.

13 Νυνὶ δὲ μένει πίστις, ἐλπὶς, ἀγάπη,
τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ
ἀγάπη.

14. Διώκετε τὴν ἀγάπην· ζηλοῦτε
δὲ τὰ πνευματικὰ, μᾶλλον δὲ ἵνα προ-
φητεύητε. 2 ὁ γὰρ λαλῶν γλώσσῃ,
οὐκ ἀνθρώποις λαλεῖ ἀλλὰ τῷ Θεῷ·
οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ

tinkling cymbal. 2 And though
I have the gift of prophecy, and
understand all mysteries and all
knowledge: and though I have
all faith, so that I could remove
mountains, and have no charity,
I am nothing. 3 And though I
bestow all my goods to feed the
poor, and though I give my
body to be burned, and have
not charity, it profiteth me
nothing.

4 Charity suffereth long, and
is kind: charity envieth not:
charity [α]vaunteth not itself, is
not puffed up, 5 doth not behave
itself unseemly, seeketh not her
own, is not easily provoked,
thinketh no evil, 6 rejoiceth
not in iniquity, but rejoiceth [β]in
the truth: 7 beareth all things,
believeth all things, hopeth all
things, endureth all things.

8 Charity never faileth: but
whether there be prophecies,
they shall fail; whether there be
tongues, *they* shall cease; whe-
ther there be knowledge, *it* shall
vanish away. 9 For we know in
part, and we prophesy in part.
10 But when that which is per-
fect is come, then that which is
in part, shall be done away.
11 When I was a child, I spake
as a child, I understood as a
child, I [γ]thought as a child: but
when I became a man, I put
away childish things. 12 For now
we see through a glass, [δ]darkly:
but then face to face: now I
know in part, but then shall I
know even as also I am known.

13 And now abideth faith,
hope, charity, these three, but
the greatest of these is charity.

14. Follow after charity, and
desire spiritual gifts, but rather
that ye may prophesy. 2 For he
that speaketh in an *unknown*
tongue, speaketh not unto men,
but unto God: for no man [ε]un-
derstandeth him: howbeit in the
spirit he speaketh mysteries.

[a] St. ουθεν. [b] Bz. & Elz. ψωμιζω. [c] ∾ δε. [d] ⇄ [e] → [α] *Or*, is not rash. [β] *Or*, with the truth. [γ] *Or*, reasoned [δ] *Gr.* in a riddle. [ε] *Gr.* heareth.

3 But he that prophesieth,
speaketh unto men to edifica-
tion, and exhortation, and com-
fort. 4 He that speaketh in an
unknown tongue, edifieth him-
self: but he that prophesieth,
edifieth the church. 5 I would
that ye all spake with tongues,
but rather that ye prophesied:
for greater is he ẏ prophesieth,
than he ẏ speaketh with tongues,
except he interpret, that the
church may receive edifying.

6 Now brethren, if I come un-
to you speaking with tongues,
what shall I profit you, except
I shall speak to you either by
revelation, or by knowledge, or
by prophesying, or by doctrine?
7 And even things without life
giving sound, whether pipe or
harp, except they give a dis-
tinction in the [α] sounds, how
shall it be known what is piped
or harped? 8 For if the trumpet
give an uncertain sound, who
shall prepare himself to the
battle? 9 So likewise you, except
ye utter by the tongue words
[β] easy to be understood, how
shall it be known what is spok-
en? for ye shall speak into the
air. 10 There are, it may be, so
many kinds of voices in ẏ world,
& none *of them* are without signi-
fication. 11 Therefore if I know
not the meaning of the voice, I
shall be unto him ẏ speaketh, a
barbarian, and he that speaketh
shall be a barbarian unto me.

12 Even so ye, forasmuch as ye
are zealous [γ] of spiritual *gifts*,
seek ẏ ye may excel to the edi-
fying of the church. 13 Where-
fore let him ẏ speaketh in an *un-
known* tongue, pray that he may
interpret. 14 For if I pray in
an *unknown* tongue, my spirit
prayeth, but my understand-
ing is unfruitful. 15 What is it
then? I will pray with ẏ spirit,
and will pray with understand-
ing also: I will sing with the
spirit, and I will sing with ẏ un-
derstanding also. 16 Else, when
thou shalt bless with the spirit,
how shall he ẏ occupieth ẏ room

μυστήρια· 3 *ὁ δὲ προφητεύων, ἀνθρώ-
ποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν
καὶ παραμυθίαν.* 4 *ὁ λαλῶν γλώσσῃ,
ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων,
ἐκκλησίαν οἰκοδομεῖ.* 5 *θέλω δὲ πάντας
ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα
προφητεύητε· μείζων γὰρ ὁ προφη-
τεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ
μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομὴν
λάβῃ.*

6 *Νυνὶ δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς
ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελή-
σω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκα-
λύψει, ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ, ἢ ἐν
διδαχῇ;* 7 *ὅμως τὰ ἄψυχα φωνὴν διδόντα,
εἴτε αὐλός, εἴτε κιθάρα, ἐὰν διαστολὴν
τοῖς φθόγγοις μὴ* [a] *διδῷ,*" *πῶς γνωσθήσε-
ται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον;*
8 *καὶ γὰρ ἐὰν ἄδηλον φωνὴν σάλπιγξ
δῷ, τίς παρασκευάσεται εἰς πόλεμον;*
9 *οὕτω καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν
μὴ εὔσημον λόγον δῶτε, πῶς γνωσθή-
σεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς
ἀέρα λαλοῦντες.* 10 *τοσαῦτα, εἰ τύχοι,
γένη φωνῶν ἐστιν ἐν κόσμῳ, καὶ οὐδὲν*
[b] *αὐτῶν*" *ἄφωνον·* 11 *ἐὰν οὖν μὴ εἰδῶ
τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ
λαλοῦντι βάρβαρος· καὶ ὁ λαλῶν, ἐν
ἐμοὶ βάρβαρος.*

12 *Οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταί
ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν
τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε.*
13 *διόπερ ὁ λαλῶν γλώσσῃ, προσευ-
χέσθω ἵνα διερμηνεύῃ.* 14 *ἐὰν γὰρ
προσεύχωμαι γλώσσῃ, τὸ πνεῦμά μου
προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός
ἐστι.* 15 *τί οὖν ἐστι; προσεύξομαι τῷ
πνεύματι, προσεύξομαι δὲ καὶ τῷ νοΐ·
ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ* [c] *τῷ*" *νοΐ.*
16 *ἐπεὶ ἐὰν εὐλογήσῃς* [d] *τῷ*" *πνεύματι,
ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου*

[a] ∾ διδῷ. [b] → [c] Elz. om. [d] → [α] *Or,* tunes. [β] *Gr.* significant. [γ] *Gr.* of spirits.

πῶς ἐρεῖ τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ,
ἐπειδὴ τί λέγεις οὐκ οἶδε; [17] σὺ μὲν
γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος
οὐκ οἰκοδομεῖται. [18] εὐχαριστῶ τῷ
Θεῷ[a]", πάντων ὑμῶν μᾶλλον [b]γλώσ-
σαις" λαλῶν· [19] ἀλλ' ἐν ἐκκλησίᾳ
θέλω πέντε λόγους [c]διὰ τοῦ νοός μου"
λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ
μυρίους λόγους ἐν γλώσσῃ.
[20] Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς
φρεσίν· ἀλλὰ τῇ κακίᾳ νηπιάζετε,
ταῖς δὲ φρεσὶ τέλειοι γίνεσθε. [21] ἐν
τῷ νόμῳ γέγραπται· Ὅτι ἐν ἑτερογλώσ-
σοις, καὶ ἐν χείλεσιν ἑτέροις, λαλήσω
τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακού-
σονταί μου, λέγει Κύριος. [22] Ὥστε
αἱ γλῶσσαι εἰς σημεῖόν εἰσιν, οὐ τοῖς
πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις· ἡ δὲ
προφητεία, οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς
πιστεύουσιν.
[23] Ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη
ἐπὶ τὸ αὐτὸ, καὶ πάντες γλώσσαις λα-
λῶσιν, εἰσέλθωσι δὲ ἰδιῶται ἢ ἄπιστοι,
οὐκ ἐροῦσιν ὅτι μαίνεσθε; [24] ἐὰν δὲ
πάντες προφητεύωσιν, εἰσέλθῃ δέ τις
ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάν-
των, ἀνακρίνεται ὑπὸ πάντων, [25] [d]" τὰ
κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γί-
νεται· καὶ οὕτω πεσὼν ἐπὶ πρόσωπον,
προσκυνήσει τῷ Θεῷ, ἀπαγγέλλων ὅτι
ὁ Θεὸς ὄντως ἐν ὑμῖν ἐστι.
[26] Τί οὖν ἐστιν, ἀδελφοί; ὅταν συν-
έρχησθε, ἕκαστος ὑμῶν ψαλμὸν ἔχει,
διδαχὴν ἔχει, γλῶσσαν ἔχει, ἀποκά-
λυψιν ἔχει, ἑρμηνείαν ἔχει· πάντα
πρὸς οἰκοδομὴν [e]γινέσθω." [27] εἴτε
γλώσσῃ τις λαλεῖ, κατὰ δύο ἢ τὸ
πλεῖστον τρεῖς, καὶ ἀνὰ μέρος· καὶ εἷς
διερμηνευέτω. [28] ἐὰν δὲ μὴ ᾖ διερμη-
νευτὴς, σιγάτω ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ
λαλείτω καὶ τῷ Θεῷ. [29] προφῆται

of ẏ unlearned, say Amen at thy
giving of thanks, seeing he un-
derstandeth not what thou say-
est? [17] For thou verily givest
thanks well: but the other is
not edified. [18] I thank my God,
I speak with tongues more than
you all. [19] Yet in the church
I had rather speak five words
with my understanding, that *by
my voice* I might teach others
also, than ten thousand words
in an *unknown* tongue.
[20] Brethren, be not children
in understanding: howbeit, in
malice be ye children, but in
understanding be [a]men. [21] In
the law it is written, With *men
of* other tongues, and other lips
will I speak unto this people:
and yet for all that will they
not hear me, saith the Lord.
[22] Wherefore tongues are for a
sign, not to them that believe,
but to them that believe not:
but prophesying *serveth* not for
them that believe not, but for
them which believe.
[23] If therefore the whole
church be come together into
some place, and all speak with
tongues, and there come in those
that are unlearned, or unbe-
lievers, will they not say that
ye are mad? [24] But if all pro-
phesy, and there come in one ẏ
believeth not, or one unlearned:
he is convinced of all, he is judg-
ed of all. [25] And thus are the
secrets of his heart made mani-
fest, and so falling down on his
face, he will worship God, & re-
port ẏ God is in you of a truth.
[26] How is it then brethren?
when ye come together, every
one of you hath a psalm, hath
a doctrine, hath a tongue, hath
a revelation, hath an interpre-
tation: let all things be done un-
to edifying. [27] If any man speak
in *an unknown* tongue, let it be
by two, or at the most by three,
and that by course, and let one
interpret. [28] But if there be no
interpreter, let him keep silence
in the church, and let him speak
to himself, and to God. [29] Let

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a Rec. add μου. b ∾ γλωσσῃ. c ∾ τῳ νοι μου. d Rec. add και ουτω. e Rec. γενεσθω.
a *Gr.* perfect, *or*, of a ripe age.

the prophets speak two or three,
and let ŷ other judge. 30 If *any
thing* be revealed to another ŷ
sitteth by, let the first hold his
peace. 31 For ye may all pro-
phesy one by one, that all may
learn, & all may be comforted.
32 And ŷ spirits of the prophets
are subject to ŷ prophets. 33 For
God is not *the author* of ᵅ con-
fusion, but of peace,

as in all churches of ŷ saints.
34 Let your women keep silence
in ŷ churches, for it is not per-
mitted unto them to speak; but
they are commanded to be un-
der obedience: as also saith the
law. 35 And if they will learn
any thing, let them ask their
husbands at home: for it is a
shame for women to speak in ŷ
church. 36 What? came the
word of God out from you? or
came it unto you only?

37 If any man think himself
to be a prophet, or spiritual, let
him acknowledge, that ŷ things
ŷ I write unto you, are the com-
mandments of the Lord. 38 But
if any man be ignorant, let him
be ignorant. 39 Wherefore bre-
thren, covet to prophesy, & for-
bid not to speak with tongues.
40 Let all things be done de-
cently, and in order.

15. Moreover brethren, I de-
clare unto you the gospel which
I preached unto you, which also
you have received, and wherein
ye stand. 2 By which also ye
are saved, if ye β keep in me-
mory γ what I preached unto
you, unless ye have believed in
vain.

3 For I delivered unto you
first of all, that which I also re-
ceived, how that Christ died for
our sins according to the scrip-
tures: 4 and that he was buried,
and that he rose again the third
day according to the scriptures.
5 And ŷ he was seen of Cephas,
then of the twelve. 6 And that
he was seen of above five hun-
dred brethren at once: of whom

δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ
οἱ ἄλλοι διακρινέτωσαν· 30 ἐὰν δὲ
ἄλλῳ ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος
σιγάτω. 31 δύνασθε γὰρ καθ᾽ ἕνα
πάντες προφητεύειν, ἵνα πάντες μανθά-
νωσι, καὶ πάντες παρακαλῶνται· 32 καὶ
[a] πνεύματα" προφητῶν προφήταις ὑπο-
τάσσεται· 33 οὐ γάρ ἐστιν ἀκαταστα-
σίας ὁ Θεὸς, ἀλλ᾽ εἰρήνης.

Ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν
ἁγίων, 34 αἱ γυναῖκες [b] ὑμῶν" ἐν ταῖς
ἐκκλησίαις σιγάτωσαν· οὐ γὰρ [c] ἐπιτέ-
τραπται" αὐταῖς λαλεῖν, ἀλλ᾽ ὑποτάσ-
σεσθαι, καθὼς καὶ ὁ νόμος λέγει. 35 εἰ
δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς
ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν
γάρ ἐστι [d] γυναιξὶν" ἐν ἐκκλησίᾳ λαλεῖν.
36 ἢ ἀφ᾽ ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλ-
θεν; ἢ εἰς ὑμᾶς μόνους κατήντησεν;

37 Εἴ τις δοκεῖ προφήτης εἶναι ἢ
πνευματικὸς, ἐπιγινωσκέτω ἃ γράφω
ὑμῖν, ὅτι [e]" Κυρίου εἰσὶν ἐντολαί· 38 εἰ
δέ τις ἀγνοεῖ, ἀγνοείτω. 39 ὥστε, ἀδελ-
φοὶ, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ
λαλεῖν γλώσσαις μὴ κωλύετε. 40 πάντα
[f] δὲ" εὐσχημόνως καὶ κατὰ τάξιν γι-
νέσθω.

15. Γνωρίζω δὲ ὑμῖν, ἀδελφοὶ, τὸ
εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ
καὶ παρελάβετε, ἐν ᾧ καὶ ἑστήκατε,
2 δι᾽ οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγ-
γελισάμην ὑμῖν εἰ κατέχετε, ἐκτὸς εἰ
μὴ εἰκῇ ἐπιστεύσατε.

3 Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ
καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν
ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, κατὰ τὰς
γραφάς· 4 καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγή-
γερται τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς·
5 καὶ ὅτι ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα.
6 ἔπειτα ὤφθη ἐπάνω πεντακοσίοις
ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείους

a ∾ πνεῦμα. b →. c ∾ ἐπιτρέπεται. d ∾ γυναικί. e Rec. add τον. f Rec. →
α *Gr.* tumult, *or*, unquietness. β *Or*, hold fast. γ *Gr.* by what speech.

μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμή-
θησαν. 7 ἔπειτα ὤφθη Ἰακώβῳ, εἶτα
τοῖς ἀποστόλοις πᾶσιν.

8 ″Εσχατον δὲ πάντων, [a]ὡσπερεὶ τῷ″
ἐκτρώματι, ὤφθη κἀμοί. 9 ἐγὼ γάρ
εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς
οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος,
διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ.
10 χάριτι δὲ Θεοῦ εἰμι ὅ εἰμι, καὶ ἡ
χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη,
ἀλλὰ περισσότερον αὐτῶν πάντων ἐκο-
πίασα· οὐκ ἐγὼ δὲ, ἀλλ' ἡ χάρις τοῦ
Θεοῦ ἡ σὺν ἐμοί. 11 εἴτε οὖν ἐγὼ,
εἴτε ἐκεῖνοι, οὕτω κηρύσσομεν, καὶ
οὕτως ἐπιστεύσατε.

12 Εἰ δὲ Χριστὸς κηρύσσεται, ὅτι ἐκ
νεκρῶν ἐγήγερται, πῶς λέγουσί τινες
ἐν ὑμῖν, ὅτι ἀνάστασις νεκρῶν οὐκ
ἔστιν; 13 εἰ δὲ ἀνάστασις νεκρῶν οὐκ
ἔστιν, οὐδὲ Χριστὸς ἐγήγερται· 14 εἰ
δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα
[b]καὶ″ τὸ κήρυγμα ἡμῶν, κενὴ [c]δὲ″ καὶ ἡ
πίστις ὑμῶν. 15 εὑρισκόμεθα δὲ καὶ
ψευδομάρτυρες τοῦ Θεοῦ, ὅτι ἐμαρτυ-
ρήσαμεν κατὰ τοῦ Θεοῦ ὅτι ἤγειρε τὸν
Χριστὸν, ὃν οὐκ ἤγειρεν, εἴπερ ἄρα
νεκροὶ οὐκ ἐγείρονται· 16 εἰ γὰρ νεκροὶ
οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται·
17 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία
ἡ πίστις ὑμῶν· ἔτι ἐστὲ ἐν ταῖς ἁμαρ-
τίαις ὑμῶν· 18 ἄρα καὶ οἱ κοιμηθέντες
ἐν Χριστῷ, ἀπώλοντο. 19 εἰ ἐν τῇ
ζωῇ ταύτῃ ἠλπικότες ἐσμὲν ἐν Χριστῷ
μόνον, ἐλεεινότεροι πάντων ἀνθρώπων
ἐσμέν.

20 Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ
νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων[d]″.
21 ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος,
καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν.
22 ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες
ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ

the greater part remain unto
this present, but some are fallen
asleep. 7 After that, he was seen
of James, then of all ÿ apostles.

8 And last of all he was seen
of me also, as of [a] one born out
of due time. 9 For I am ÿ least
of the apostles, that am not meet
to be called an apostle because
I persecuted the church of God.
10 But by the grace of God I am
what I am: and his grace which
was *bestowed* upon me, was not
in vain: but I laboured more
abundantly than they all, yet
not I, but ÿ grace of God which
was with me: 11 therefore, whe-
ther it were I or they, so we
preach, and so ye believed.

12 Now if Christ be preached
that he rose from the dead, how
say some among you, that there
is no resurrection of the dead?
13 But if there be no resurrec-
tion of the dead, then is Christ
not risen. 14 And if Christ be
not risen, then is our preaching
vain, and your faith is also vain:
15 yea, and we are found false
witnesses of God, because we
have testified of God, that he
raised up Christ: whom he rais-
ed not up, if so be that the dead
rise not. 16 For if the dead rise
not, then is not Christ raised.
17 And if Christ be not raised,
your faith is vain, ye are yet in
your sins. 18 Then they also
which are fallen asleep in Christ,
are perished. 19 If in this life
only we have hope in Christ, we
are of all men most miserable.

20 But now is Christ risen from
the dead, *and* become the first-
fruits of them that slept. 21 For
since by man *came* death, by
man *came* also the resurrection
of the dead. 22 For as in Adam
all die, even so in Christ shall

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a ∾ ὡσπερεί τῷ. b ∾—. Rec. & Gb. om. c ⇄ d Rec. add εγενετο. a *Or*, an abortiv-

all be made alive. 23 But every
man in his own order. Christ
the firstfruits, afterward they
that are Christ's, at his com-
ing. 24 Then *cometh* the end,
when he shall have delivered
up the kingdom to God even
the Father, when he shall have
put down all rule, and all au-
thority and power. 25 For he
must reign, till he hath put all
enemies under his feet. 26 The
last enemy *that* shall be de-
stroyed, *is* death. 27 For he hath
put all things under his feet;
but when he saith All things
are put under him, it is mani-
fest that he is excepted which
did put all things under him.
28 And when all things shall be
subdued unto him, then shall
the Son also himself be subject
unto him that put all things
under him, that God may be
all in all.

29 Else what shall they do,
which are baptized for the dead,
if the dead rise not at all, why
are they then baptized for the
dead? 30 And why stand we in
jeopardy every hour? 31 I pro-
test by [α]your rejoicing which I
have in Christ Jesus our Lord,
I die daily. 32 If [β]after the man-
ner of men I have fought with
beasts at Ephesus, what advan-
tageth it me, if the dead rise
not? let us eat and drink, for
to morrow we die. 33 Be not de-
ceived: evil communications
corrupt good manners. 34 Awake
to righteousness, and sin not:
for some have not ẏ knowledge
of God, I speak this to your
shame.

35 But some man will say,
How are the dead raised up?
and with what body do they
come? 36 Thou fool, that which
thou sowest, is not quickened
except it die. 37 And that which
thou sowest, thou sowest not
that body that shall be, but bare
grain, it may chance of wheat,
or of some other *grain*. 38 But

πάντες ζωοποιηθήσονται. 23 ἕκαστος
δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χρι-
στός, ἔπειτα οἱ [a]τοῦ″ Χριστοῦ ἐν τῇ
παρουσίᾳ αὐτοῦ· 24 εἶτα τὸ τέλος,
ὅταν [b]παραδῷ″ τὴν βασιλείαν τῷ Θεῷ
καὶ πατρί, ὅταν καταργήσῃ πᾶσαν
ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν·
25 δεῖ γὰρ αὐτὸν βασιλεύειν, ἄχρις οὗ
[c]ἂν″ θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς
πόδας αὐτοῦ. 26 ἔσχατος ἐχθρὸς κατ-
αργεῖται ὁ θάνατος· 27 Πάντα γὰρ
ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· ὅταν
δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, δῆλον
ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ
πάντα· 28 ὅταν δὲ ὑποταγῇ αὐτῷ τὰ
πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγή-
σεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα,
ἵνα ᾖ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν.

29 Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζό-
μενοι ὑπὲρ τῶν νεκρῶν, εἰ ὅλως νεκροὶ
οὐκ ἐγείρονται; τί καὶ βαπτίζονται ὑπὲρ
[d]αὐτῶν;″ 30 τί καὶ ἡμεῖς κινδυνεύομεν
πᾶσαν ὥραν; 31 καθ' ἡμέραν ἀπο-
θνήσκω, νὴ τὴν [e]ὑμετέραν″ καύχησιν,
ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ
ἡμῶν. 32 εἰ κατὰ ἄνθρωπον ἐθηριο-
μάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος,
εἰ νεκροὶ οὐκ ἐγείρονται; φάγωμεν καὶ
πίωμεν, αὔριον γὰρ ἀποθνήσκομεν.
33 μὴ πλανᾶσθε· φθείρουσιν ἤθη [f]χρη-
στὰ″ ὁμιλίαι κακαί. 34 ἐκνήψατε δι-
καίως, καὶ μὴ ἁμαρτάνετε· ἀγνωσίαν
γὰρ Θεοῦ τινες ἔχουσι· πρὸς ἐντροπὴν
ὑμῖν λέγω.

35 Ἀλλ' ἐρεῖ τις· Πῶς ἐγείρονται
οἱ νεκροί; ποίῳ δὲ σώματι ἔρχονται;
36 Ἄφρον, σὺ ὃ σπείρεις, οὐ ζωοποιεῖ-
ται, ἐὰν μὴ ἀποθάνῃ· 37 καὶ ὃ σπείρεις,
οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις,
ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου ἢ
τινος τῶν λοιπῶν· 38 ὁ δὲ Θεὸς αὐτῷ

[a] Rec. om [b] ∾ παραδιδῳ. [c] ⇄ [d] Rec. των νεκρων. [e] St. ∾ ημετεραν. [f] Rec χρησθ'.
[α] *Some read*, our. [β] *Or*, to speak after the manner of men.

δίδωσι σῶμα καθὼς ἠθέλησε, καὶ ἑκά-
στῳ τῶν σπερμάτων [a]τὸ" ἴδιον σῶμα.
39 οὐ πᾶσα σὰρξ, ἡ αὐτὴ σάρξ· ἀλλὰ
ἄλλη μὲν [b]" ἀνθρώπων, ἄλλη δὲ [c]σὰρξ"
κτηνῶν, ἄλλη δὲ ἰχθύων, ἄλλη δὲ πτη-
νῶν. 40 καὶ σώματα ἐπουράνια, καὶ
σώματα ἐπίγεια· ἀλλ' ἑτέρα μὲν ἡ τῶν
ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπι-
γείων. 41 ἄλλη δόξα ἡλίου, καὶ ἄλλη
δόξα σελήνης, καὶ ἄλλη δόξα ἀστέ-
ρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν
δόξῃ.

42 Οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν.
σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀ-
φθαρσίᾳ· 43 σπείρεται ἐν ἀτιμίᾳ, ἐγεί-
ρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ,
ἐγείρεται ἐν δυνάμει. 44 σπείρεται
σῶμα ψυχικὸν, ἐγείρεται σῶμα πνευ-
ματικόν. ἔστι σῶμα ψυχικὸν, καὶ ἔστι
[d]σῶμα" πνευματικόν. 45 οὕτω καὶ γέ-
γραπται· Ἐγένετο ὁ πρῶτος ἄνθρωπος
Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος
Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. 46 ἀλλ'
οὐ πρῶτον τὸ πνευματικὸν, ἀλλὰ τὸ
ψυχικὸν, ἔπειτα τὸ πνευματικόν. 47 ὁ
πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ
δεύτερος ἄνθρωπος, [e]ὁ Κύριος" ἐξ οὐ-
ρανοῦ. 48 οἷος ὁ χοϊκὸς, τοιοῦτοι καὶ
οἱ χοϊκοί· καὶ οἷος ὁ ἐπουράνιος, τοιοῦ-
τοι καὶ οἱ ἐπουράνιοι· 49 καὶ καθὼς
ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φο-
ρέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.
50 τοῦτο δέ φημι, ἀδελφοὶ, ὅτι σὰρξ
καὶ αἷμα βασιλείαν Θεοῦ κληρονομῆσαι
οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρ-
σίαν κληρονομεῖ.

51 Ἰδοὺ μυστήριον ὑμῖν λέγω· [f]πάν-
τες μὲν οὐ κοιμηθησόμεθα· πάντες δὲ"
ἀλλαγησόμεθα, 52 ἐν ἀτόμῳ, ἐν ῥιπῇ
ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλ-
πίσει γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται

God giveth it a body as it hath
pleased him, and to every seed
his own body. 39 All flesh is not
the same flesh, but there is one
kind of flesh of men, another
flesh of beasts, another of fishes,
and another of birds. 40 There
are also celestial bodies, and
bodies terrestrial: but the glory
of the celestial is one, and the
glory of the terrestrial is ano-
ther. 41 There is one glory of
the sun, and another glory of
the moon, and another glory of
the stars: for *one* star differeth
from *another* star in glory.

42 So also is the resurrection
of the dead, it is sown in corrup-
tion, it is raised in incorruption.
43 It is sown in dishonour, it is
raised in glory: it is sown in
weakness, it is raised in power:
44 it is sown a natural body, it
is raised a spiritual body. There
is a natural body, and there is a
spiritual body. 45 And so it is
written: The first man Adam
was made a living soul, the last
Adam was made a quickening
spirit. 46 Howbeit that was not
first which is spiritual: but that
which is natural, and afterward
that *which is* spiritual. 47 The
first man *is* of ỷ earth, earthy:
the second man *is* the Lord
from heaven. 48 As is the earthy,
such are they that are earthy,
and as is the heavenly, such
are they also that are heavenly.
49 And as we have borne the
image of the earthy, we shall
also bear the image of the hea-
venly. 50 Now this I say, bre-
thren, that flesh and blood can-
not inherit the kingdom of God:
neither doth corruption inherit
incorruption.

51 Behold, I shew you a mys-
tery: we shall not all sleep, but
we shall all be changed, 52 in
a moment, in the twinkling
of an eye, at the last trump,
(for the trumpet shall sound,
and the dead shall be raised

a ⇉ b Rec. add σαρξ. c → d → e ⇉ f ∾ παντες μεν (s. μεν ουν) κοιμηθησομεθα· ου παντες δε.

incorruptible, and we shall be
changed.) 53 For this corrupti-
ble must put on incorruption,
and this mortal must put on
immortality.

ἄφθαρτοι, καὶ ἡμεῖς ἀλλαγησόμεθα.
53 δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύ-
σασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο
ἐνδύσασθαι ἀθανασίαν.

54 So when this corruptible
shall have put on incorruption,
and this mortal shall have put
on immortality, then shall be
brought to pass the saying ỷ is
written, Death is swallowed up
in victory. 55 O death, where is
thy sting? O [α]grave, where is
thy victory? 56 The sting of
death is sin, and the strength
of sin is the law. 57 But thanks
be to God, which giveth us the
victory, through our Lord Jesus
Christ. 58 Therefore my be-
loved brethren, be ye stedfast,
unmoveable, always abounding
in the work of the Lord, foras-
much as you know that your
labour is not in vain in the Lord.

54 Ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύ-
σηται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο
ἐνδύσηται ἀθανασίαν, τότε γενήσεται ὁ
λόγος ὁ γεγραμμένος· Κατεπόθη ὁ θά-
νατος εἰς νῖκος. 55 Ποῦ σου, θάνατε,
τὸ [a]κέντρον;″ ποῦ σου, ᾅδη, τὸ [a]νῖκος;″
56 Τὸ δὲ κέντρον τοῦ θανάτου, ἡ ἁμαρ-
τία· ἡ δὲ δύναμις τῆς ἁμαρτίας, ὁ νόμος·
57 τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ
νῖκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-
στοῦ. 58 ὥστε, ἀδελφοί μου ἀγαπητοὶ,
ἑδραῖοι γίνεσθε, ἀμετακίνητοι, περισ-
σεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου πάν-
τοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ
ἔστι κενὸς ἐν Κυρίῳ.

16. Now concerning the col-
lection for the saints, as I have
given order to the churches of
Galatia, even so do ye. 2 Upon
the first *day* of the week, let
every one of you lay by him in
store, as *God* hath prospered
him, that there be no gatherings
when I come. 3 And when I
come, whomsoever you shall ap-
prove by *your* letters, them will
I send to bring your [β]liberality
unto Jerusalem. 4 And if it
be meet that I go also, they
shall go with me.

16. Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς
ἁγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις
τῆς Γαλατίας, οὕτω καὶ ὑμεῖς ποιήσατε.
2 κατὰ μίαν [b]σαββάτων″ ἕκαστος ὑμῶν
παρ' ἑαυτῷ τιθέτω, θησαυρίζων ὅ τι ἂν
εὐοδῶται· ἵνα μὴ ὅταν ἔλθω, τότε λο-
γίαι γίνωνται. 3 ὅταν δὲ παραγένωμαι,
οὓς ἐὰν δοκιμάσητε δι' ἐπιστολῶν,
τούτους πέμψω ἀπενεγκεῖν τὴν χάριν
ὑμῶν εἰς Ἱερουσαλήμ· 4 ἐὰν δὲ ᾖ
ἄξιον τοῦ κἀμὲ πορεύεσθαι, σὺν ἐμοὶ
πορεύσονται.

5 Now I will come unto you,
when I shall pass through Ma-
cedonia: for I do pass through
Macedonia. 6 And it may be
that I will abide, yea, and win-
ter with you, that ye may bring
me on my journey, whitherso-
ever I go. 7 For I will not see
you now by the way, but I trust
to tarry a while with you, if the
Lord permit. 8 But I will
tarry at Ephesus until Pente-
cost. 9 For a great door and

5 Ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν
Μακεδονίαν διέλθω· (Μακεδονίαν γὰρ
διέρχομαι·) 6 πρὸς ὑμᾶς δὲ τυχὸν πα-
ραμενῶ, ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς
με προπέμψητε οὗ ἐὰν πορεύωμαι. 7 οὐ
θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν·
ἐλπίζω [c]γὰρ″ χρόνον τινὰ ἐπιμεῖναι
πρὸς ὑμᾶς, ἐὰν ὁ Κύριος [d]ἐπιτρέπῃ.″
8 ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεν-
τηκοστῆς· 9 θύρα γάρ μοι ἀνέῳγε

[a] Rz. κεντρον & νικος contrario ordine. [b] ∾ σαββατου. [c] Rec. δε. [d] ∾ επιτρεψῃ.
[α] Or, hell. [β] Gr. gift.

μεγάλη καὶ ἐνεργὴς, καὶ ἀντικείμενοι πολλοί.

10 Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον Κυρίου ἐργάζεται ὡς καὶ ἐγώ.
11 μή τις οὖν αὐτὸν ἐξουθενήσῃ· προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρός με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

12 Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.

13 Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε.
14 πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς·
16 ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις, καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι.

17 Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φουρτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν·
18 ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. ἐπιγινώσκετε οὖν τοὺς τοιούτους.

19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας· ἀσπάζονται ὑμᾶς ἐν Κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ·
20 ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

21 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου·
22 εἴ τις οὐ φιλεῖ τὸν Κύριον [a] Ἰησοῦν Χριστὸν," ἤτω ἀνάθεμα· Μαρὰν ἀθά.

23 Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.
24 ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. [b] ἀμήν."

effectual is opened unto me, and there are many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.
11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren, but his will was not at all to come at this time: but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men: be strong.
14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,)
16 that ye submit yourselves unto such, and to every one that helpeth with us and laboureth.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have supplied.
18 For they have refreshed my spirit and your's: therefore acknowledge ye them that are such.

19 The churches of Asia salute you: Aquila and Priscilla salute you much in the Lord, with the church that is in their house.
20 All the brethren greet you: greet ye one another with an holy kiss.

21 The salutation of me Paul, with mine own hand.
22 If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.

23 The grace of our Lord Jesus Christ be with you.
24 My love be with you all in Christ Jesus. Amen.

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[a] ⇄ [b] ⇄

ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ
ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ
ΔΕΥΤΕΡΑ.

PAUL an apostle of Jesus
Christ by the will of God,
and Timothy *our* brother, unto
the church of God, which is at
Corinth, with all the saints,
which are in all Achaia: [2] grace
be to you and peace, from God
our Father, and *from* the Lord
Jesus Christ.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ,
διὰ θελήματος Θεοῦ, καὶ Τιμόθεος
ὁ ἀδελφὸς, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ
οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσι
τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ· [2] χάρις
ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν
καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[3] Blessed be God, even the
Father of our Lord Jesus Christ,
the Father of mercies, and the
God of all comfort, [4] who com-
forteth us in all our tribula-
tion, that we may be able to
comfort them which are in any
trouble, by the comfort, where-
with we ourselves are comforted
of God. [5] For as the sufferings
of Christ abound in us, so our
consolation also aboundeth by
Christ. [6] And whether we be
afflicted, *it is* for your consola-
tion and salvation, which [a] is
effectual in the enduring of the
same sufferings, which we also
suffer: or whether we be com-
forted, *it is* for your consola-
tion, and salvation. [7] And our
hope of you is stedfast, knowing,
that as you are partakers of the
sufferings, so *shall ye be* also of
the consolation.

[3] Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ
τῶν οἰκτιρμῶν καὶ Θεὸς πάσης παρα-
κλήσεως, [4] ὁ παρακαλῶν ἡμᾶς ἐπὶ
πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι
ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει,
διὰ τῆς παρακλήσεως ἧς παρακαλούμε-
θα αὐτοὶ ὑπὸ τοῦ Θεοῦ· [5] ὅτι καθὼς
περισσεύει τὰ παθήματα τοῦ Χριστοῦ
εἰς ἡμᾶς, οὕτω διὰ [a] τοῦ" Χριστοῦ περισ-
σεύει καὶ ἡ παράκλησις ἡμῶν. [6] εἴτε
δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλή-
σεως καὶ σωτηρίας, [b] τῆς ἐνεργουμένης
ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ
ἡμεῖς πάσχομεν· καὶ ἡ ἐλπὶς ἡμῶν βεβαία
ὑπὲρ ὑμῶν· εἴτε παρακαλούμεθα ὑπὲρ
τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας·"
[7] εἰδότες ὅτι ὥσπερ κοινωνοί ἐστε τῶν
παθημάτων, οὕτω καὶ τῆς παρακλήσεως.

[8] For we would not, brethren,
have you ignorant of our trouble
which came to us in Asia, that
we were pressed out of mea-
sure, above strength, insomuch

[8] Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελ-
φοί, [c] ὑπὲρ" τῆς θλίψεως ἡμῶν τῆς γε-
νομένης [d] ἡμῖν" ἐν τῇ Ἀσίᾳ, ὅτι καθ'
ὑπερβολὴν ἐβαρήθημεν ὑπὲρ δύναμιν,

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[a] Rec. om. [b] ∾ —. St. & Elz. της ενεργουμενης εν υπομονη των αυτων παθηματων, ων και ημεις πασχομεν· ειτε παρακαλουμεθα, υπερ της υμων παρακλησεως και σωτηριας· και η ελπις ημων βεβαια υπερ υμων. Gb. & Sz. ειτε παρακαλουμεθα, υπερ της υμων παρακλησεως, της ενεργουμενης εν υπομονη των αυτων παθηματων, ων και ημεις πασχομεν· (και η ελπις ημων βεβαια υπερ υμων·) [c] ∾ περι. [d] ⇄

[a] *Or*, is wrought.

ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν·
9 ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα
τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ πεποι-
θότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ
Θεῷ τῷ ἐγείροντι τοὺς νεκρούς· 10 ὃς
ἐκ τηλικούτου θανάτου ἐῤῥύσατο ἡμᾶς,
καὶ ῥύεται, εἰς ὃν ἠλπίκαμεν ὅτι καὶ
ἔτι ῥύσεται, 11 συνυπουργούντων καὶ
ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολ-
λῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ
πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.

12 Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστὶ,
τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν,
ὅτι ἐν ἁπλότητι καὶ εἰλικρινείᾳ Θεοῦ,
(οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι
Θεοῦ) ἀνεστράφημεν ἐν τῷ κόσμῳ, πε-
ρισσοτέρως δὲ πρὸς ὑμᾶς. 13 οὐ γὰρ
ἄλλα γράφομεν ὑμῖν, ἀλλ' ἢ ἃ ἀναγινώ-
σκετε, ἢ καὶ ἐπιγινώσκετε, ἐλπίζω δὲ
ὅτι [a] καὶ" ἕως τέλους ἐπιγνώσεσθε,
14 καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους,
ὅτι καύχημα ὑμῶν ἐσμεν, καθάπερ καὶ
ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου
Ἰησοῦ.

15 Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλό-
μην πρὸς ὑμᾶς ἐλθεῖν πρότερον, ἵνα
δευτέραν χάριν ἔχητε· 16 καὶ δι' ὑμῶν
[b] διελθεῖν" εἰς Μακεδονίαν, καὶ πάλιν
ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς, καὶ
ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰου-
δαίαν. 17 τοῦτο οὖν [c] βουλόμενος," μήτι
ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἃ βου-
λεύομαι, κατὰ σάρκα βουλεύομαι, ἵνα
ᾖ παρ' ἐμοὶ τὸ ναὶ ναὶ, καὶ τὸ οὒ οὔ;

18 Πιστὸς δὲ ὁ Θεὸς, ὅτι ὁ λόγος
ἡμῶν ὁ πρὸς ὑμᾶς οὐκ [d] ἔστι" ναὶ καὶ
οὔ· 19 ὁ γὰρ τοῦ Θεοῦ υἱὸς Ἰησοῦς
Χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς,
(δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου,)
οὐκ ἐγένετο ναὶ καὶ οὔ, ἀλλὰ ναὶ ἐν αὐ-
τῷ γέγονεν· 20 ὅσαι γὰρ ἐπαγγελίαι

that we despaired even of life.
9 But we had the [α] sentence of
death in ourselves, that we
should not trust in ourselves,
but in God which raiseth the
dead. 10 Who delivered us from
so great a death, and doth deli-
ver: in whom we trust that he
will yet deliver *us*: 11 you also
helping together by prayer for
us, that for the gift *bestowed*
upon us by the means of many
persons, thanks may be given
by many on our behalf.

12 For our rejoicing is this, the
testimony of our conscience,
that in simplicity and godly sin-
cerity, not with fleshly wisdom,
but by the grace of God, we
have had our conversation in
the world, and more abundant-
ly to you-wards. 13 For we write
none other things unto you, than
what you read or acknowledge,
& I trust you shall acknowledge
even to the end. 14 As also you
have acknowledged us in part,
that we are your rejoicing, even
as ye also are our's, in the day
of the Lord Jesus.

15 And in this confidence I was
minded to come unto you before,
that you might have a second
[β] benefit: 16 and to pass by you
into Macedonia, and to come
again out of Macedonia unto
you, and of you to be brought
on my way toward Judæa.
17 When I therefore was thus
minded, did I use lightness? or
the things that I purpose, do I
purpose according to the flesh,
that with me there should be
yea yea, and nay nay?

18 But *as* God is true, our
[γ] word toward you, was not yea
and nay. 19 For the son of God
Jesus Christ, who was preached
among you by us, *even* by me,
and Silvanus and Timotheus,
was not yea, and nay, but in
him, was yea. 20 For all the

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a ⇄ b ∾ απελθειν. c ∾ —. Rec. & Gb. βουλευομενος, d ∾ —. Rec. & Gb. εγενετο.
α *Or*, answer. β *Or*, grace. γ *Or*, preaching.

promises of God in him are yea,
and in him Amen, unto the glory
of God by us. 21 Now he which
stablisheth us with you, in Christ,
and hath anointed us, *is* God,
22 who hath also sealed us, and
given the earnest of the Spirit
in our hearts.

23 Moreover, I call God for a
record upon my soul, that to
spare you I came not as yet unto
Corinth. 24 Not for that we have
dominion over your faith, but
are helpers of your joy: for by
faith ye stand. 2. But I deter-
mined this with myself, that I
would not come again to you in
heaviness. 2 For if I make you
sorry, who is he then that mak-
eth me glad, but the same which
is made sorry by me. 3 And I
wrote this same unto you, lest
when I came, I should have
sorrow from them of whom I
ought to rejoice, having confi-
dence in you all, that my joy is
the joy of you all. 4 For out of
much affliction and anguish of
heart, I wrote unto you with
many tears, not that you should
be grieved, but that ye might
know the love which I have
more abundantly unto you.

5 But if any have caused grief,
he hath not grieved me, but in
part: that I may not overcharge
you all. 6 Sufficient to such a
man is this [α] punishment, which
was inflicted of many. 7 So that
contrariwise, ye ought rather
to forgive him, and comfort him,
lest perhaps, such a one should
be swallowed up with overmuch
sorrow. 8 Wherefore I beseech
you, ỷ you would confirm *your*
love towards him. 9 For to this
end also did I write, ỷ I might
know the proof of you, whether
ye be obedient in all things.
10 To whom ye forgive any
thing, I *forgive* also: *for* if I
forgave any thing, to whom I
forgave it, for your sakes for-
gave I it, [β] in ỷ person of Christ,
11 lest Satan should get an ad-
vantage of us: for we are not
ignorant of his devices.

Θεοῦ, ἐν αὐτῷ τὸ ναὶ, [a] καὶ ἐν αὐτῷ˝ τὸ
ἀμὴν, τῷ Θεῷ πρὸς δόξαν δι᾽ ἡμῶν.
21 ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χρι-
στὸν, καὶ χρίσας ἡμᾶς, Θεός· 22 ὁ καὶ
σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν ἀῤ-
ῥαβῶνα τοῦ Πνεύματος ἐν ταῖς καρδίαις
ἡμῶν.

23 Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικα-
λοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδό-
μενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον·
24 οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως,
ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν,
τῇ γὰρ πίστει ἑστήκατε· 2. ἔκρινα δὲ
ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν [b] ἐν λύπῃ
πρὸς ὑμᾶς ἐλθεῖν·˝ 2 εἰ γὰρ ἐγὼ λυπῶ
ὑμᾶς, καὶ τίς [c] ἐστιν˝ ὁ εὐφραίνων με,
εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ; 3 καὶ
ἔγραψα [d] ὑμῖν˝ τοῦτο αὐτὸ, ἵνα μὴ ἐλ-
θὼν λύπην ἔχω ἀφ᾽ ὧν ἔδει με χαίρειν·
πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ
χαρὰ πάντων ὑμῶν ἐστιν. 4 ἐκ γὰρ
πολλῆς θλίψεως καὶ συνοχῆς καρδίας
ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ
ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα
γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.

5 Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ
λελύπηκεν, ἀλλ᾽ ἀπὸ μέρους, ἵνα μὴ
ἐπιβαρῶ πάντας ὑμᾶς. 6 ἱκανὸν τῷ
τοιούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν
πλειόνων· 7 ὥστε τοὐναντίον μᾶλλον
ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μή-
πως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ
τοιοῦτος. 8 διὸ παρακαλῶ ὑμᾶς κυρῶ-
σαι εἰς αὐτὸν ἀγάπην. 9 εἰς τοῦτο γὰρ
καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν,
εἰ εἰς πάντα ὑπήκοοί ἐστε. 10 ᾧ δέ τι
χαρίζεσθε, καὶ ἐγώ· καὶ γὰρ ἐγὼ [e] ὃ
κεχάρισμαι, εἴ τι˝ κεχάρισμαι, δι᾽ ὑμᾶς,
ἐν προσώπῳ Χριστοῦ, 11 ἵνα μὴ πλεο-
νεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ
αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

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[a] ∾ διο και δι᾽ αυτου. [b] Rec. ελθειν λυπῃ πρ. υμ. [c] → [d] ⇉ [e] Rec. ει τι κεχαρισμαι, ῳ.
[α] Or, censure. [β] Or, in the sight.

12 Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ
εὐαγγέλιον τοῦ Χριστοῦ, καὶ θύρας μοι
ἀνεῳγμένης ἐν Κυρίῳ, 13 οὐκ ἔσχηκα
ἄνεσιν τῷ πνεύματί μου, τῷ μὴ εὑρεῖν
με Τίτον τὸν ἀδελφόν μου· ἀλλὰ ἀπο-
ταξάμενος αὐτοῖς, ἐξῆλθον εἰς Μακε-
δονίαν.

14 Τῷ δὲ Θεῷ χάρις τῷ πάντοτε
θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ
τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ φανε-
ροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ. 15 ὅτι
Χριστοῦ εὐωδία ἐσμὲν τῷ Θεῷ ἐν τοῖς
σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις·
16 οἷς μὲν, ὀσμὴ θανάτου εἰς θάνατον·
οἷς δὲ, ὀσμὴ ζωῆς εἰς ζωήν. καὶ πρὸς
ταῦτα τίς ἱκανός; 17 οὐ γάρ ἐσμεν ὡς
οἱ [a]πολλοὶ,″ καπηλεύοντες τὸν λόγον
τοῦ Θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ'
ὡς ἐκ Θεοῦ, [b]κατενώπιον″ [c]τοῦ″ Θεοῦ,
ἐν Χριστῷ λαλοῦμεν.

3. Ἀρχόμεθα πάλιν ἑαυτοὺς συνι-
στάνειν; [d]ἢ″ μὴ χρῄζομεν, ὥς τινες,
συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ
ὑμῶν [e]συστατικῶν;″ 2 ἡ ἐπιστολὴ
ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς
καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγι-
νωσκομένη ὑπὸ πάντων ἀνθρώπων·
3 φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ
Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγε-
γραμμένη οὐ μέλανι, ἀλλὰ Πνεύματι
Θεοῦ ζῶντος, οὐκ ἐν πλαξὶ λιθίναις,
ἀλλὰ ἐν πλαξὶ καρδίας σαρκίναις.

4 Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ
τοῦ Χριστοῦ πρὸς τὸν Θεόν· 5 οὐχ
ὅτι ἱκανοί ἐσμεν ἀφ' ἑαυτῶν λογίσα-
σθαί τι, ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης
ἡμῶν ἐκ τοῦ Θεοῦ· 6 ὃς καὶ ἱκάνωσεν
ἡμᾶς διακόνους καινῆς διαθήκης, οὐ
γράμματος, ἀλλὰ πνεύματος· τὸ γὰρ
γράμμα [f]ἀποκτείνει,″ τὸ δὲ πνεῦμα
ζωοποιεῖ. 7 εἰ δὲ ἡ διακονία τοῦ θανάτου

12 Furthermore when I came
to Troas, to *preach* Christ's gos-
pel, and a door was opened unto
me of the Lord, 13 I had no rest
in my spirit, because I found
not Titus my brother, but tak-
ing my leave of them, I went
from thence into Macedonia.

14 Now thanks be unto God,
which always causeth us to tri-
umph in Christ, and maketh
manifest ỷ savour of his know-
ledge by us in every place. 15 For
we are unto God, a sweet savour
of Christ, in them ỷ are saved,
and in them that perish. 16 To
the one *we are* the savour of
death unto death; and to the
other, the savour of life unto
life: and who is sufficient for
these things? 17 For we are not
as many which [α] corrupt ỷ word
of God: but as of sincerity, but
as of God, in the sight of God
speak we in Christ.

3. Do we begin again to com-
mend ourselves? or need we,
as some *others*, epistles of com-
mendation to you, or *letters* of
commendation from you? 2 Ye
are our epistle written in our
hearts, known and read of all
men. 3 *Forasmuch as* ye are
manifestly declared *to be* the
epistle of Christ ministered by
us, written not with ink, but
with the Spirit of the living
God, not in tables of stone, but
in fleshy tables of the heart.

4 And such trust have we
through Christ to God-ward:
5 not that we are sufficient of
ourselves to think any thing as
of ourselves: but our sufficiency
is of God: 6 who also hath made
us able ministers of the new
testament, not of the letter, but
of the spirit: for ỷ letter killeth,
but ỷ spirit [β] giveth life. 7 But
if the ministration of death

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a ∼ λοιποί. b ∼ κατέναντι. c ⇉ d St. & Elz. ∼ εἰ. e → f ∼ ἀποκτένει. α *Or*, deal deceitfully with.
β *Or*, quickeneth

written, and engraven in stones,
was glorious, so that ẏ children
of Israel could not stedfastly
behold the face of Moses, for
the glory of his countenance,
which *glory* was to be done
away: 8 how shall not the mi-
nistration of ẏ spirit, be rather
glorious? 9 For if the ministra-
tion of condemnation be glory,
much more doth the ministra-
tion of righteousness exceed in
glory. 10 For even that which
was made glorious, had no glory
in this respect by reason of the
glory that excelleth. 11 For if
that which is done away, was
glorious, much more that which
remaineth is glorious.

ἐν γράμμασιν, ἐντετυπωμένη [a]ἐν″
λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύ-
νασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ
εἰς τὸ πρόσωπον [b]Μωϋσέως,″ διὰ τὴν
δόξαν τοῦ προσώπου αὐτοῦ, τὴν καταρ-
γουμένην· 8 πῶς οὐχὶ μᾶλλον ἡ δια-
κονία τοῦ Πνεύματος ἔσται ἐν δόξῃ;
9 εἰ γὰρ ἡ διακονία τῆς κατακρίσεως
δόξα, πολλῷ μᾶλλον περισσεύει ἡ
διακονία τῆς δικαιοσύνης ἐν δόξῃ. 10 καὶ
γὰρ [c]οὐ″ δεδόξασται τὸ δεδοξασμένον
ἐν τούτῳ τῷ μέρει, ἕνεκεν τῆς ὑπερ-
βαλλούσης δόξης. 11 εἰ γὰρ τὸ κατ-
αργούμενον διὰ δόξης, πολλῷ μᾶλλον
τὸ μένον ἐν δόξῃ.

12 Seeing then that we have
such hope, we use great [α] plain-
ness of speech. 13 And not as
Moses, which put a vail over
his face, that the children of
Israel could not stedfastly look
to the end of that which is
abolished; 14 but their minds
were blinded: for until this day
remaineth the same vail un-
taken away, in the reading of
the old testament: which vail is
done away in Christ. 15 But
even unto this day, when Moses
is read, the vail is upon their
heart. 16 Nevertheless, when
it shall turn to the Lord, the
vail shall be taken away. 17 Now
the Lord is that Spirit, and
where the Spirit of the Lord
is, there *is* liberty. 18 But we
all, with open face beholding
as in a glass the glory of the
Lord, are changed into the
same image, from glory to glo-
ry, even as [β] by the Spirit of
the Lord.

12 ″Ἔχοντες οὖν τοιαύτην ἐλπίδα,
πολλῇ παῤῥησίᾳ χρώμεθα· 13 καὶ οὐ
καθάπερ [d]Μωϋσῆς″ ἐτίθει κάλυμμα ἐπὶ
τὸ πρόσωπον ἑαυτοῦ, πρὸς τὸ μὴ ἀτενί-
σαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ
καταργουμένου· 14 ἀλλ' ἐπωρώθη τὰ
νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον
[e]ἡμέρας″ τὸ αὐτὸ κάλυμμα ἐπὶ τῇ
ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει,
μὴ ἀνακαλυπτόμενον, [f]ὅ τι″ ἐν Χριστῷ
καταργεῖται. 15 ἀλλ' ἕως σήμερον,
ἡνίκα ἀναγινώσκεται [g]Μωϋσῆς,″ κάλυμμα
ἐπὶ τὴν καρδίαν αὐτῶν κεῖται· 16 ἡνίκα
δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαι-
ρεῖται τὸ κάλυμμα. 17 ὁ δὲ Κύριος τὸ
Πνεῦμά ἐστιν· οὗ δὲ τὸ Πνεῦμα Κυ-
ρίου, [h]ἐκεῖ″ ἐλευθερία. 18 ἡμεῖς δὲ
πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν
δόξαν Κυρίου κατοπτριζόμενοι, τὴν
αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης
εἰς δόξαν, καθάπερ ἀπὸ Κυρίου Πνεύ-
ματος.

4. Therefore, seeing we have
this ministry, as we have re-
ceived mercy we faint not:
2 but have renounced the hid-
den things of [γ] dishonesty, not

4. Διὰ τοῦτο ἔχοντες τὴν διακονίαν
ταύτην, καθὼς ἠλεήθημεν, οὐκ ἐκκακοῦ-
μεν, 2 ἀλλ' ἀπειπάμεθα τὰ κρυπτὰ τῆς
αἰσχύνης, μὴ περιπατοῦντες ἐν πανουρ-

[a] ⇄ [b] Rec. Μωσεως. [c] Rec. ∾ ουδε. [d] Rec. Μωσης. [e] ∾ —. Rec. & Gb. om. [f] Gb. οτι. [g] Rec. Μωσης.
[h] ⇄ [α] *Or*, boldness. [β] *Or*, of the Lord the Spirit. [γ] *Gr.* shame

γίᾳ, μηδὲ δολοῦντες τὸν λόγον τοῦ
Θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας
συνιστῶντες ἑαυτοὺς πρὸς πᾶσαν συν-
είδησιν ἀνθρώπων ἐνώπιον τοῦ Θεοῦ.
3 Εἰ δὲ καὶ ἔστι κεκαλυμμένον τὸ
εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις
ἐστὶ κεκαλυμμένον· 4 ἐν οἷς ὁ Θεὸς
τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοή-
ματα τῶν ἀπίστων, εἰς τὸ μὴ αὐγάσαι
a' τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς
δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ
Θεοῦ. 5 οὐ γὰρ ἑαυτοὺς κηρύσσομεν,
ἀλλὰ Χριστὸν Ἰησοῦν Κύριον· ἑαυτοὺς
δὲ, δούλους ὑμῶν διὰ Ἰησοῦν. 6 ὅτι ὁ
Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι,
ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν,
πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης
b τοῦ Θεοῦ' ἐν προσώπῳ Ἰησοῦ Χρι-
στοῦ.

walking in craftiness, nor hand-
ling ÿ word of God deceitfully,
but by manifestation of the
truth, commending ourselves
to every man's conscience, in
the sight of God.
3 But if our gospel be hid, it
is hid to them that are lost:
4 in whom the god of this world
hath blinded the minds of them
which believe not, lest the light
of the glorious gospel of Christ,
who is the image of God, should
shine unto them. 5 For we
preach not ourselves, but Christ
Jesus the Lord, and ourselves
your servants for Jesus' sake.
6 For God who commanded the
light to shine out of darkness,
hath shined in our hearts, *to give*
the light of the knowledge of
the glory of God, in the face of
Jesus Christ.

7 Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν
ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ
τῆς δυνάμεως ᾖ τοῦ Θεοῦ, καὶ μὴ ἐξ
ἡμῶν· 8 ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ
στενοχωρούμενοι· ἀπορούμενοι, ἀλλ'
οὐκ ἐξαπορούμενοι· 9 διωκόμενοι, ἀλλ'
οὐκ ἐγκαταλειπόμενοι· καταβαλλόμενοι,
ἀλλ' οὐκ ἀπολλύμενοι· 10 πάντοτε τὴν
νέκρωσιν τοῦ c' Ἰησοῦ ἐν τῷ σώματι
περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ
ἐν τῷ σώματι ἡμῶν φανερωθῇ. 11 ἀεὶ
γὰρ ἡμεῖς οἱ ζῶντες, εἰς θάνατον παρα-
διδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ
τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ
ἡμῶν.

7 But we have this treasure
in earthen vessels, that the ex-
cellency of the power may be
of God, and not of us. 8 We are
troubled on every side, yet not
distressed; we are perplexed,
but a not in despair, 9 persecut-
ed, but not forsaken; cast down,
but not destroyed. 10 Always
bearing about in the body, the
dying of the Lord Jesus, that
the life also of Jesus might be
made manifest in our body.
11 For we which live, are alway
delivered unto death for Jesus'
sake, that the life also of Jesus
might be made manifest in our
mortal flesh.

12 Ὥστε ὁ d' θάνατος ἐν ἡμῖν ἐνερ-
γεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. 13 ἔχοντες δὲ
τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ
γεγραμμένον· Ἐπίστευσα, διὸ ἐλάλη-
σα· καὶ ἡμεῖς πιστεύομεν, διὸ καὶ
λαλοῦμεν· 14 εἰδότες ὅτι ὁ ἐγείρας τὸν
Κύριον Ἰησοῦν, καὶ ἡμᾶς e διὰ Ἰησοῦ'

12 So then death worketh in
us, but life in you. 13 We hav-
ing the same spirit of faith,
according as it is written, I
believed, and therefore have I
spoken: we also believe, and
therefore speak. 14 Knowing
that he which raised up the
Lord Jesus, shall raise up us

a Rec. add *αυτοις*. b ∾ *αυτου*. c Rec. add *Κυριου*. d Rec. add *μεν*. e ∾ *συν Ιησου*.
a *Or*, not altogether without help, *or*, means

also by Jesus, and shall present
us with you. 15 For all things
are for your sakes, that the
abundant grace might, through
the thanksgiving of many, re-
dound to the glory of God.

16 For which cause we faint
not, but though our outward
man perish, yet the inward man
is renewed day by day. 17 For
our light affliction, which is but
for a moment, worketh for us
a far more exceeding *and* eter-
nal weight of glory, 18 while we
look not at the things which are
seen, but at the things which
are not seen: for the things
which are seen, are temporal,
but the things which are not
seen, are eternal. 5. For we
know, that if our earthly house
of this tabernacle were dis-
solved, we have a building of
God, an house not made with
hands, eternal in the heavens.
2 For in this we groan ear-
nestly, desiring to be clothed
upon with our house, which is
from heaven. 3 If so be that
being clothed we shall not be
found naked. 4 For, we that
are in this tabernacle, do groan,
being burdened, not for that
we would be unclothed, but
clothed upon, that mortality
might be swallowed up of life.

5 Now he ỷ hath wrought us
for the selfsame thing, *is* God,
who also hath given unto us the
earnest of the Spirit. 6 There-
fore we are always confident,
knowing that whilst we are at
home in the body, we are ab-
sent from the Lord. 7 (For
we walk by faith, not by sight.)
8 We are confident, I say, and
willing rather to be absent from
the body, and to be present
with the Lord. 9 Wherefore
we [a] labour, that whether pre-
sent or absent, we may be ac-
cepted of him. 10 For we must
all appear before the judgment
seat of Christ, that every one

ἐγερεῖ, καὶ παραστήσει σὺν ὑμῖν. 15 *τὰ
γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεο-
νάσασα, διὰ τῶν πλειόνων τὴν εὐχαρι-
στίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ
Θεοῦ.*

16 *Διὸ οὐκ ἐκκακοῦμεν· ἀλλ' εἰ καὶ ὁ
ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ'
ὁ ἔσωθεν ἀνακαινοῦται ἡμέρᾳ καὶ ἡμέρᾳ.*
17 *τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς
θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς
ὑπερβολὴν αἰώνιον βάρος δόξης κατερ-
γάζεται ἡμῖν,* 18 *μὴ σκοπούντων ἡμῶν
τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα·
τὰ γὰρ βλεπόμενα, πρόσκαιρα· τὰ δὲ
μὴ βλεπόμενα, αἰώνια.* 5. *οἴδαμεν
γὰρ, ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ
σκήνους καταλυθῇ, οἰκοδομὴν ἐκ Θεοῦ
ἔχομεν, οἰκίαν ἀχειροποίητον, αἰώνιον
ἐν τοῖς οὐρανοῖς.* 2 *καὶ γὰρ ἐν τούτῳ
στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ
οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες·*
3 *εἴγε καὶ* [a]*ἐνδυσάμενοι,*" *οὐ γυμνοὶ
εὑρεθησόμεθα.* 4 *καὶ γὰρ οἱ ὄντες ἐν
τῷ σκήνει* [b]"*στενάζομεν βαρούμενοι·* [c]*ἐφ'
ᾧ*" *οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύ-
σασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ
τῆς ζωῆς.*

5 *Ὁ δὲ κατεργασάμενος ἡμᾶς εἰς
αὐτὸ τοῦτο, Θεὸς, ὁ* [d]*καὶ*" *δοὺς ἡμῖν
τὸν ἀῤῥαβῶνα τοῦ Πνεύματος.* 6 *θαῤ-
ῥοῦντες οὖν πάντοτε, καὶ εἰδότες ὅτι
ἐνδημοῦντες ἐν τῷ σώματι, ἐκδημοῦμεν
ἀπὸ τοῦ Κυρίου·* 7 *(διὰ πίστεως γὰρ
περιπατοῦμεν, οὐ διὰ εἴδους·)* 8 *θαῤ-
ῥοῦμεν* [e]*δὲ,*" *καὶ εὐδοκοῦμεν μᾶλλον
ἐκδημῆσαι ἐκ τοῦ σώματος, καὶ ἐνδη-
μῆσαι πρὸς τὸν Κύριον.* 9 *διὸ καὶ
φιλοτιμούμεθα, εἴτε ἐνδημοῦντες, εἴτε
ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι.*
10 *τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι
δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ,*

[a] ∾ ἐκδυσάμενοι. [b] Bz. add τούτῳ. [c] St. ἐπειδὴ. [d] ⇉ .— Bz. ἐν. [e] → [a] *Or,* endeavour.

ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ
σώματος, πρὸς [a]ἃ" ἔπραξεν, εἴτε ἀγαθὸν,
εἴτε [b]κακόν."
11 Εἰδότες οὖν τὸν φόβον τοῦ Κυρίου,
ἀνθρώπους πείθομεν, Θεῷ δὲ πεφανε-
ρώμεθα. ἐλπίζω δὲ καὶ ἐν ταῖς συνειδή-
σεσιν ὑμῶν πεφανερῶσθαι. 12 οὐ
[c]γὰρ" πάλιν ἑαυτοὺς συνιστάνομεν
ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυ-
χήματος ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς
τοὺς ἐν προσώπῳ καυχωμένους, καὶ οὐ
καρδίᾳ. 13 εἴτε γὰρ ἐξέστημεν, Θεῷ·
εἴτε σωφρονοῦμεν, ὑμῖν. 14 ἡ γὰρ
ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς, κρί-
ναντας τοῦτο, ὅτι [d]εἰ" εἷς ὑπὲρ πάντων
ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον·
15 καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ
ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ
ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι.
16 Ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα
οἴδαμεν κατὰ σάρκα· εἰ δὲ καὶ ἐγνώ-
καμεν κατὰ σάρκα Χριστὸν, ἀλλὰ νῦν
οὐκέτι γινώσκομεν. 17 ὥστε εἴ τις ἐν
Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρ-
ῆλθεν, ἰδοὺ γέγονε καινὰ [e]τὰ πάντα."
18 τὰ δὲ πάντα ἐκ τοῦ Θεοῦ, τοῦ καταλ-
λάξαντος ἡμᾶς ἑαυτῷ διὰ [f]Ἰησοῦ"
Χριστοῦ, καὶ δόντος ἡμῖν τὴν διακονίαν
τῆς καταλλαγῆς· 19 ὡς ὅτι Θεὸς ἦν ἐν
Χριστῷ κόσμον καταλλάσσων ἑαυτῷ,
μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα
αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον
τῆς καταλλαγῆς.
20 Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν,
ὡς τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν·
δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε
τῷ Θεῷ· 21 τὸν [g]γὰρ" μὴ γνόντα
ἁμαρτίαν, ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν,
ἵνα ἡμεῖς γινώμεθα δικαιοσύνη Θεοῦ ἐν
αὐτῷ.

6. Συνεργοῦντες δὲ καὶ παρακαλοῦμεν

may receive the things done in
his body, according to that he
hath done, whether it be good
or bad.
11 Knowing therefore the ter-
ror of the Lord, we persuade
men; but we are made manifest
unto God, and I trust also, are
made manifest in your con-
sciences. 12 For we commend
not ourselves again unto you,
but give you occasion to glory
on our behalf, that you may have
somewhat *to answer* them,
which glory [α]in appearance,
and not in heart. 13 For whether
we be besides ourselves, it is to
God: or whether we be sober,
it is for your cause. 14 For the
love of Christ constraineth us,
because we thus judge: that if
one died for all, then were all
dead: 15 and that he died for
all, that they which live, should
not henceforth live unto them-
selves, but unto him which died
for them, and rose again.
16 Wherefore henceforth know
we no man, after the flesh: yea,
though we have known Christ
after the flesh, yet now hence-
forth know we him no more.
17 Therefore if any man *be* in
Christ, [β]*he is* a new creature:
old things are past away,
behold, all things are become
new. 18 And all things are of
God, who hath reconciled us to
himself by Jesus Christ, and
hath given to us the ministry of
reconciliation, 19 to wit, that
God was in Christ, reconciling
the world unto himself, not im-
puting their trespasses unto
them, & hath [γ]committed unto
us the word of reconciliation.
20 Now then we are ambassa-
dors for Christ, as though God
did beseech you by us; we pray
you in Christ's stead, be ye re-
conciled to God. 21 For he hath
made him to be sin for us, who
knew no sin, that we might be
made the righteousness of God
in him.

6. We then, as workers

a Bz. o. b ∾ φαῦλον. c ⇉ d → e → f ⇉ g →
γ *Gr.* put in us.

α *Gr.* in the face. β *Or,* let him be.

together *with him*, beseech you
also, ẏ ye receive not ẏ grace of
God in vain. 2 (For he saith, I
have heard thee in a time ac-
cepted, and in the day of salva-
tion have I succoured thee:
behold, now is ẏ accepted time,
behold, now is the day of salva-
tion.) 3 Giving no offence in any
thing, that the ministry be not
blamed: 4 but in all things [α] ap-
proving ourselves, as the minis-
ters of God, in much patience,
in afflictions, in necessities, in
distresses, 5 in stripes, in impri-
sonments, [β] in tumults, in la-
bours, in watchings, in fastings,
6 by pureness, by knowledge, by
longsuffering, by kindness, by
ẏ Holy Ghost, by love unfeign-
ed, 7 by the word of truth, by
the power of God, by ẏ armour
of righteousness, on the right
hand, and on the left, 8 by ho-
nour and dishonour, by evil re-
port & good report, as deceivers
and yet true: 9 as unknown, and
yet well known: as dying, and
behold, we live: as chastened,
and not killed: 10 as sorrowful,
yet alway rejoicing: as poor,
yet making many rich: as hav-
ing nothing, and yet possessing
all things.

11 O ye Corinthians, our mouth
is open unto you, our heart is
enlarged. 12 Ye are not strait-
ened in us, but ye are straitened
in your own bowels. 13 Now for
a recompence in the same, (I
speak as unto *my* children) be
ye also enlarged.

14 Be ye not unequally yoked
together with unbelievers: for
what fellowship hath righteous-
ness with unrighteousness? and
what communion hath light
with darkness? 15 and what
concord hath Christ with Be-
lial? or what part hath he ẏ be-
lieveth, with an infidel? 16 and
what agreement hath ẏ temple
of God with idols? for ye are
the temple of the living God,

μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ
δέξασθαι ὑμᾶς. 2 (λέγει γάρ· Καιρῷ
δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ
σωτηρίας ἐβοήθησά σοι· ἰδοὺ νῦν
καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα
σωτηρίας·) 3 μηδεμίαν ἐν μηδενὶ δι-
δόντες προσκοπὴν, ἵνα μὴ μωμηθῇ ἡ
διακονία· 4 ἀλλ' ἐν παντὶ συνιστῶντες
ἑαυτοὺς ὡς Θεοῦ διάκονοι, ἐν ὑπομονῇ
πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν
στενοχωρίαις, 5 ἐν πληγαῖς, ἐν φυλα-
καῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν
ἀγρυπνίαις, ἐν νηστείαις, 6 ἐν ἁγνό-
τητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν
χρηστότητι, ἐν Πνεύματι ἁγίῳ, ἐν ἀγάπῃ
ἀνυποκρίτῳ, 7 ἐν λόγῳ ἀληθείας, ἐν
δυνάμει Θεοῦ, διὰ τῶν ὅπλων τῆς δι-
καιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν,
8 διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας
καὶ εὐφημίας· ὡς πλάνοι, καὶ ἀληθεῖς·
9 ὡς ἀγνοούμενοι, καὶ ἐπιγινωσκόμενοι
ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν·
ὡς παιδευόμενοι, καὶ μὴ θανατούμενοι·
10 ὡς λυπούμενοι, ἀεὶ δὲ χαίροντες·
ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες·
ὡς μηδὲν ἔχοντες, καὶ πάντα κατέ-
χοντες.

11 Τὸ στόμα ἡμῶν ἀνέῳγε πρὸς ὑμᾶς,
Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτυνται·
12 οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενο-
χωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν·
13 τὴν δὲ αὐτὴν ἀντιμισθίαν, (ὡς τέκνοις
λέγω,) πλατύνθητε καὶ ὑμεῖς.

14 Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπί-
στοις· τίς γὰρ μετοχὴ δικαιοσύνῃ καὶ
ἀνομίᾳ; [a] τίς δὲ" κοινωνία φωτὶ πρὸς
σκότος; 15 τίς δὲ συμφώνησις Χριστῷ
πρὸς [b] Βελίαρ;" ἢ τίς μερὶς πιστῷ μετὰ
ἀπίστου; 16 τίς δὲ συγκατάθεσις ναῷ
Θεοῦ μετὰ εἰδώλων; ὑμεῖς γὰρ ναὸς
Θεοῦ ἐστε ζῶντος, καθὼς εἶπεν ὁ Θεός·

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a ἢ τίς. b Be. & Elz. Βελιαλ. α Gr. commending. β Or, in tossings to and fro.

Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατή-
σω· καὶ ἔσομαι αὐτῶν Θεὸς, καὶ αὐτοὶ
ἔσονταί μοι λαός. 17 Διὸ ἐξέλθετε ἐκ
μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει
Κύριος, καὶ ἀκαθάρτου μὴ ἅπτεσθε·
κἀγὼ εἰσδέξομαι ὑμᾶς. 18 καί· Ἔσομαι
ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι
εἰς υἱοὺς καὶ θυγατέρας, λέγει Κύριος
παντοκράτωρ. 7. Ταύτας οὖν ἔχοντες
τὰς ἐπαγγελίας, ἀγαπητοὶ, καθαρίσωμεν
ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς
καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην
ἐν φόβῳ Θεοῦ.

2 Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσα-
μεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλε-
ονεκτήσαμεν. 3 οὐ πρὸς κατάκρισιν
λέγω· προείρηκα γὰρ ὅτι ἐν ταῖς καρ-
δίαις ἡμῶν ἐστε εἰς τὸ συναποθανεῖν καὶ
συζῆν. 4 πολλή μοι παῤῥησία πρὸς ὑμᾶς,
πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλή-
ρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι
τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.
5 Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακε-
δονίαν, οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ
ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν
μάχαι, ἔσωθεν φόβοι. 6 ἀλλ' ὁ παρακα-
λῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ
Θεὸς ἐν τῇ παρουσίᾳ Τίτου· 7 οὐ μόνον
δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν
τῇ παρακλήσει ᾗ παρεκλήθη ἐφ' ὑμῖν,
ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν,
τὸν ὑμῶν ὀδυρμὸν, τὸν ὑμῶν ζῆλον ὑπὲρ
ἐμοῦ, ὥστε με μᾶλλον χαρῆναι. 8 ὅτι
εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ
μεταμέλομαι, εἰ καὶ μετεμελόμην· βλέ-
πω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη, εἰ καὶ
πρὸς ὥραν, ἐλύπησεν ὑμᾶς. 9 νῦν χαί-
ρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπή-
θητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ
Θεὸν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν.
10 ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς

as God hath said, I will dwell
in them, and walk in *them*, and
I will be their God, and they
shall be my people. 17 Where-
fore come out from among
them, and be ye separate, saith
the Lord, and touch not the un-
clean thing, and I will receive
you, 18 and will be a Father
unto you, and ye shall be my
sons and daughters, saith ẏ Lord
Almighty. 7. Having there-
fore these promises (dearly be-
loved) let us cleanse ourselves
from all filthiness of the flesh
and spirit, perfecting holiness
in the fear of God.

2 Receive us, we have wrong-
ed no man, we have corrupted
no man, we have defrauded no
man. 3 I speak not this to con-
demn *you*: for I have said be-
fore, that you are in our hearts
to die & live with *you*. 4 Great
is my boldness of speech toward
you, great is my glorying of you,
I am filled with comfort, I am
exceeding joyful in all our tri-
bulation.
5 For when we were come
into Macedonia, our flesh had
no rest, but we were troubled
on every side; without *were*
fightings, within *were* fears.
6 Nevertheless, God that com-
forteth those that are cast down,
comforted us by the coming of
Titus. 7 And not by his coming
only, but by the consolation
wherewith he was comforted in
you, when he told us your ear-
nest desire, your mourning, your
fervent mind toward me, so that
I rejoiced ẏ more. 8 For though
I made you sorry with a letter,
I do not repent, though I did
repent: for I perceive that the
same epistle hath made you
sorry, though it were but for a
season. 9 Now I rejoice, not that
ye were made sorry, but that ye
sorrowed to repentance: for ye
were made sorry [a] after a godly
manner, that ye might receive
damage by us in nothing. 10 For
godly sorrow worketh repent-

[a] *Or, according to God.*

ance to salvation not to be re-
pented of, but the sorrow of the
world worketh death. [11] For be-
hold this selfsame thing that
ye sorrowed after a godly sort,
what carefulness it wrought in
you, yea, *what* clearing of your-
selves, yea, *what* indignation,
yea *what* fear, yea *what* vehe-
ment desire, yea *what* zeal,
yea *what* revenge; in all things
ye have approved yourselves to
be clear in this matter. [12] Where-
fore though I wrote unto you,
I did it not for his cause that
had done the wrong, nor for his
cause that suffered wrong, but
that our care for you in ẏ sight
of God might appear unto you.

σωτηρίαν ἀμεταμέλητον κατεργάζεται·
ἡ δὲ τοῦ κόσμου λύπη θάνατον κατερ-
γάζεται. [11] ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ
κατὰ Θεὸν λυπηθῆναι [a] ὑμᾶς," πόσην
κατειργάσατο ὑμῖν σπουδὴν, ἀλλὰ ἀπο-
λογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον,
ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλ'
ἐκδίκησιν; ἐν παντὶ συνεστήσατε ἑαυ-
τοὺς ἁγνοὺς εἶναι [b] ἐν" τῷ πράγματι.
[12] ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ εἵνεκεν
τοῦ ἀδικήσαντος, οὐδὲ εἵνεκεν τοῦ ἀδι-
κηθέντος ἀλλ' εἵνεκεν τοῦ φανερωθῆναι
τὴν σπουδὴν [c] ἡμῶν τὴν ὑπὲρ ὑμῶν" πρὸς
ὑμᾶς ἐνώπιον τοῦ Θεοῦ.

[13] Therefore we were com-
forted in your comfort, yea and
exceedingly the more joyed we
for the joy of Titus, because
his spirit was refreshed by you
all. [14] For if I have boasted any
thing to him of you, I am not
ashamed; but as we spake all
things to you in truth, even so
our boasting which I made be-
fore Titus, is found a truth.
[15] And his [a] inward affection is
more abundant toward you,
whilst he remembereth the obe-
dience of you all, how with fear
& trembling you received him.
[16] I rejoice therefore that I have
confidence in you in all things.

[13] Διὰ τοῦτο παρακεκλήμεθα ἐπὶ τῇ
παρακλήσει ὑμῶν· περισσοτέρως δὲ
μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου,
ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ
πάντων ὑμῶν· [14] ὅτι εἴ τι αὐτῷ ὑπὲρ
ὑμῶν κεκαύχημαι, οὐ κατῃσχύνθην· ἀλλ'
ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν,
οὕτω καὶ ἡ καύχησις ἡμῶν ἡ ἐπὶ Τίτου,
ἀλήθεια ἐγενήθη· [15] καὶ τὰ σπλάγχνα
αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστιν,
ἀναμιμνησκομένου τὴν πάντων ὑμῶν
ὑπακοὴν, ὡς μετὰ φόβου καὶ τρόμου
ἐδέξασθε αὐτόν. [16] χαίρω [d]" ὅτι ἐν
παντὶ θαῤῥῶ ἐν ὑμῖν.

8. Moreover, brethren, we do
you to wit of the grace of God
bestowed on the churches of
Macedonia, [2] how that in a great
trial of affliction, ẏ abundance
of their joy, and their deep po-
verty, abounded unto the riches
of their liberality. [3] For to *their*
power (I bear record) yea, and
beyond their power *they were*
willing of themselves: [4] praying
us with much intreaty, that we
would receive the gift, and take
upon us the fellowship of the
ministering to the saints. [5] And
this *they did*, not as we hoped,
but first gave their own selves

8. Γνωρίζομεν δὲ ὑμῖν, ἀδελφοὶ, τὴν
χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς
ἐκκλησίαις τῆς Μακεδονίας· [2] ὅτι ἐν
πολλῇ δοκιμῇ θλίψεως ἡ περισσεία
τῆς χαρᾶς αὐτῶν καὶ ἡ κατὰ βάθους
πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸν
πλοῦτον τῆς ἁπλότητος αὐτῶν· [3] ὅτι
κατὰ δύναμιν, μαρτυρῶ, καὶ ὑπὲρ δύ-
ναμιν αὐθαίρετοι, [4] μετὰ πολλῆς πα-
ρακλήσεως δεόμενοι ἡμῶν, τὴν χάριν
καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς
τοὺς ἁγίους [e]". [5] καὶ οὐ καθὼς ἠλ-
πίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον

[a] → [b] → [c] St υμων τ. υ. ημων. [d] Bz. & Elz. add ουν. [e] Rec. add δεξασθαι ημας [a] *Gr.* bowels.

τῷ Κυρίῳ, καὶ ἡμῖν διὰ θελήματος
Θεοῦ· 6 εἰς τὸ παρακαλέσαι ἡμᾶς
Τίτον, ἵνα καθὼς προενήρξατο, οὕτω
καὶ ἐπιτελέσῃ, εἰς ὑμᾶς καὶ τὴν χάριν
ταύτην.

7 Ἀλλ᾽ ὥσπερ ἐν παντὶ περισσεύετε,
πίστει, καὶ λόγῳ, καὶ γνώσει, καὶ
πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν
ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι πε-
ρισσεύητε· 8 οὐ κατ᾽ ἐπιταγὴν λέγω,
ἀλλὰ διὰ τῆς ἑτέρων σπουδῆς, καὶ τὸ
τῆς [a]ὑμετέρας″ ἀγάπης γνήσιον δοκιμά-
ζων· 9 γινώσκετε γὰρ τὴν χάριν τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι᾽
ὑμᾶς ἐπτώχευσε, πλούσιος ὤν, ἵνα
ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε.
10 καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο
γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ
ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν προενήρ-
ξασθε ἀπὸ πέρυσι· 11 νυνὶ δὲ καὶ τὸ
ποιῆσαι ἐπιτελέσατε, ὅπως καθάπερ ἡ
προθυμία τοῦ θέλειν, οὕτω καὶ τὸ ἐπι-
τελέσαι ἐκ τοῦ ἔχειν. 12 εἰ γὰρ ἡ προ-
θυμία πρόκειται, καθὸ ἐὰν ἔχῃ [b]τις,″
εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει. 13 οὐ
γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν δὲ θλίψις·
ἀλλ᾽ ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ τὸ
ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέ-
ρημα, 14 ἵνα καὶ τὸ ἐκείνων περίσσευμα
γένηται εἰς τὸ ὑμῶν ὑστέρημα· ὅπως
γένηται ἰσότης, 15 καθὼς γέγραπται·
Ὁ τὸ πολὺ, οὐκ ἐπλεόνασε· καὶ ὁ τὸ
ὀλίγον, οὐκ ἠλαττόνησε.

16 Χάρις δὲ τῷ Θεῷ τῷ [c]δόντι″ τὴν
αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ
Τίτου· 17 ὅτι τὴν μὲν παράκλησιν
ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων,
αὐθαίρετος ἐξῆλθε πρὸς ὑμᾶς. 18 συνε-
πέμψαμεν δὲ μετ᾽ αὐτοῦ τὸν ἀδελφὸν,
οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ
πασῶν τῶν ἐκκλησιῶν· 19 οὐ μόνον

to the Lord, and unto us, by the
will of God. 6 Insomuch that we
desired Titus, that as he had
begun, so he would also finish
in you, the same grace also.

7 Therefore (as ye abound in
every thing, in faith, and utter-
ance, and knowledge, and in all
diligence, and in your love to
us) *see* that ye abound in this
grace also. 8 I speak not by
commandment, but by occasion
of the forwardness of others,
and to prove ŷ sincerity of your
love. 9 For ye know the grace
of our Lord Jesus Christ, that
though he was rich, yet for your
sakes he became poor, that ye
through his poverty might be
rich. 10 And herein I give my
advice, for this is expedient for
you, who have begun before,
not only to do, but also to be
[a]forward a year ago. 11 Now
therefore perform the doing of
it, that as *there was* a readiness
to will, so there may be a per-
formance also out of that which
you have. 12 For if there be first
a willing mind, it is accepted
according to that a man hath,
and not according to that he
hath not. 13 For *I mean* not that
other men be eased, & you bur-
dened: 14 but by an equality:
that now at this time your abun-
dance may be *a supply* for their
want, that their abundance also
may be *a supply* for your want,
that there may be equality, 15 as
it is written, He that had *ga-
thered* much, had nothing over,
and he that had *gathered* little,
had no lack.

16 But thanks be to God which
put the same earnest care into
the heart of Titus for you. 17 For
indeed he accepted the exhort-
ation, but being more forward,
of his own accord he went unto
you. 18 And we have sent with
him the brother, whose praise
is in the gospel, throughout all
the churches. 19 And not that

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[a] Elz. ἡμετέρας. [b] ⇄ [c] ∾ —. Rec. & Gb. διδόντι. [a] *Gr.* willing.

only, but who was also chosen
of the churches to travel with
us with this [α] grace which is ad-
ministered by us to the glory of
the same Lord, and *declaration*
of your ready mind. 20 Avoid-
ing this, that no man should
blame us in this abundance
which is administered by us.
21 Providing for honest things,
not only in the sight of the
Lord, but in the sight of men.
22 And we have sent with them
our brother, whom we have
oftentimes proved diligent in
many things, but now much
more diligent, upon the great
confidence which [β] I have in
you. 23 Whether *any do enquire*
of Titus; he is my partner and
fellowhelper concerning you: or
our brethren *be enquired of
they are* the messengers of the
churches, *and* ỷ glory of Christ.
24 Wherefore shew ye to them,
and before the churches, the
proof of your love, and of our
boasting on your behalf.

9. For as touching the minis-
tering to the saints, it is super-
fluous for me to write to you.
2 For I know the forwardness of
your mind, for which I boast of
you to them of Macedonia, that
Achaia was ready a year ago,
and your zeal hath provoked
very many. 3 Yet have I sent
the brethren, lest our boasting
of you should be in vain in this
behalf, that as I said, ye may
be ready. 4 Lest haply if they
of Macedonia come with me,
and find you unprepared, we
(that we say not, you) should be
ashamed in this same confident
boasting. 5 Therefore I thought
it necessary to exhort the bre-
thren, that they would go before
unto you, and make up before-
hand your [γ] bounty, [δ] where-
of ye had notice before, that
the same might be ready, as a

δὲ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν
ἐκκλησιῶν συνέκδημος ἡμῶν, [a] σὺν″ τῇ
χάριτι ταύτῃ τῇ διακονουμένῃ ὑφʼ
ἡμῶν, πρὸς τὴν [b] αὐτοῦ″ τοῦ Κυρίου δό-
ξαν, καὶ προθυμίαν [c] ἡμῶν·″ 20 στελ-
λόμενοι τοῦτο, μή τις ἡμᾶς μωμήσηται
ἐν τῇ ἁδρότητι ταύτῃ τῇ διακονουμένῃ
ὑφʼ ἡμῶν· 21 [d] προνοοῦμεν″ [e] γὰρ″ καλὰ
οὐ μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ
ἐνώπιον ἀνθρώπων. 22 συνεπέμψαμεν
δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν, ὃν ἐδοκι-
μάσαμεν ἐν πολλοῖς πολλάκις σπου-
δαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον,
πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς. 23 εἴτε
ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς
συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι
ἐκκλησιῶν, δόξα Χριστοῦ. 24 τὴν οὖν
ἔνδειξιν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν
καυχήσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς ἐν-
δείξασθε, [f]″ εἰς πρόσωπον τῶν ἐκκλη-
σιῶν.

9. Περὶ μὲν γὰρ τῆς διακονίας τῆς
εἰς τοὺς ἁγίους περισσόν μοι ἐστὶ τὸ
γράφειν ὑμῖν. 2 οἶδα γὰρ τὴν προ-
θυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχῶμαι
Μακεδόσιν, ὅτι Ἀχαΐα παρεσκεύασται
ἀπὸ πέρυσι· καὶ ὁ ἐξ ὑμῶν ζῆλος
ἠρέθισε τοὺς πλείονας. 3 ἔπεμψα δὲ
τοὺς ἀδελφοὺς, ἵνα μὴ τὸ καύχημα
ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει
τούτῳ. ἵνα καθὼς ἔλεγον, παρεσκευα-
σμένοι ἦτε· 4 μήπως ἐὰν ἔλθωσι σὺν
ἐμοὶ Μακεδόνες, καὶ εὕρωσιν ὑμᾶς
ἀπαρασκευάστους, καταισχυνθῶμεν ἡ-
μεῖς, (ἵνα μὴ λέγωμεν ὑμεῖς,) ἐν τῇ
ὑποστάσει ταύτῃ [g]″. 5 ἀναγκαῖον οὖν
ἡγησάμην παρακαλέσαι τοὺς ἀδελφοὺς,
ἵνα προέλθωσιν εἰς ὑμᾶς, καὶ προκαταρ-
τίσωσι τὴν [h] προκατηγγελμένην″ εὐ-
λογίαν ὑμῶν ταύτην ἑτοίμην εἶναι,

[a] ∾ εν. [b] → [c] Rec. ∾ υμων. [d] ∾ —. Rec. & Gb. προνοουμενοι. [e] Rec. om. [f] St. & Elz. add και.
[g] Rec. add της καυχησεως. [h] ∾ προεπηγγελμενην. [α] *Or*, gift. [β] *Or*, he hath.
[γ] *Gr*. blessing [δ] *Or*, which hath been so much spoken of before.

οὕτως ὡς εὐλογίαν, καὶ μὴ [a]ὡς" πλεονεξίαν.

[6] Τοῦτο δὲ, ὁ σπείρων φειδομένως, φειδομένως καὶ θερίσει· καὶ ὁ σπείρων ἐπ' εὐλογίαις, ἐπ' εὐλογίαις καὶ θερίσει. [7] ἕκαστος καθὼς προαιρεῖται τῇ καρδίᾳ· μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θεός. [8] δυνατὸς δὲ ὁ Θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες, περισσεύητε εἰς πᾶν ἔργον ἀγαθόν· [9] καθὼς γέγραπται· Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα. [10] Ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι, καὶ ἄρτον εἰς βρῶσιν [b]χορηγήσει, καὶ πληθυνεῖ τὸν σπόρον ὑμῶν, καὶ αὐξήσει" τὰ [c]γενήματα" τῆς δικαιοσύνης ὑμῶν· [11] ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἁπλότητα, ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν τῷ Θεῷ· [12] ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶ προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ· [13] διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν Θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ ἁπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας, [14] καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν, ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν. [15] χάρις [d]δὲ" τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.

10. Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραότητος καὶ ἐπιεικείας τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαῤῥῶ εἰς ὑμᾶς· [2] δέομαι δὲ, τὸ μὴ παρὼν θαῤῥῆσαι τῇ πεποιθήσει, ᾗ λογίζομαι τολμῆσαι ἐπί τινας τοὺς λογιζομένους ἡμᾶς

matter of bounty, and not of covetousness.

[6] But this *I say*, He which soweth sparingly, shall reap sparingly: and he which soweth bountifully, shall reap bountifully. [7] Every man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for God loveth a cheerful giver. [8] And God is able to make all grace abound towards you, that ye always having all sufficiency in all things, may abound to every good work, [9] (as it is written: He hath dispersed abroad: he hath given to the poor: his righteousness remaineth for ever. [10] Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness) [11] being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. [12] For the administration of this service, not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God, [13] whiles by the experiment of this ministration, they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men: [14] and by their prayer for you, which long after you for the exceeding grace of God in you. [15] Thanks be unto God for his unspeakable gift.

10. Now I Paul myself beseech you, by the meekness and gentleness of Christ, who [α] in presence am base among you, but being absent, am bold toward you: [2] but I beseech you, that I may not be bold when I am present, with ỷ confidence wherewith I think to be bold against some, which [β] think of

[a] Rec. ωσπερ. [b] Rec. χορηγησαι κ. πληθυναι τ. σπ. υ κ. αυξησαι. [c] Rec. γεννηματα. [d] ⇄
[α] *Or,* in outward appearance. [β] *Or,* reckon.

us as if we walked according to
the flesh. 3 For though we
walk in the flesh, we do not war
after the flesh: 4 (for the wea-
pons of our warfare are not
carnal, but mighty [α] through
God to the pulling down of
strong holds.) 5 Casting down
[β] imaginations, and every high
thing that exalteth itself against
the knowledge of God, and
bringing into captivity every
thought to the obedience of
Christ: 6 and having in a rea-
diness to revenge all disobedi-
ence, when your obedience is
fulfilled.

7 Do ye look on things after
the outward appearance? If
any man trust to himself, that
he is Christ's, let him of himself
think this again, that as he is
Christ's, even so are we Christ's.
8 For though I should boast
somewhat more of our authority
(which the Lord hath given us
for edification, and not for your
destruction) I should not be
ashamed: 9 that I may not seem
as if I would terrify you by let-
ters. 10 For his letters (say
they) are weighty and powerful,
but *his* bodily presence is weak,
and his speech contemptible.
11 Let such a one think this:
that such as we are in word by
letters, when we are absent,
such *will we be also* in deed
when we are present.

12 For we dare not make our-
selves of the number, or com-
pare ourselves with some that
commend themselves: but they
measuring themselves by them-
selves, and comparing them-
selves amongst themselves,
[γ] are not wise. 13 But we will
not boast of things without our
measure, but according to the
measure of the [δ] rule, which God
hath distributed to us, a mea-
sure to reach even unto you.
14 For we stretch not ourselves
beyond our measure as though
we reached not unto you, for
we are come as far as to you
also, in *preaching* the gospel of

ὡς κατὰ σάρκα περιπατοῦντας. 3 ἐν
σαρκὶ γὰρ περιπατοῦντες, οὐ κατὰ
σάρκα στρατευόμεθα· 4 (τὰ γὰρ ὅπλα
τῆς στρατείας ἡμῶν οὐ σαρκικὰ, ἀλλὰ
δυνατὰ τῷ Θεῷ πρὸς καθαίρεσιν ὀχυ-
ρωμάτων·) 5 λογισμοὺς καθαιροῦντες
καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς
γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζοντες
πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ.
6 καὶ ἐν ἑτοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν
παρακοὴν, ὅταν πληρωθῇ ὑμῶν ἡ
ὑπακοή.

7 Τὰ κατὰ πρόσωπον βλέπετε; εἴ
τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι, τοῦτο
λογιζέσθω πάλιν ἀφ' ἑαυτοῦ, ὅτι καθὼς
αὐτὸς Χριστοῦ, οὕτω καὶ ἡμεῖς[a].
8 ἐάν τε γὰρ καὶ περισσότερόν τι καυ-
χήσωμαι περὶ τῆς ἐξουσίας ἡμῶν, ἧς
ἔδωκεν ὁ Κύριος ἡμῖν εἰς οἰκοδομὴν,
καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ αἰ-
σχυνθήσομαι. 9 ἵνα μὴ δόξω ὡς ἂν
ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν·
10 ὅτι αἱ μὲν ἐπιστολαὶ, [b]φησὶ, βαρεῖαι
καὶ ἰσχυραί· ἡ δὲ παρουσία τοῦ σώ-
ματος ἀσθενὴς, καὶ ὁ λόγος ἐξουθενη-
μένος. 11 τοῦτο λογιζέσθω ὁ τοιοῦτος,
ὅτι οἷοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν
ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ
ἔργῳ.

12 Οὐ γὰρ τολμῶμεν ἐγκρῖναι ἢ συγ-
κρῖναι ἑαυτούς τισι τῶν ἑαυτοὺς συνι-
στανόντων, ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς
ἑαυτοὺς μετροῦντες, καὶ συγκρίνοντες
ἑαυτοὺς ἑαυτοῖς, [c] οὐ συνιοῦσιν. 13 ἡ-
μεῖς δὲ οὐχὶ εἰς τὰ ἄμετρα [d]καυχησό-
μεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος
οὗ ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρου, ἐφι-
κέσθαι ἄχρι καὶ ὑμῶν. 14 οὐ γὰρ ὡς
μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν
ἑαυτούς· ἄχρι γὰρ καὶ ὑμῶν ἐφθάσα-
μεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ·

a Rec. add Χριστου. b Bz. φασι. c ⇉ d → [α] *Or*, to God. [β] *Or*, reasonings. [γ] *Or*, understand *it* not. [δ] *Or*, line.

15 οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλ-
λοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες,
αὐξανομένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν
μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς
περισσείαν, 16 εἰς τὰ ὑπερέκεινα ὑμῶν
εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ κα-
νόνι εἰς τὰ ἕτοιμα καυχήσασθαι. 17 Ὁ
δὲ καυχώμενος, ἐν Κυρίῳ καυχάσθω·
18 Οὐ γὰρ ὁ ἑαυτὸν [a] συνιστῶν," ἐκεῖνός
ἐστι δόκιμος, ἀλλ' ὃν ὁ Κύριος συνί-
στησιν.

11. "Ὄφελον [b] ἀνείχεσθέ" μου [c] μικρὸν
τῇ ἀφροσύνῃ·" ἀλλὰ καὶ ἀνέχεσθέ μου.
2 ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλῳ· ἡρμοσά-
μην γὰρ ὑμᾶς ἑνὶ ἀνδρὶ παρθένον ἁγνὴν
παραστῆσαι τῷ Χριστῷ· 3 φοβοῦμαι
δὲ μήπως ὡς ὁ ὄφις Εὔαν ἐξηπάτησεν
ἐν τῇ πανουργίᾳ αὐτοῦ, [d] οὕτω" φθαρῇ
τὰ νοήματα ὑμῶν ἀπὸ τῆς ἁπλότητος
τῆς εἰς τὸν Χριστόν. 4 εἰ μὲν γὰρ ὁ
ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν
οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμ-
βάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον
ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς [e] ἀνεί-
χεσθε."
5 Λογίζομαι γὰρ μηδὲν ὑστερηκέναι
τῶν ὑπὲρ λίαν ἀποστόλων. 6 εἰ δὲ καὶ
ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει·
ἀλλ' ἐν παντὶ φανερωθέντες ἐν πᾶσιν
εἰς ὑμᾶς. 7 ἢ ἁμαρτίαν ἐποίησα, ἐμαυ-
τὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι
δωρεὰν τὸ τοῦ Θεοῦ εὐαγγέλιον εὐηγ-
γελισάμην ὑμῖν; 8 ἄλλας ἐκκλησίας
ἐσύλησα, λαβὼν ὀψώνιον πρὸς τὴν
ὑμῶν διακονίαν· καὶ παρὼν πρὸς ὑμᾶς
καὶ ὑστερηθεὶς, οὐ κατενάρκησα οὐδενός·
9 (τὸ γὰρ ὑστέρημά μου προσανεπλή-
ρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακε-
δονίας·) καὶ ἐν παντὶ ἀβαρῆ ὑμῖν ἐμαυτὸν
ἐτήρησα καὶ τηρήσω. 10 ἔστιν ἀλήθεια
Χριστοῦ ἐν ἐμοὶ, ὅτι ἡ καύχησις αὕτη

Christ. 15 Not boasting of things
without our measure, *that is*, of
other men's labours, but having
hope, when your faith is in-
creased, that we shall be [α] en-
larged by you, according to our
rule abundantly. 16 To preach
the gospel in the regions beyond
you, and not to boast in ano-
ther man's [β] line of things made
ready to our hand. 17 But he
that glorieth, let him glory in ỷ
Lord. 18 For, not he ỷ commend-
eth himself is approved, but
whom the Lord commendeth.

11. Would to God you could
bear with me a little in my
folly, and indeed [γ] bear with
me. 2 For I am jealous over
you with godly jealousy, for I
have espoused you to one hus-
band, that I may present you as
a chaste virgin to Christ. 3 But
I fear lest by any means, as the
serpent beguiled Eve through
his subtilty, so your minds
should be corrupted from the
simplicity ỷ is in Christ. 4 For
if he that cometh preacheth
another Jesus whom we have
not preached, or if ye receive
another spirit, which ye have
not received, or another gospel,
which ye have not accepted, ye
might well bear *with him*.
5 For, I suppose, I was not a
whit behind the very chiefest
apostles. 6 But though I be rude
in speech, yet not in knowledge:
but we have been throughly
made manifest among you in
all things. 7 Have I committed
an offence in abasing myself,
ỷ you might be exalted, because
I have preached to you the gos-
pel of God freely? 8 I robbed
other churches, taking wages of
them to do you service. 9 And
when I was present with you,
and wanted, I was chargeable
to no man: for that which was
lacking to me, ỷ brethren which
came from Macedonia supplied,
and in all things I have kept
myself from being burdensome
to you, and *so* will I keep
myself. 10 As the truth of Christ

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a ∾ συνιστανων. b Elz ηνειχεσθε. c Bz. & Elz. ∾ μικρον τι της αφροσυνης. d → e Rec. ∾ ηνειχεσθε.
α *Or*, magnified in you. β *Or*, rule. γ *Or*, you do bear with me.

is in me, [a] no man shall stop me
of this boasting in the regions of
Achaia. 11 Wherefore ? because
I love you not ? God knoweth.
12 But what I do, that I will do,
that I may cut off occasion from
them which desire occasion, that
wherein they glory, they may
be found even as we.
13 For such are false apostles,
deceitful workers, transforming
themselves into the apostles of
Christ. 14 And no marvel, for
Satan himself is transformed
into an angel of light. 15 There-
fore it is no great thing if his
ministers also be transformed
as the ministers of righteous-
ness, whose end shall be accord-
ing to their works.
16 I say again, Let no man
think me a fool ; if otherwise,
yet as a fool [β] receive me, that
I may boast myself a little.
17 That which I speak, I speak
it not after the Lord, but as it
were foolishly in this confidence
of boasting. 18 Seeing that many
glory after the flesh, I will glory
also. 19 For ye suffer fools glad-
ly, seeing ye yourselves are wise.
20 For ye suffer if a man bring
you into bondage, if a man de-
your *you*, if a man take *of you*,
if a man exalt himself, if a man
smite you on the face.

21 I speak as concerning re-
proach, as though we had been
weak: howbeit, whereinsoever
any is bold, I speak foolishly,
I am bold also. 22 Are they He-
brews? so *am* I: Are they Israel-
ites? so *am* I: Are they the seed
of Abraham ? so *am* I: 23 Are
they ministers of Christ ? I
speak as a fool, I am more: in
labours more abundant : in
stripes above measure: in pri-
sons more frequent: in deaths
oft. 24 Of the Jews five times
received I forty *stripes* save one.
25 Thrice was I beaten with
rods, once was I stoned: thrice
I suffered shipwreck : a night
and a day I have been in the
deep. 26 In journeying often, in

οὐ [a] φραγήσεται" εἰς ἐμὲ ἐν τοῖς κλίμασι
τῆς Ἀχαΐας. 11 διατί; ὅτι οὐκ ἀγαπῶ
ὑμᾶς; ὁ Θεὸς οἶδεν· 12 ὃ δὲ ποιῶ, καὶ
ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν
θελόντων ἀφορμήν, ἵνα ἐν ᾧ καυχῶνται,
εὑρεθῶσι καθὼς καὶ ἡμεῖς.
13 Οἱ γὰρ τοιοῦτοι ψευδαπόστολοι,
ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς
ἀποστόλους Χριστοῦ·· 14 καὶ οὐ [b] θαυ-
μαστόν·" αὐτὸς γὰρ ὁ Σατανᾶς μετα-
σχηματίζεται εἰς ἄγγελον φωτός· 15 οὐ
μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετα-
σχηματίζονται ὡς διάκονοι δικαιοσύνης,
ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.
16 Πάλιν λέγω, μή τίς με δόξῃ ἄφρονα
εἶναι· εἰ δὲ μήγε, κἂν ὡς ἄφρονα δέ-
ξασθέ με, ἵνα [c] κἀγὼ μικρόν τι" καυχήσω-
μαι. 17 ὃ λαλῶ, οὐ λαλῶ κατὰ Κύριον,
ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ
ὑποστάσει τῆς καυχήσεως. 18 ἐπεὶ πολ-
λοὶ καυχῶνται κατὰ τὴν σάρκα, κἀγὼ
καυχήσομαι. 19 ἡδέως γὰρ ἀνέχεσθε
τῶν ἀφρόνων, φρόνιμοι ὄντες· 20 ἀνέ-
χεσθε γάρ, εἴ τις ὑμᾶς καταδουλοῖ, εἴ
τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις
ἐπαίρεται, εἴ τις ὑμᾶς εἰς πρόσωπον
δέρει.
21 Κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς
ἠσθενήσαμεν· ἐν ᾧ δ' ἄν τις τολμᾷ, (ἐν
ἀφροσύνῃ λέγω,) τολμῶ κἀγώ. 22 Ἑ-
βραῖοί εἰσι; κἀγώ· Ἰσραηλῖταί εἰσι;
κἀγώ· σπέρμα Ἀβραάμ εἰσι; κἀγώ·
23 διάκονοι Χριστοῦ εἰσι; (παραφρονῶν
λαλῶ,) ὑπὲρ ἐγώ· ἐν κόποις περισσοτέ-
ρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν
φυλακαῖς περισσοτέρως, ἐν θανάτοις
πολλάκις. 24 (ὑπὸ Ἰουδαίων πεντάκις
τεσσαράκοντα παρὰ μίαν ἔλαβον, 25 τρὶς
ἐρραβδίσθην, ἅπαξ ἐλιθάσθην, τρὶς
ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ
πεποίηκα·) 26 ὁδοιπορίαις πολλάκις·

[a] St. ἀφραγισεται. [b] ∾ θαυμα. [c] Rec. μικρον τι καγω. [a] *Gr.* this boasting shall not be stopped in me
[β] *Or*, suffer.

κινδύνοις ποταμῶν, κινδύνοις λῃστῶν,
κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἐθνῶν,
κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ,
κινδύνοις ἐν θαλάσσῃ, κινδύνοις ἐν ψευδ-
αδέλφοις· 27 [a] ἐν " κόπῳ, καὶ μόχθῳ,
ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ
δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει
καὶ γυμνότητι· 28 χωρὶς τῶν παρεκτὸς,
ἡ ἐπισύστασίς μου ἡ καθ' ἡμέραν, ἡ
μέριμνα πασῶν τῶν ἐκκλησιῶν.
29 Τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς
σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι;
30 εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας
μου καυχήσομαι. 31 ὁ Θεὸς καὶ πατὴρ
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ οἶδεν,
ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ
ψεύδομαι. 32 ἐν Δαμασκῷ ὁ ἐθνάρχης
Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν
Δαμασκηνῶν πόλιν, πιάσαι με [b] θέλων·"
33 καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλά-
σθην διὰ τοῦ τείχους, καὶ ἐξέφυγον τὰς
χεῖρας αὐτοῦ.

12. Καυχᾶσθαι [c] δεῖ," οὐ συμφέρει
μοι· ἐλεύσομαι γὰρ εἰς ὀπτασίας καὶ
ἀποκαλύψεις Κυρίου.
2 Οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ
ἐτῶν δεκατεσσάρων· (εἴτε ἐν σώματι,
οὐκ οἶδα· εἴτε ἐκτὸς τοῦ σώματος, οὐκ
οἶδα· ὁ Θεὸς οἶδεν·) ἁρπαγέντα τὸν
τοιοῦτον ἕως τρίτου οὐρανοῦ. 3 καὶ
οἶδα τὸν τοιοῦτον ἄνθρωπον· (εἴτε ἐν
σώματι, εἴτε ἐκτὸς τοῦ σώματος, οὐκ
οἶδα· ὁ Θεὸς οἶδεν·) 4 ὅτι ἡρπάγη εἰς
τὸν παράδεισον, καὶ ἤκουσεν ἄρρητα
ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆ-
σαι.
5 Ὑπὲρ τοῦ τοιούτου καυχήσομαι·
ὑπὲρ δὲ ἐμαυτοῦ οὐ καυχήσομαι, εἰ μὴ
ἐν ταῖς ἀσθενείαις μου. 6 ἐὰν γὰρ
θελήσω καυχήσασθαι, οὐκ ἔσομαι ἄ-
φρων· ἀλήθειαν γὰρ ἐρῶ· φείδομαι

perils of waters, in perils of rob-
bers, in perils by my own coun-
trymen, in perils by ỷ heathen,
in perils in the city, in perils in
the wilderness, in perils in the
sea, in perils among false bre-
thren, 27 in weariness and pain-
fulness, in watchings often, in
hunger and thirst, in fastings
often, in cold and nakedness.
28 Besides those things that are
without, that which cometh
upon me daily, the care of all
the churches.
29 Who is weak, and I am not
weak? who is offended, and I
burn not? 30 If I must needs
glory, I will glory of the things
which concern mine infirmities.
31 The God and Father of our
Lord Jesus Christ, which is
blessed for evermore, knoweth
ỷ I lie not. 32 In Damascus the
governor under Aretas the king,
kept the city [a] with a garrison, de-
sirous to apprehend me. 33 And
through a window in a basket
was I let down, by the wall, and
escaped his hands.

12. It is not expedient for me,
doubtless, to glory, I will come
to visions and revelations of the
Lord.
2 I knew a man in Christ
above fourteen years ago, whe-
ther in the body, I cannot tell,
or whether out of the body, I
cannot tell, God knoweth: such
a one, caught up to the third
heaven. 3 And I knew such a
man (whether in the body, or
out of the body, I cannot tell,
God knoweth.) 4 How that he
was caught up into paradise, and
heard unspeakable words, which
it is not [β] lawful for a man to
utter.
5 Of such *a one* will I glory,
yet of myself I will not glory,
but in mine infirmities. 6 For
though I would desire to glory,
I shall not be a fool: for I will
say ỷ truth. But now I forbear,

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a → b → c Rec. & Gb. Sn. *a Add* of the Damascenes.
β *Or*, possible.

lest any man should think of me
above *that* which he seeth me
to be, or *that* he heareth of me:
7 and lest I should be exalted
above measure through ỷ abun-
dance of the revelations, there
was given to me a thorn in the
flesh, the messenger of Satan to
buffet me, lest I should be ex-
alted above measure. 8 For this
thing I besought ỷ Lord thrice,
that it might depart from me.
9 And he said unto me, My grace
is sufficient for thee: for my
strength is made perfect in
weakness. Most gladly there-
fore will I rather glory in my
infirmities, that the power of
Christ may rest upon me.
10 Therefore I take pleasure in
infirmities, in reproaches, in ne-
cessities, in persecutions, in dis-
tresses for Christ's sake: for
when I am weak, then am I
strong.

11 I am become a fool in glo-
rying, ye have compelled me.
For I ought to have been com-
mended of you: for in nothing
am I behind the very chiefest
apostles, though I be nothing.
12 Truly the signs of an apostle
were wrought among you in all
patience, in signs and wonders,
and mighty deeds. 13 For what
is it wherein ye were inferior
to other churches, except *it be*
that I myself was not burden-
some to you? forgive me this
wrong.

14 Behold, the third time I
am ready to come to you, and I
will not be burdensome to you;
for I seek not your's, but you:
for the children ought not to lay
up for the parents, but the pa-
rents for the children. 15 And I
will very gladly spend and be
spent for [e] you, though the more
abundantly I love you, the less
I be loved.

16 But be it so: I did not bur-
den you: nevertheless being
crafty, I caught you with guile.
17 Did I make a gain of you by
any of them, whom I sent unto

δέ, μή τις εἰς ἐμὲ λογίσηται ὑπὲρ
ὃ βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ.
7 Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων
ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ
τῇ σαρκί, ἄγγελος Σατᾶν ἵνα με κο-
λαφίζῃ, [a]ἵνα μὴ ὑπεραίρωμαι.″ 8 ὑπὲρ
τούτου τρὶς τὸν Κύριον παρεκάλεσα,
ἵνα ἀποστῇ ἀπ' ἐμοῦ· 9 καὶ εἴρηκέ μοι·
Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμίς
[b]μου″ ἐν ἀσθενείᾳ τελειοῦται. Ἥδιστα
οὖν μᾶλλον καυχήσομαι ἐν ταῖς ἀσθε-
νείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ
δύναμις τοῦ Χριστοῦ. 10 διὸ εὐδοκῶ ἐν
ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν
διωγμοῖς, ἐν στενοχωρίαις, ὑπὲρ Χρι-
στοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός
εἰμι.

11 Γέγονα ἄφρων[c]″· ὑμεῖς με ἠναγκά-
σατε. ἐγὼ γὰρ ὤφειλον ὑφ' ὑμῶν
συνίστασθαι· οὐδὲν γὰρ ὑστέρησα τῶν
ὑπὲρ λίαν ἀποστόλων, εἰ καὶ οὐδέν εἰμι.
12 τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειρ-
γάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, ἐν
σημείοις καὶ τέρασι καὶ δυνάμεσι.
13 τί γάρ ἐστιν, ὃ ἡττήθητε ὑπὲρ τὰς
λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ
οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι
τὴν ἀδικίαν ταύτην.

14 Ἰδού, τρίτον [d]τοῦτο″ ἑτοίμως ἔχω
ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω
ὑμῶν· οὐ γὰρ ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς.
οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσι
θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις·
15 ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδα-
πανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν·
εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν,
ἧττον ἀγαπῶμαι.

16 Ἔστω δέ, ἐγὼ οὐ κατεβάρησα
ὑμᾶς, ἀλλ' ὑπάρχων πανοῦργος, δόλῳ
ὑμᾶς ἔλαβον; 17 μή τινα ὧν ἀπέσταλκα
πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα

a —› b —› c Rec. add καυχώμενος. d Rec. om. e *Gr.* your souls.

ὑμᾶς; [18] παρεκάλεσα Τίτον, καὶ συν-
απέστειλα τὸν ἀδελφόν· μήτι ἐπλεο-
νέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ
πνεύματι περιεπατήσαμεν; οὐ τοῖς
αὐτοῖς ἴχνεσι;

[19] Πάλιν δοκεῖτε ὅτι ὑμῖν ἀπολογού-
μεθα; [a]κατενώπιον" τοῦ Θεοῦ ἐν Χρι-
στῷ λαλοῦμεν τάδε πάντα, ἀγαπητοὶ,
ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. [20] φοβοῦ-
μαι γὰρ, μήπως ἐλθὼν οὐχ οἵους θέλω
εὕρω ὑμᾶς, κἀγὼ εὑρεθῶ ὑμῖν οἷον οὐ
θέλετε· μήπως ἔρεις, ζῆλοι, θυμοὶ,
ἐριθεῖαι, καταλαλιαὶ, ψιθυρισμοὶ, φυ-
σιώσεις, ἀκαταστασίαι· [21] μὴ πάλιν
ἐλθόντα με ταπεινώσῃ [b]με" ὁ Θεός μου
πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν
προημαρτηκότων, καὶ μὴ μετανοησάντων
ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελ-
γείᾳ, ᾗ ἔπραξαν.

13. Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς.
ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν
σταθήσεται πᾶν ῥῆμα. [2] προείρηκα καὶ
προλέγω, (ὡς παρὼν) τὸ δεύτερον, (καὶ
ἀπὼν νῦν) [c]" τοῖς προημαρτηκόσι, καὶ
τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ
πάλιν, οὐ φείσομαι· [3] ἐπεὶ δοκιμὴν ζη-
τεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ,
(ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ
ἐν ὑμῖν· [4] καὶ γὰρ εἰ ἐσταυρώθη ἐξ
ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ·
καὶ γὰρ [d]" ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ,
ἀλλὰ ζησόμεθα σὺν αὐτῷ ἐκ δυνάμεως
Θεοῦ εἰς ὑμᾶς·) [5] ἑαυτοὺς πειράζετε εἰ
ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε.
ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς, ὅτι Ἰησοῦς
Χριστὸς ἐν ὑμῖν ἐστιν; εἰ μήτι ἀδόκι-
μοί ἐστε.

[6] Ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς
οὐκ ἐσμὲν ἀδόκιμοι. [7] [e]εὔχομαι" δὲ
πρὸς τὸν Θεὸν, μὴ ποιῆσαι ὑμᾶς κακὸν
μηδέν· οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν,

you? [18] I desired Titus, and
with him I sent a brother: did
Titus make a gain of you?
walked we not in the same
spirit? *walked we* not in the
same steps?

[19] Again, think you that we
excuse ourselves unto you? we
speak before God in Christ: but
we do all things, dearly beloved,
for your edifying. [20] For I fear
lest when I come, I shall not
find you such as I would, and
that I shall be found unto you
such as ye would not, lest there
be debates, envyings, wraths,
strifes, backbitings, whisper-
ings, swellings, tumults, [21] and
lest when I come again, my God
will humble me among you, and
that I shall bewail many which
have sinned already, and have
not repented of the uncleanness,
and fornication, and lascivious-
ness which they have commit-
ted.

13. This is the third time I
am coming to you: in the mouth
of two or three witnesses shall
every word be established. [2] I
told you before, and foretell
you as if I were present the
second time, and being absent,
now I write to them which here-
tofore have sinned, and to all
other, that if I come again I will
not spare: [3] since ye seek a
proof of Christ speaking in me,
which to you-ward is not weak,
but is mighty in you. [4] For
though he was crucified through
weakness, yet he liveth by the
power of God: for we also are
weak [a] in him, but we shall live
with him by the power of God
toward you. [5] Examine your-
selves, whether ye be in ỹ faith:
prove your own selves. Know
ye not your own selves, how that
Jesus Christ is in you, except
ye be reprobates?

[6] But I trust that ye shall
know that we are not repro-
bates. [7] Now I pray to God, that
ye do no evil, not that we should
appear approved, but that ye

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[a] ∾ κατεναντι. [b] Rec. & Gb. om. [c] Rec. add γραφω. [d] Bz. & Elz. add και. [e] ∾ ευχομεθα.

[a] *Or*, with him.

should do that which is honest,
though we be as reprobates.
8 For we can do nothing against
the truth, but for the truth.
9 For we are glad when we are
weak, and ye are strong: and
this also we wish, even your
perfection. 10 Therefore I write
these things being absent, lest
being present I should use sharpness,
according to the power
which the Lord hath given me
to edification, and not to destruction.

ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς
δὲ ὡς ἀδόκιμοι ὦμεν. 8 οὐ γὰρ δυνά-
μεθά τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ
τῆς ἀληθείας. 9 χαίρομεν γὰρ ὅταν
ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ἦτε·
τοῦτο [a]δὲ″ καὶ εὐχόμεθα, τὴν ὑμῶν
κατάρτισιν. 10 διὰ τοῦτο ταῦτα ἀπὼν
γράφω, ἵνα παρὼν μὴ ἀποτόμως χρή-
σωμαι, κατὰ τὴν ἐξουσίαν ἣν ἔδωκέ μοι
ὁ Κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθ-
αίρεσιν.

11 Finally, brethren, fare-
well: be perfect, be of good
comfort, be of one mind, live
in peace, and the God of love
and peace shall be with you.
12 Greet one another with an
holy kiss.

11 Λοιπὸν, ἀδελφοὶ, χαίρετε, κατ-
αρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ
φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς τῆς
ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν.
12 ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ φι-
λήματι. ἀσπάζονται ὑμᾶς οἱ ἅγιοι
πάντες.

13 All the saints salute you.
14 The grace of the Lord Jesus
Christ, and the love of God,
and the communion of the Holy
Ghost, be with you all. Amen.

13 Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χρι-
στοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ
κοινωνία τοῦ ἁγίου Πνεύματος μετὰ
πάντων ὑμῶν.[b]″

ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ

ΠΡΟΣ ΓΑΛΑΤΑΣ.

PAUL an apostle, not of
men, neither by man, but
by Jesus Christ, and God the
Father, who raised him from
the dead, 2 and all the brethren
which are with me, unto the
churches of Galatia: 3 grace
be to you and peace, from
God the Father, and from our
Lord Jesus Christ, 4 who gave
himself for our sins, that he
might deliver us from this
present evil world, according

ΠΑΥΛΟΣ ἀπόστολος, (οὐκ ἀπ' ἀνθρώ-
πων, οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ
Ἰησοῦ Χριστοῦ, καὶ Θεοῦ πατρὸς τοῦ
ἐγείραντος αὐτὸν ἐκ νεκρῶν,) 2 καὶ οἱ
σὺν ἐμοὶ πάντες ἀδελφοὶ, ταῖς ἐκκλη-
σίαις τῆς Γαλατίας· 3 χάρις ὑμῖν καὶ
εἰρήνη ἀπὸ Θεοῦ πατρὸς, καὶ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ, 4 τοῦ δόντος
ἑαυτὸν [c]περὶ″ τῶν ἁμαρτιῶν ἡμῶν,
ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος

a —   b Rec. add αμην.   c Rec. υπερ

αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ
Θεοῦ καὶ πατρὸς ἡμῶν, 5 ᾧ ἡ δόξα
εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

6 Θαυμάζω ὅτι οὕτω ταχέως μετατί-
θεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν
χάριτι [a] Χριστοῦ,″ εἰς ἕτερον εὐαγγέ-
λιον· 7 ὃ οὐκ ἔστιν ἄλλο, εἰ μή τινές
εἰσιν οἱ ταράσσοντες ὑμᾶς, καὶ θέλοντες
μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χρι-
στοῦ. 8 ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος
ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ᾽ ὃ
εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω.
9 ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέ-
γω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ᾽ ὃ
παρελάβετε, ἀνάθεμα ἔστω. 10 ἄρτι
γὰρ ἀνθρώπους πείθω ἢ τὸν Θεόν; ἢ
ζητῶ ἀνθρώποις ἀρέσκειν; εἰ [b] γὰρ″ ἔτι
ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ
ἂν ἤμην.

to the will of God, and our Fa-
ther, 5 to whom *be* glory for
ever and ever, Amen.

6 I marvel, ỷ you are so soon
removed from him, that called
you into the grace of Christ, unto
another gospel: 7 which is not
another; but there be some that
trouble you, and would pervert
ỷ gospel of Christ. 8 But though
we, or an angel from heaven,
preach *any other gospel* unto
you, than that which we have
preached unto you, let him be
accursed. 9 As we said before,
so say I now again, If any man
preach any other gospel unto
you, than that ye have received,
let him be accursed. 10 For do I
now persuade men, or God? or
do I seek to please men? for if
I yet pleased men, I should not
be the servant of Christ.

11 Γνωρίζω [c] δὲ″ ὑμῖν, ἀδελφοί, τὸ
εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ᾽ ἐμοῦ,
ὅτι οὐκ ἔστι κατὰ ἄνθρωπον· 12 οὐδὲ
γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐ-
τό, οὔτε ἐδιδάχθην, ἀλλὰ δι᾽ ἀποκα-
λύψεως Ἰησοῦ Χριστοῦ. 13 ἠκούσατε
γὰρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ
Ἰουδαϊσμῷ, ὅτι καθ᾽ ὑπερβολὴν ἐδίω-
κον τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρ-
θουν αὐτήν· 14 καὶ προέκοπτον ἐν τῷ
Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώ-
τας ἐν τῷ γένει μου, περισσοτέρως
ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου
παραδόσεων.

11 But I certify you, brethren,
ỷ the gospel which was preached
of me, is not after man. 12 For
I neither received it of man,
neither was I taught *it*, but by
the revelation of Jesus Christ.
13 For ye have heard of my con-
versation in time past, in the
Jews' religion, *how* that beyond
measure I persecuted ỷ church
of God, and wasted it: 14 and
profited in the Jews' religion,
above many my [a] equals in mine
own nation, being more exceed-
ingly zealous of the traditions
of my fathers.

15 Ὅτε δὲ εὐδόκησεν [d] ὁ Θεὸς″ ὁ
ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ
καλέσας διὰ τῆς χάριτος αὐτοῦ, 16 ἀπο-
καλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα
εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν·
εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵ-
ματι, 17 οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα
πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ᾽

15 But when it pleased God,
who separated me from my
mother's womb, and called *me*
by his grace, 16 to reveal his
Son in me, that I might preach
him among the heathen, imme-
diately I conferred not with
flesh and blood: 17 neither went
I up to Jerusalem, to them
which *were* apostles before me,

a → b ⇉ c ∾ γάρ. d ⇉

[a] *Gr.* equals in years.

but I went into Arabia, and re-
turned again unto Damascus.
[18] Then after three years, I
[α] went up to Jerusalem to see
Peter, and abode with him fif-
teen days. [19] But other of the
apostles saw I none, save James
the Lord's brother. [20] Now the
things which I write unto you,
behold, before God I lie not.
[21] Afterwards I came into the
regions of Syria and Cilicia,
[22] and was unknown by face
unto the churches of Judæa,
which were in Christ. [23] But
they had heard only, That he
which persecuted us in times
past, now preacheth the faith,
which once he destroyed. [24] And
they glorified God in me.

2. Then fourteen years after, I
went up again to Jerusalem with
Barnabas, and took Titus with
me also. [2] And I went up by
revelation, and communicated
unto them that gospel, which I
preach among the Gentiles, but
[β] privately to them which were
of reputation, lest by any means
I should run, or had run in
vain. [3] But neither Titus, who
was with me, being a Greek,
was compelled to be circum-
cised: [4] and ỳ because of false
brethren unawares brought in,
who came in privily to spy out
our liberty, which we have in
Christ Jesus, that they might
bring us into bondage. [5] To
whom we gave place by sub-
jection, no not for an hour, that
the truth of the gospel might
continue with you.
[6] But of these, who seemed
to be somewhat, (whatsoever
they were, it maketh no matter
to me, God accepteth no man's
person,) for they who seemed
to be somewhat, in conference
added nothing to me. [7] But con-
trariwise, when they saw that
the gospel of ỳ uncircumcision
was committed unto me, as the
gospel of the circumcision was
unto Peter: [8] (for he ỳ wrought
effectually in Peter to the apos-
tleship of the circumcision, the

ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέ-
στρεψα εἰς Δαμασκόν.
[18] Ἔπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς
Ἱεροσόλυμα ἱστορῆσαι [a] Κηφᾶν, καὶ
ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε·
[19] ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον,
εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου.
[20] ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ
Θεοῦ, ὅτι οὐ ψεύδομαι.
[21] Ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς
Συρίας καὶ τῆς Κιλικίας· [22] ἤμην δὲ
ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλη-
σίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ·
[23] μόνον δὲ ἀκούοντες ἦσαν· Ὅτι ὁ διώ-
κων ἡμᾶς ποτε, νῦν εὐαγγελίζεται τὴν
πίστιν ἥν ποτε ἐπόρθει. [24] καὶ ἐδόξα-
ζον ἐν ἐμοὶ τὸν Θεόν.

2. Ἔπειτα διὰ δεκατεσσάρων ἐτῶν
πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρ-
νάβα, συμπαραλαβὼν καὶ Τίτον· [2] ἀνέ-
βην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην
αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς
ἔθνεσι, κατ᾽ ἰδίαν δὲ τοῖς δοκοῦσι, μή-
πως εἰς κενὸν τρέχω ἢ ἔδραμον. [3] ἀλλ᾽
οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὤν, ἠναγ-
κάσθη περιτμηθῆναι. [4] διὰ δὲ τοὺς
παρεισάκτους ψευδαδέλφους, (οἵτινες
παρεισῆλθον κατασκοπῆσαι τὴν ἐλευ-
θερίαν ἡμῶν, ἣν ἔχομεν ἐν Χριστῷ
Ἰησοῦ, ἵνα ἡμᾶς [b] καταδουλώσουσιν·)
[5] [c] οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ
ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου
διαμείνῃ πρὸς ὑμᾶς.
[6] Ἀπὸ δὲ τῶν δοκούντων εἶναί τι,
ὁποῖοί ποτε ἦσαν, οὐδέν μοι διαφέρει·
(πρόσωπον Θεὸς ἀνθρώπου οὐ λαμβά-
νει·) ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσ-
ανέθεντο, [7] ἀλλὰ τοὐναντίον, ἰδόντες
ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκρο-
βυστίας, καθὼς Πέτρος τῆς περιτομῆς·
[8] (ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστο-

a ∾ —. Rec. & Gb. Πετρον b Rec. & Gb. καταδουλωσωνται c ⇉ α *Or*, returned. β *Or* severally.

λὴν τῆς περιτομῆς, ἐνήργησε καὶ ἐμοὶ
εἰς τὰ ἔθνη·) 9 καὶ γνόντες τὴν χάριν
τὴν δοθεῖσάν μοι, [a]Ἰάκωβος καὶ Κηφᾶς″
καὶ Ἰωάννης, οἱ δοκοῦντες στύλοι εἶναι,
δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινω-
νίας, ἵνα ἡμεῖς [b]μὲν″ εἰς τὰ ἔθνη, αὐτοὶ
δὲ εἰς τὴν περιτομήν· 10 μόνον τῶν
πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπού-
δασα αὐτὸ τοῦτο ποιῆσαι.

11 Ὅτε δὲ ἦλθε [c]Κηφᾶς″ εἰς Ἀντιό-
χειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην,
ὅτι κατεγνωσμένος ἦν. 12 πρὸ τοῦ γὰρ
ἐλθεῖν τινας ἀπὸ Ἰακώβου, μετὰ τῶν
ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέ-
στελλε καὶ ἀφώριζεν ἑαυτὸν, φοβού-
μενος τοὺς ἐκ περιτομῆς. 13 καὶ
συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ
Ἰουδαῖοι, ὥστε καὶ Βαρνάβας συν-
απήχθη αὐτῶν τῇ ὑποκρίσει.

14 Ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοπο-
δοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγε-
λίου, εἶπον τῷ [d]Κηφᾷ″ ἔμπροσθεν
πάντων· Εἰ σὺ, Ἰουδαῖος ὑπάρχων,
ἐθνικῶς ζῇς καὶ οὐκ Ἰουδαϊκῶς, [e]πῶς″
τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν; 15 ἡμεῖς
φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἐθνῶν ἁμαρ-
τωλοὶ, 16 εἰδότες [f]δὲ″ ὅτι οὐ δικαιοῦται
ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ
πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς
Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα
δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ
οὐκ ἐξ ἔργων νόμου· [g]διότι″ [h]ἐξ ἔργων
νόμου οὐ δικαιωθήσεται″ πᾶσα σάρξ.
17 εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χρι-
στῷ, εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοὶ,
ἆρα Χριστὸς ἁμαρτίας διάκονος; μὴ
γένοιτο. 18 εἰ γὰρ ἃ κατέλυσα, ταῦτα
πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν
[i]συνιστάνω.″ 19 ἐγὼ γὰρ διὰ νόμου
νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω. 20 Χρι-
στῷ συνεσταύρωμαι· ζῶ δὲ, οὐκέτι ἐγὼ,

same was mighty in me towards
the Gentiles.) 9 And when
James, Cephas and John, who
seemed to be pillars, perceived
the grace that was given unto
me, they gave to me and Bar-
nabas the right hands of fellow-
ship, that we *should go* unto the
heathen, and they unto the cir-
cumcision. 10 Only *they would*
that we should remember the
poor, the same which I also
was forward to do.

11 But when Peter was come
to Antioch, I withstood him to
the face, because he was to be
blamed. 12 For before that cer-
tain came from James, he did
eat with the Gentiles: but when
they were come, he withdrew,
and separated himself, fearing
them *which were* of the circum-
cision. 13 And the other Jews
dissembled likewise with him,
insomuch that Barnabas also
was carried away with their
dissimulation.

14 But when I saw that they
walked not uprightly according
to the truth of the gospel, I said
unto Peter before them all, If
thou, being a Jew, livest after
the manner of Gentiles, and not
as do the Jews, why compellest
thou the Gentiles to live as do
the Jews? 15 We *who are* Jews
by nature, and not sinners of
the Gentiles, 16 knowing that a
man is not justified by the works
of the law, but by the faith of
Jesus Christ, even we have be-
lieved in Jesus Christ, that we
might be justified by the faith
of Christ, and not by the works
of the law: for by the works of
the law shall no flesh be justi-
fied. 17 But if while we seek to
be justified by Christ, we our-
selves also are found sinners, is
therefore Christ the minister of
sin? God forbid. 18 For if I
build again the things which I
destroyed, I make myself a
transgressor. 19 For I through
the law, am dead to the law,
that I might live unto God.
20 I am crucified with Christ.

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[a] ∾ Πετρος και Ιακωβος. [b] Rec. om. [c] ∾ —. Rec. & Gb. Πετρος. [d] ∾ —. Rec. & Gb. Πετρῳ.
[e] Rec. τι [f] Rec. → [g] ∾ οτι. [h] Rec. ου δικαιωθ. εξ εργ. νομου. [i] Rec. συνιστημι.

Nevertheless,I live,yet notI,but
Christ liveth in me, and the life
which I now live in the flesh, I
live by the faith of the son of
God, who loved me, and gave
himself for me. 21 I do not
frustrate the grace of God: for
if righteousness *come* by the
law, then Christ is dead in vain.

3. O foolish Galatians, who
hath bewitched you, that you
should not obey the truth, be-
fore whose eyes Jesus Christ
hath been evidently set forth,
crucified among you? 2 This
only would I learn of you, Re-
ceived ye the Spirit, by the
works of the law, or by the
hearing of faith? 3 are ye so
foolish? having begun in the
Spirit, are ye now made perfect
by the flesh? 4 have ye suffer-
ed [α]so many things in vain? if
it be yet in vain. 5 He therefore
that ministereth to you the Spirit,
and worketh miracles among
you, doeth he it by the works
of the law, or by the hearing of
faith? 6 Even as Abraham be-
lieved God, & it was [β]account-
ed to him for righteousness.

7 Know ye therefore, that they
which are of faith, the same are
the children of Abraham. 8 And
the scripture foreseeing that
God would justify the heathen
through faith, preached before
the gospel unto Abraham, *say-
ing*, In thee shall all nations be
blessed. 9 So then, they which
be of faith, are blessed with
faithful Abraham.

10 For as many as are of the
works of the law, are under the
curse: for it is written, Cursed
is every one that continueth not
in all things which are written
in the book of the law to do
them. 11 But that no man is
justified by the law in the sight
of God, it is evident: for, The
just shall live by faith. 12 And
the law is not of faith: but The
man that doeth them, shall live
in them. 13 Christ hath redeem-
ed us from the curse of the law,
being made a curse for us: for

ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ
ἐν σαρκὶ, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ
τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με καὶ
παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ. 21 οὐκ
ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ
διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς
δωρεὰν ἀπέθανεν.

3. Ὦ ἀνόητοι Γαλάται, τίς ὑμᾶς
ἐβάσκανε[a]; οἷς κατ' ὀφθαλμοὺς Ἰησοῦς
Χριστὸς προεγράφη [b]ἐν ὑμῖν ἐσταυ-
ρωμένος. 2 τοῦτο μόνον θέλω μαθεῖν
ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ Πνεῦμα
ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως; 3 οὕτως
ἀνόητοί ἐστε; ἐναρξάμενοι Πνεύματι,
νῦν σαρκὶ ἐπιτελεῖσθε; 4 τοσαῦτα
ἐπάθετε εἰκῇ; εἴγε καὶ εἰκῇ. 5 ὁ οὖν
ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα, καὶ ἐνερ-
γῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου
ἢ ἐξ ἀκοῆς πίστεως; 6 καθὼς Ἀβραὰμ
ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ
εἰς δικαιοσύνην.

7 Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως,
οὗτοί εἰσιν υἱοὶ Ἀβραάμ. 8 προϊδοῦσα
δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ
ἔθνη ὁ Θεὸς, προευηγγελίσατο τῷ
Ἀβραάμ· Ὅτι [c]ἐνευλογηθήσονται ἐν
σοὶ πάντα τὰ ἔθνη. 9 Ὥστε οἱ ἐκ
πίστεως, εὐλογοῦνται σὺν τῷ πιστῷ
Ἀβραάμ.

10 Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν,
ὑπὸ κατάραν εἰσί· γέγραπται γάρ·
[d]Ὅτι ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει
ἐν πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ
τοῦ νόμου, τοῦ ποιῆσαι αὐτά. 11 Ὅτι
δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ
Θεῷ, δῆλον· ὅτι Ὁ δίκαιος ἐκ πίστεως
ζήσεται· 12 ὁ δὲ νόμος οὐκ ἔστιν ἐκ
πίστεως, ἀλλ' Ὁ ποιήσας αὐτὰ[e] ζήσεται
ἐν αὐτοῖς. 13 Χριστὸς ἡμᾶς ἐξηγόρασεν
ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος
ὑπὲρ ἡμῶν κατάρα· ([f]γέγραπται γάρ·

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a Rec. add τῃ αληθειᾳ μη πειθεσθαι. b ⇄ c Bz. & Elz. ευλογηθησονται. d Rec. om.
e Rec. add ανθρωπος. f ∾ οτι γεγραπται. α Or, so great. β Or, imputed.

Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ
ξύλου·) [14] ἵνα εἰς τὰ ἔθνη ἡ εὐλογία
τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ,
ἵνα τὴν ἐπαγγελίαν τοῦ Πνεύματος λά-
βωμεν διὰ τῆς πίστεως.
[15] Ἀδελφοί, κατὰ ἄνθρωπον λέγω,
ὅμως ἀνθρώπου κεκυρωμένην διαθήκην
οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται. [16] τῷ
δὲ Ἀβραὰμ ἐῤῥήθησαν αἱ ἐπαγγελίαι,
καὶ τῷ σπέρματι αὐτοῦ· οὐ λέγει·
Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν,
ἀλλ' ὡς ἐφ' ἑνός· Καὶ τῷ σπέρματί σου,
ὅς ἐστι Χριστός. [17] τοῦτο δὲ λέγω,
διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ
[a]εἰς Χριστὸν" ὁ μετὰ [b]τετρακόσια καὶ
τριάκοντα ἔτη" γεγονὼς νόμος οὐκ ἀκυροῖ,
εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.
[18] εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι
ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι'
ἐπαγγελίας κεχάρισται ὁ Θεός.
[19] Τί οὖν ὁ νόμος; τῶν παραβάσεων
χάριν [c]ἐτέθη," (ἄχρις οὗ ἔλθῃ τὸ
σπέρμα ᾧ ἐπήγγελται,) διαταγεὶς δι'
ἀγγέλων, ἐν χειρὶ μεσίτου. [20] ὁ δὲ
μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ Θεὸς εἷς
ἐστιν.
[21] Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν
τοῦ Θεοῦ; μὴ γένοιτο. εἰ γὰρ ἐδόθη
νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως
ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη· [22] ἀλλὰ
συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ
ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως
Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσι.
[23] πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ
νόμον ἐφρουρούμεθα [d]συγκλειόμενοι"
εἰς τὴν μέλλουσαν πίστιν ἀποκαλυ-
φθῆναι·
[24] Ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν
γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως
δικαιωθῶμεν· [25] ἐλθούσης δὲ τῆς πί-
στεως, οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν.

it is written, Cursed is every
one that hangeth on a tree:
[14] that the blessing of Abraham
might come on the Gentiles,
through Jesus Christ: that we
might receive the promise of
the Spirit through faith.
[15] Brethren, I speak after the
manner of men; though it be
but a man's [a]covenant, yet if it
be confirmed, no man disannul-
leth, or addeth thereto. [16] Now
to Abraham and his seed were
the promises made. He saith
not, And to seeds, as of many,
but as of one, And to thy seed,
which is Christ. [17] And this I
say, that the covenant that was
confirmed before of God in
Christ, the law which was four
hundred and thirty years after,
cannot disannul, that it should
make the promise of none effect.
[18] For if the inheritance be of
the law, it is no more of pro-
mise: but God gave it to Abra-
ham by promise.
[19] Wherefore then *serveth* the
law? It was added because of
transgressions, till ỳ seed should
come, to whom the promise was
made, *and it was* ordained by
angels in the hand of a media-
tor. [20] Now a mediator is not *a
mediator* of one, but God is one.
[21] Is the law then against the
promises of God? God forbid:
for if there had been a law given
which could have given life, ve-
rily righteousness should have
been by the law. [22] But ỳ scrip-
ture hath concluded all under
sin, that the promise by faith of
Jesus Christ might be given to
them that believe. [23] But be-
fore faith came, we were kept
under the law, shut up unto
the faith, which should after-
wards be revealed.
[24] Wherefore the law was our
schoolmaster *to bring us* unto
Christ, that we might be justi-
fied by faith. [25] But after that
faith is come, we are no longer

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[a] ⇉ [b] Rec. ετη τετρ. κ. τριακ. [c] Rec. ∾ προσετεθη. [d] Rec. & Gb. συγκεκλεισμενοι.

[a] Or, testament.

under a schoolmaster. 26 For ye
are all the children of God by
faith in Christ Jesus. 27 For as
many of you as have been bap-
tized into Christ, have put on
Christ. 28 There is neither Jew,
nor Greek, there is neither bond
nor free, there is neither male
nor female: for ye are all one
in Christ Jesus. 29 And if *ye be*
Christ's, then are ye Abraham's
seed, and heirs according to the
promise.

26 πάντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς
πίστεως ἐν Χριστῷ Ἰησοῦ· 27 ὅσοι
γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν
ἐνεδύσασθε. 28 οὐκ ἔνι Ἰουδαῖος, οὐδὲ
Ἕλλην· οὐκ ἔνι δοῦλος, οὐδὲ ἐλεύθερος·
οὐκ ἔνι ἄρσεν καὶ θῆλυ· πάντες γὰρ
ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ· 29 εἰ
δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ
σπέρμα ἐστέ, [a]καὶ" κατ' ἐπαγγελίαν
κληρονόμοι.

4. Now I say, That the heir,
as long as he is a child, differeth
nothing from a servant, though
he be lord of all, 2 but is under
tutors and governors until the
time appointed of the father.
3 Even so we, when we were
children, were in bondage under
the [α]elements of the world:
4 but when the fulness of ẏ time
was come, God sent forth his
Son made of a woman, made
under ẏ law, 5 to redeem them
that were under the law, that
we might receive the adoption
of sons. 6 And because ye are
sons, God hath sent forth the
Spirit of his Son into your
hearts, crying Abba, Father.
7 Wherefore thou art no more a
servant, but a son; and if a son,
then an heir of God through
Christ.

4. Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κλη-
ρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει
δούλου, κύριος πάντων ὤν· 2 ἀλλὰ
ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμους,
ἄχρι τῆς προθεσμίας τοῦ πατρός.
3 οὕτω καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ
τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλω-
μένοι· 4 ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ
χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν
αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον
ὑπὸ νόμον, 5 ἵνα τοὺς ὑπὸ νόμον ἐξα-
γοράσῃ, ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν.
6 ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ Θεὸς
τὸ Πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρ-
δίας [b]ἡμῶν," κρᾶζον, Ἀββᾶ ὁ πατήρ.
7 ὥστε οὐκέτι εἶ δοῦλος, ἀλλ' υἱός· εἰ
δὲ υἱός, καὶ κληρονόμος [c]Θεοῦ διὰ
Χριστοῦ."

8 Howbeit, then when ye knew
not God, ye did service unto
them which by nature are no
gods. 9 But now after that ye
have known God, or rather are
known of God, how turn ye
[β]again to the weak and beg-
garly [γ]elements, whereunto ye
desire again to be in bondage?
10 Ye observe days, & months,
and times, and years. 11 I am
afraid of you, lest I have be-
stowed upon you labour in vain.

8 Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεόν,
ἐδουλεύσατε τοῖς [d]μὴ φύσει" οὖσι
θεοῖς· 9 νῦν δέ, γνόντες Θεόν, μᾶλλον
δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέ-
φετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ
στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν
θέλετε; 10 ἡμέρας παρατηρεῖσθε, καὶ
μῆνας, καὶ καιρούς, καὶ ἐνιαυτούς. 11 φο-
βοῦμαι ὑμᾶς, μήπως εἰκῇ κεκοπίακα εἰς
ὑμᾶς.

12 Brethren, I beseech you,
be as I *am*; for I *am* as ye are,
ye have not injured me at all.
13 Ye know how through infir-

12 Γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ὡς
ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν· οὐδέν με
ἠδικήσατε. 13 οἴδατε δὲ ὅτι δι' ἀσθέ-

a → b Rec. ∾ υμων. c ⇄ d ∾ —. Gb. φυσει μη. α *Or*, rudiments. β *Or*, back. γ *Or*, rudiments

νειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν
τὸ πρότερον, 14 καὶ τὸν [a]πειρασμόν
μου τὸν″ ἐν τῇ σαρκί μου οὐκ ἐξουθενή-
σατε οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς ἄγγελον
Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν.
15 τίς οὖν [b]″ ὁ μακαρισμὸς ὑμῶν; μαρ-
τυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατὸν τοὺς
ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν ἐδώ-
κατέ μοι. 16 ὥστε ἐχθρὸς ὑμῶν γέγονα
ἀληθεύων ὑμῖν;

17 Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ
ἐκκλεῖσαι [c]ὑμᾶς″ θέλουσιν, ἵνα αὐτοὺς
ζηλοῦτε. 18 καλὸν δὲ τὸ ζηλοῦσθαι ἐν
καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ
παρεῖναί με πρὸς ὑμᾶς· 19 τεκνία μου,
οὓς πάλιν ὠδίνω, ἄχρις οὗ μορφωθῇ
Χριστὸς ἐν ὑμῖν· 20 ἤθελον δὲ παρ-
εῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν
φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες
εἶναι, τὸν νόμον οὐκ ἀκούετε; 22 γέ-
γραπται γὰρ, ὅτι Ἀβραὰμ δύο υἱοὺς
ἔσχεν· ἕνα ἐκ τῆς παιδίσκης, καὶ ἕνα
ἐκ τῆς ἐλευθέρας· 23 ἀλλ' ὁ μὲν ἐκ τῆς
παιδίσκης, κατὰ σάρκα γεγέννηται· ὁ
δὲ ἐκ τῆς ἐλευθέρας, διὰ τῆς ἐπαγγε-
λίας. 24 ἅτινά ἐστιν ἀλληγορούμενα·
αὗται γάρ εἰσι [d]″ δύο διαθῆκαι· μία μὲν
ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννῶσα,
ἥτις ἐστὶν ″Ἄγαρ. 25 [e]τὸ γὰρ ″Ἄγαρ
Σινᾶ″ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συ-
στοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ, δουλεύει
[f]γὰρ″ μετὰ τῶν τέκνων αὐτῆς. 26 ἡ δὲ
ἄνω Ἱερουσαλὴμ, ἐλευθέρα ἐστὶν, ἥτις
ἐστὶ μήτηρ [g]″ ἡμῶν·

27 Γέγραπται γάρ· Εὐφράνθητι στεῖρα
ἡ οὐ τίκτουσα· ῥῆξον καὶ βόησον ἡ οὐκ
ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρή-
μου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.
28 Ἡμεῖς δὲ, ἀδελφοὶ, κατὰ Ἰσαὰκ,

mity of the flesh, I preached the
gospel unto you at ÿ first. 14 And
my temptation which was in my
flesh ye despised not, nor reject-
ed, but received me as an angel
of God, *even* as Christ Jesus.
15 [α] Where is then the blessed-
ness you spake of? for I bear
you record, that if it had been
possible, ye would have pluck-
ed out your own eyes, and have
given them to me. 16 Am I there-
fore become your enemy, be-
cause I tell you the truth?

17 They zealously affect you,
but not well: yea, they would
exclude [β] you, that you might
affect them. 18 But it is good to
be zealously affected always in
a good thing, and not only when
I am present with you. 19 My
little children, of whom I tra-
vail in birth again, until Christ
be formed in you: 20 I desire
to be present with you now, and
to change my voice, for [γ] I stand
in doubt of you.

21 Tell me, ye that desire to
be under the law, do ye not
hear the law? 22 For it is writ-
ten, that Abraham had two
sons, the one by a bondmaid,
the other by a freewoman.
23 But he who was of the bond-
woman, was born after ÿ flesh:
but he of the freewoman, *was*
by promise. 24 Which things are
an allegory; for these are the
two [δ] covenants; the one from
the mount Sinai, which gender-
eth to bondage, which is Agar.
25 For this Agar is mount Sinai
in Arabia, and [ε] answereth to
Jerusalem, which now is, and
is in bondage with her children.
26 But Jerusalem which is above
is free, which is the mother of
us all.

27 For it is written, Rejoice
thou barren that bearest not,
break forth and cry thou that
travailest not; for the desolate
hath many more children than
she which hath an husband.
28 Now we, brethren, as Isaac

a ∾ πειρασμον τον. ∾ πειρασμον υμων. b Rec. & Gb. add ην.—Gb ⊐ c Bz & Elz. ημας.
d Rec. add αι. e ∾ το γαρ Σινα. f Rec. δε. g Rec. add παντων. α Or, What was then? β Or, us.
γ Or, I am perplexed for you. δ Or, testaments. ε Or, is in the same rank with.

was, are the children of promise.
29 But as then he that was
born after the flesh, persecuted
him that was *born* after the
Spirit, even so it is now. 30 Nevertheless,
what saith the scripture?
Cast out the bondwoman
and her son: for the son of the
bondwoman shall not be heir
with the son of the freewoman.
31 So then, brethren, we are not
children of the bondwoman,
but of the free.

5. Stand fast therefore in the
liberty wherewith Christ hath
made us free, and be not entangled
again with the yoke of
bondage.

2 Behold, I Paul say unto you,
that if ye be circumcised, Christ
shall profit you nothing. 3 For
I testify again to every man that
is circumcised, that he is a debtor
to do the whole law. 4 Christ
is become of no effect unto you,
whosoever of you are justified
by the law: ye are fallen from
grace. 5 For we through the
Spirit wait for the hope of
righteousness by faith. 6 For in
Jesus Christ, neither circumcision
availeth any thing, nor
uncircumcision, but faith which
worketh by love.

7 Ye did run well; [a] who did
hinder you, that ye should not
obey the truth? 8 This persuasion
cometh not of him that
calleth you. 9 A little leaven
leaveneth the whole lump. 10 I
have confidence in you through
the Lord, that you will be none
otherwise minded; but he that
troubleth you, shall bear *his*
judgment, whosoever he be.
11 And I, brethren, if I yet preach
circumcision, why do I yet suffer
persecution? then is the offence
of the cross ceased. 12 I
would they were even cut off
which trouble you.

13 For brethren, ye have been
called unto liberty, only *use* not
liberty for an occasion to ŷ flesh,
but by love serve one another.
14 For all the law is fulfilled in

ἐπαγγελίας τέκνα ἐσμέν. 29 ἀλλ' ὥσπερ
τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν
κατὰ Πνεῦμα, οὕτω καὶ νῦν· 30 ἀλλὰ
τί λέγει ἡ γραφή; Ἔκβαλε τὴν παιδίσκην
καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ
κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ
τοῦ υἱοῦ τῆς ἐλευθέρας. 31 [a] Ἄρα,
ἀδελφοὶ, οὐκ ἐσμὲν παιδίσκης τέκνα.
ἀλλὰ τῆς [b] ἐλευθέρας.

5. Τῇ ἐλευθερίᾳ, ᾗ [c] Χριστὸς ἡμᾶς
ἠλευθέρωσε, στήκετε ⸂[d] οὖν,⸃ καὶ μὴ πάλιν
ζυγῷ δουλείας ἐνέχεσθε.

2 Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι ἐὰν
περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει·
3 μαρτύρομαι δὲ πάλιν παντὶ
ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης
ἐστὶν ὅλον τὸν νόμον ποιῆσαι. 4 κατηργήθητε
ἀπὸ ⸂[e] τοῦ⸃ Χριστοῦ, οἵτινες
ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε·
5 ἡμεῖς γὰρ Πνεύματι ἐκ πίστεως
ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. 6 ἐν
γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι
ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πίστις
δι' ἀγάπης ἐνεργουμένη.

7 Ἐτρέχετε καλῶς· τίς ὑμᾶς ⸂[f] ἐνέκοψε⸃
τῇ ἀληθείᾳ μὴ πείθεσθαι; 8 ἡ
πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς.
9 μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.
10 ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι
οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταράσσων
ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἂν ᾖ.
11 ἐγὼ δὲ, ἀδελφοὶ, εἰ περιτομὴν ἔτι
κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται
τὸ σκάνδαλον τοῦ σταυροῦ.
12 ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες
ὑμᾶς.

13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε,
ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν
εἰς ἀφορμὴν τῇ σαρκὶ, ἀλλὰ διὰ τῆς
ἀγάπης δουλεύετε ἀλλήλοις. 14 ὁ γὰρ

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[a] ⇉ [b] Rec. ελευθερας. Τῃ ελευθεριᾳ ουν, ῃ Χριστος ημας ηλευθερωσε, στηκετε. ∾ ελευθερας, τῃ ελευθεριᾳ, ημας Χριστος ηλευθερωσε. Στηκετε ουν, ∾ ελευθερας. Η ελευθεριᾳ ημας Χριστος ηλευθερωσε, στηκετε. [c] Gb. ημας Χριστος. [d] Rec. & Gb. om. [e] ⇉ [f] Rec. ανεκοψε. [a] Or, who did drive you back?

πᾶς νόμος ἐν ἑνὶ λόγῳ πληροῦται, ἐν τῷ· Ἀγαπήσεις τὸν πλησίον σου ὡς ᵃ σεαυτόν.ʹ
15 Εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῆτε.

16 Λέγω δὲ, Πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.
17 ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ Πνεύματος, τὸ δὲ Πνεῦμα κατὰ τῆς σαρκός· ταῦτα δὲ ᵇ ἀλλήλοις ἀντίκειται,ʹ ἵνα μὴ ἃ ἂν θέλητε, ταῦτα ποιῆτε.
18 εἰ δὲ Πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.
19 φανερὰ δέ ἐστι τὰ ἔργα τῆς σαρκὸς, ἅτινά ἐστι ᶜ ʹ πορνεία, ἀκαθαρσία, ἀσέλγεια,
20 εἰδωλολατρεία, φαρμακεία, ἔχθραι, ἔρεις, ζῆλοι, θυμοὶ, ἐριθεῖαι, διχοστασίαι, αἱρέσεις,
21 φθόνοι, φόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς καὶ προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν.

22 Ὁ δὲ καρπὸς τοῦ Πνεύματός ἐστιν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις,
23 πραότης, ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστι νόμος.
24 οἱ δὲ τοῦ Χριστοῦ, τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις.
25 εἰ ζῶμεν Πνεύματι, Πνεύματι καὶ στοιχῶμεν.
26 μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.

6. Ἀδελφοὶ, ἐὰν καὶ προληφθῇ ἄνθρωπος ἔν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραότητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῇς.
2 ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ Χριστοῦ.
3 εἰ γὰρ δοκεῖ τις εἶναί τι, μηδὲν ὤν, ἑαυτὸν φρεναπατᾷ·
4 τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν

one word, *even* in this: Thou shall love thy neighbour as thyself.
15 But if ye bite and devour one another, take heed ye be not consumed one of another.

16 This I say then, Walk in ỷ Spirit, and ᵅ ye shall not fulfil the lust of the flesh.
17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.
18 But if ye be led of the Spirit, ye are not under the law.
19 Now the works of the flesh are manifest, which are *these*, Adultery, fornication, uncleanness, lasciviousness,
20 idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
21 envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, ỷ they which do such things shall not inherit the kingdom of God.

22 But ỷ fruit of ỷ Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
23 meekness, temperance: against such there is no law.
24 And they that are Christ's, have crucified the flesh with the ᵝ affections and lusts.
25 If we live in the Spirit, let us also walk in the Spirit.
26 Let us not be desirous of vain glory, provoking one another, envying one another.

6. Brethren, ᵞ if a man be overtaken in a fault: ye which are spiritual, restore such a one in the spirit of meekness, considering thyself lest thou also be tempted.
2 Bear ye one another's burdens, and so fulfil the law of Christ.
3 For if a man think himself to be something, when he is nothing, he deceiveth himself.
4 But let every man prove his own work, and then shall he have rejoicing in himself

ᵃ Rec. ἑαυτόν. ᵇ Rec. ἀντίκ. ἀλλήλ. ᶜ Rec. add μοιχεία.

ᵅ *Or*, fulfil not. ᵝ *Or*, passions. ᵞ *Or*, although.

alone, and not in another.
5 For every man shall bear his
own burden.

6 Let him that is taught in the
word, communicate unto him
that teacheth, in all good things.
7 Be not deceived, God is not
mocked: for whatsoever a man
soweth, that shall he also reap.
8 For he that soweth to his flesh,
shall of the flesh reap corruption:
but he that soweth to the
Spirit, shall of the Spirit reap
life everlasting. 9 And let us not
be weary in well doing: for in
due season we shall reap, if we
faint not. 10 As we have there-
fore opportunity, let us do good
unto all men, especially unto
them who are of the houshold
of faith.

11 Ye see how large a letter I
have written unto you with mine
own hand. 12 As many as desire
to make a fair shew in the flesh,
they constrain you to be circum-
cised: only lest they should suf-
fer persecution for the cross of
Christ. 13 For neither they
themselves who are circum-
cised, keep the law, but desire
to have you circumcised, that
they may glory in your flesh.
14 But God forbid that I should
glory, save in the cross of our
Lord Jesus Christ, [a] by whom
the world is crucified unto me,
and I unto the world. 15 For in
Christ Jesus neither circum-
cision availeth any thing nor
uncircumcision, but a new crea-
ture. 16 And as many as walk
according to this rule, peace be
on them, and mercy, and upon
the Israel of God.

17 From henceforth let no
man trouble me, for I bear in
my body the marks of the Lord
Jesus.

18 Brethren, the grace of our
Lord Jesus Christ *be* with your
spirit. Amen.

*μόνον τὸ καύχημα ἕξει, καὶ οὐκ εἰς τὸν
ἕτερον· 5 ἕκαστος γὰρ τὸ ἴδιον φορτίον
βαστάσει.*

6 Κοινωνείτω δὲ ὁ κατηχούμενος τὸν
λόγον τῷ κατηχοῦντι, ἐν πᾶσιν ἀγαθοῖς.
7 μὴ πλανᾶσθε, Θεὸς οὐ μυκτηρίζεται·
ὃ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ
θερίσει· 8 ὅτι ὁ σπείρων εἰς τὴν σάρκα
ἑαυτοῦ, ἐκ τῆς σαρκὸς θερίσει φθοράν·
ὁ δὲ σπείρων εἰς τὸ Πνεῦμα, ἐκ τοῦ
Πνεύματος θερίσει ζωὴν αἰώνιον. 9 τὸ
δὲ καλὸν ποιοῦντες μὴ ἐκκακῶμεν· και-
ρῷ γὰρ ἰδίῳ θερίσομεν, μὴ ἐκλυόμενοι.
10 ἄρα οὖν ὡς καιρὸν ἔχομεν, ἐργαζώ-
μεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα
δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

11 Ἴδετε πηλίκοις ὑμῖν γράμμασιν
ἔγραψα τῇ ἐμῇ χειρί. 12 ὅσοι θέλουσιν
εὐπροσωπῆσαι ἐν σαρκὶ, οὗτοι ἀναγκά-
ζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα
μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται
13 οὐδὲ γὰρ οἱ [a] περιτετμημένοι αὐτοὶ
νόμον φυλάσσουσιν· ἀλλὰ θέλουσιν
ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ
σαρκὶ καυχήσωνται. 14 ἐμοὶ δὲ μὴ γέ-
νοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· δι'
οὗ ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ [b] τῷ
κόσμῳ. 15 [c] ἐν [d] γὰρ Χριστῷ Ἰησοῦ οὔτε
περιτομή τι [e] ἐστὶν, οὔτε ἀκροβυστία,
ἀλλὰ καινὴ κτίσις. 16 καὶ ὅσοι τῷ
κανόνι τούτῳ [f] στοιχήσουσιν, εἰρήνη ἐπ'
αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ
τοῦ Θεοῦ.

17 Τοῦ λοιποῦ, κόπους μοι μηδεὶς
παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ
[g] Κυρίου Ἰησοῦ ἐν τῷ σώματί μου
βαστάζω.

18 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀ-
δελφοί. ἀμήν.

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a ∾ —. Rec. & Gb. περιτεμνομενοι b ⇉ c ∾ Ουτε γαρ. d Px. om. e Rec. ∾ ισχυει f ∾ στοιχουσιν. g ⇉ a Or, whereby.

ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ

ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ
διὰ θελήματος Θεοῦ, τοῖς ἁγίοις τοῖς
οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ
Ἰησοῦ· 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ
Χριστοῦ.

3 Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογή-
σας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν
τοῖς ἐπουρανίοις [a]ἐν″ Χριστῷ, 4 καθὼς
ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς
κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους
κατενώπιον αὐτοῦ ἐν ἀγάπῃ· 5 προορίσας
ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ
εἰς αὐτὸν, κατὰ τὴν εὐδοκίαν τοῦ θελή-
ματος αὐτοῦ, 6 εἰς ἔπαινον δόξης τῆς
χάριτος αὐτοῦ, [b]ἐν ᾗ″ ἐχαρίτωσεν ἡμᾶς
ἐν τῷ ἠγαπημένῳ,

7 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ
τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν
παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς
χάριτος αὐτοῦ· 8 ἧς ἐπερίσσευσεν εἰς
ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει,
9 γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θε-
λήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ,
ἣν προέθετο ἐν αὐτῷ· 10 εἰς οἰκονομίαν
τοῦ πληρώματος τῶν καιρῶν, ἀνακε-
φαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ,
τὰ [c]″ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς
γῆς· 11 ἐν αὐτῷ, ἐν ᾧ καὶ [d]ἐκληρώθη-
μεν,″ προορισθέντες κατὰ πρόθεσιν τοῦ
τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν
τοῦ θελήματος αὐτοῦ, 12 εἰς τὸ εἶναι
ἡμᾶς εἰς ἔπαινον [e]″ δόξης αὐτοῦ, τοὺς

PAUL an apostle of Jesus
Christ by the will of God, to
the saints which are at Ephesus,
and to the faithful in Christ
Jesus. 2 Grace *be* to you, and
peace from God our Father,
and *from* the Lord Jesus Christ.

3 Blessed be the God and Fa-
ther of our Lord Jesus Christ,
who hath blessed us with all
spiritual blessings in heavenly
[α] places in Christ: 4 according
as he hath chosen us in him,
before the foundation of the
world, that we should be holy,
and without blame before him
in love: 5 having predestinated
us unto the adoption of chil-
dren by Jesus Christ to himself,
according to the good pleasure
of his will: 6 to the praise of the
glory of his grace, wherein he
hath made us accepted in the
beloved:

7 in whom we have redemp-
tion through his blood, the for-
giveness of sins, according to the
riches of his grace, 8 wherein
he hath abounded toward us in
all wisdom and prudence: 9 hav-
ing made known unto us the
mystery of his will, according
to his good pleasure, which he
had purposed in himself, 10 that
in the dispensation of the ful-
ness of times, he might gather
together in one all things in
Christ, both which are in [β] hea-
ven, and which are on earth,
even in him: 11 in whom also we
have obtained an inheritance,
being predestinated according
to ỷ purpose of him who work-
eth all things after the counsel
of his own will: 12 that we
should be to the praise of his

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[a] St. om. [b] ∾ ης. [c] Rec. add τε. [d] ∾ εκληθημεν. [e] Rec. & Gb. add της.—Gb. ⇉ [α] *Or*, thin-
[β] *Gr.* the heavens.

glory, who first *trusted in
Christ. 13 In whom ye also *trust-
ed* after that ye heard the word
of truth, the gospel of your sal-
vation: in whom also after that
ye believed, ye were sealed with
that holy Spirit of promise,
14 which is the earnest of our
inheritance, until the redemp-
tion of the purchased posses-
sion, unto the praise of his
glory.

15 Wherefore I also, after
I heard of your faith in the
Lord Jesus, and love unto all
the saints, 16 cease not to give
thanks for you, making men-
tion of you in my prayers,
17 that the God of our Lord
Jesus Christ the Father of
glory, may give unto you the
spirit of wisdom and revela-
tion β in the knowledge of him:
18 the eyes of your understand-
ing being enlightened: that ye
may know what is the hope of
his calling, and what the riches
of the glory of his inheritance
in the saints. 19 and what is the
exceeding greatness of his
power to us-ward who believe,
according to the working γ of
his mighty power: 20 which he
wrought in Christ when he
raised him from the dead,
and set him at his own right
hand in the heavenly *places*,
21 far above all principality,
and power, and might, and do-
minion, and every name that
is named, not only in this
world, but also in that which
is to come: 22 and hath put
all things under his feet, and
gave him to be the head
over all things to the church,
23 which is his body, the fulness
of him that filleth all in all.
2. And you *hath he quickened*
who were dead in trespasses,
and sins, 2 wherein in time past
ye walked according to the
course of this world, according

προηλπικότας ἐν τῷ Χριστῷ· 13 ἐν
ᾧ καὶ ὑμεῖς, (ἀκούσαντες τὸν λόγον τῆς
ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας
ὑμῶν·) ἐν ᾧ καὶ πιστεύσαντες ἐσφρα-
γίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας
τῷ ἁγίῳ, 14 ὅς ἐστιν ἀῤῥαβὼν τῆς κλη-
ρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς
περιποιήσεως, εἰς ἔπαινον τῆς δόξης
αὐτοῦ.

15 Διὰ τοῦτο κἀγὼ ἀκούσας τὴν καθ'
ὑμᾶς πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ, καὶ
τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους,
16 οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν,
μνείαν ὑμῶν ποιούμενος ἐπὶ τῶν προσ-
ευχῶν μου· 17 ἵνα ὁ Θεὸς τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς
δόξης, δῴη ὑμῖν Πνεῦμα σοφίας καὶ
ἀποκαλύψεως, ἐν ἐπιγνώσει αὐτοῦ·
18 πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς
[a]καρδίας" ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς
ἐστιν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ, [b]καὶ"
τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονο-
μίας αὐτοῦ ἐν τοῖς ἁγίοις, 19 καὶ τί τὸ
ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐ-
τοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν
ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ,
20 ἣν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας
αὐτὸν ἐκ νεκρῶν· καὶ ἐκάθισεν ἐν δεξιᾷ
αὐτοῦ ἐν τοῖς ἐπουρανίοις, 21 ὑπεράνω
πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως
καὶ κυριότητος, καὶ παντὸς ὀνόματος
ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι
τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι· 22 καὶ
πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ·
καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα
τῇ ἐκκλησίᾳ, 23 ἥτις ἐστὶ τὸ σῶμα
αὐτοῦ, τὸ πλήρωμα τοῦ [c]τὰ" πάντα ἐν
πᾶσι πληρουμένου· 2. καὶ ὑμᾶς ὄντας
νεκροὺς τοῖς παραπτώμασι καὶ ταῖς
ἁμαρτίαις, 2 ἐν αἷς ποτε περιεπατή-
σατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου,

a Rec. διανοίας. b ⇄ c Rec. om. * Or, hoped. β Or, for the acknowledgement
γ Gr. of the might of his power.

κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ
ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦν-
τος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· 3 *ἐν οἷς*
καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν
ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποι-
οῦντες τὰ θελήματα τῆς σαρκὸς καὶ
τῶν διανοιῶν, καὶ ἦμεν τέκνα φύσει
ὀργῆς, ὡς καὶ οἱ λοιποί· 4 *ὁ δὲ Θεὸς,*
πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν
ἀγάπην αὐτοῦ ἣν ἠγάπησεν ἡμᾶς, 5 *καὶ*
ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι
συνεζωοποίησε τῷ Χριστῷ· (χάριτί
ἐστε σεσωσμένοι·) 6 *καὶ συνήγειρε,*
καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν
Χριστῷ Ἰησοῦ· 7 *ἵνα ἐνδείξηται ἐν*
τοῖς αἰῶσι τοῖς ἐπερχομένοις τὸν ὑπερ-
βάλλοντα πλοῦτον τῆς χάριτος αὐτοῦ
ἐν χρηστότητι ἐφ᾽ ἡμᾶς ἐν Χριστῷ
Ἰησοῦ.

8 *Τῇ γὰρ χάριτί ἐστε σεσωσμένοι*
διὰ [a] *τῆς*″ *πίστεως· καὶ τοῦτο οὐκ ἐξ*
ὑμῶν, Θεοῦ τὸ δῶρον· 9 *οὐκ ἐξ ἔργων,*
ἵνα μή τις καυχήσηται. 10 *αὐτοῦ γάρ*
ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ
Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοί-
μασεν ὁ Θεὸς, ἵνα ἐν αὐτοῖς περιπατή-
σωμεν.

11 *Διὸ μνημονεύετε ὅτι ὑμεῖς ποτε τὰ*
ἔθνη ἐν σαρκὶ, (οἱ λεγόμενοι ἀκροβυστία
ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ
χειροποιήτου,) 12 *ὅτι ἦτε* [b] *ἐν*″ *τῷ καιρῷ*
ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι
τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι
τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα
μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ·
13 *νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ, ὑμεῖς οἱ*
ποτὲ ὄντες μακρὰν ἐγγὺς ἐγενήθητε ἐν
τῷ αἵματι τοῦ Χριστοῦ. 14 *αὐτὸς γάρ*
ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμ-
φότερα ἓν, καὶ τὸ μεσότοιχον τοῦ
φραγμοῦ λύσας· 15 *τὴν ἔχθραν ἐν τῇ*

to the prince of the power of
the air, the spirit that now
worketh in the children of diso-
bedience, 3 **among whom also**
we all had our conversation in
times past, in the lusts of our
flesh, fulfilling [α] the desires of
the flesh, and of the mind, and
were by nature the children of
wrath, even as others: 4 **but**
God who is rich in mercy, for
his great love wherewith he
loved us, 5 **even when we were**
dead in sins, hath quickened us
together with Christ, (by grace
ye are saved) 6 **and hath raised**
us **up together, and made** ***us*** **sit**
together in heavenly places in
Christ Jesus: 7 **that in the ages**
to come, he might shew the ex-
ceeding riches of his grace, in
his **kindness towards us, through**
Christ Jesus.

8 **For by grace are ye saved,**
through faith, and that not of
yourselves: ***it is*** **the gift of God:**
9 **not of works, lest any man**
should boast. 10 **For we are his**
workmanship, created in Christ
Jesus unto good works, which
God hath before [β] ordained,
that we should walk in them.

11 **Wherefore remember that**
ye ***being*** **in time past Gentiles**
in the flesh, who are called Un-
circumcision by that which is
called the Circumcision in the
flesh made by hands, 12 **that**
at that time ye were without
Christ, being aliens from the
commonwealth of Israel, and
strangers from the covenants of
promise, having no hope, and
without God in the world. 13 **But**
now in Christ Jesus, ye who
sometimes were far off, are
made nigh by the blood of
Christ. 14 **For he is our peace,**
who hath made both one, and
hath broken down the middle
wall of partition between us:
15 **having abolished in his flesh**

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a → b ⇉ α *Gr.* the wills. β *Or,* prepared

the enmity, *even* the law of
commandments *contained* in or-
dinances, for to make in him-
self, of twain, one new man,
so making peace. 16 And that
he might reconcile both unto
God in one body by the cross,
having slain the enmity [α] there-
by, 17 and came, and preached
peace to you, *which were* afar
off, and to them that were nigh.
18 For through him we both
have an access by one Spirit
unto the Father.

19 Now therefore ye are no
more strangers and foreigners;
but fellow-citizens with the
saints, and of the houshold of
God, 20 and are built upon the
foundation of the apostles and
prophets, Jesus Christ himself
being the chief corner stone,
21 in whom all the building fitly
framed together, groweth unto
an holy temple in the Lord:
22 in whom you also are builded
together for an habitation of
God through the Spirit.

3. For this cause I Paul, the
prisoner of Jesus Christ for you
Gentiles, 2 if ye have heard of
the dispensation of the grace of
God, which is given me to you-
ward: 3 how that by revelation
he made known unto me the
mystery, (as I wrote [β] afore in
few words, 4 whereby when ye
read, ye may understand my
knowledge in the mystery of
Christ.) 5 Which in other ages
was not made known unto the
sons of men, as it is now re-
vealed unto his holy apostles
and prophets by the Spirit,
6 that the Gentiles should be
fellowheirs, and of the same
body, and partakers of his pro-
mise in Christ, by the gospel:
7 whereof I was made a minis-
ter, according to the gift of the
grace of God given unto me, by
the effectual working of his
power.

σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν
δόγμασι καταργήσας· ἵνα τοὺς δύο κτίσῃ
ἐν ἑαυτῷ εἰς ἕνα καινὸν ἄνθρωπον, ποιῶν
εἰρήνην· 16 καὶ ἀποκαταλλάξῃ τοὺς
ἀμφοτέρους ἐν ἑνὶ σώματι τῷ Θεῷ διὰ
τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν
αὐτῷ· 17 καὶ ἐλθὼν εὐηγγελίσατο εἰ-
ρήνην ὑμῖν τοῖς μακρὰν [a] καὶ τοῖς" ἐγγύς,
18 ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν
οἱ ἀμφότεροι ἐν ἑνὶ Πνεύματι πρὸς τὸν
πατέρα.

19 "Ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ
πάροικοι, [b] ἀλλὰ" συμπολῖται τῶν ἁγίων
καὶ οἰκεῖοι τοῦ Θεοῦ, 20 ἐποικοδομη-
θέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων
καὶ προφητῶν, ὄντος ἀκρογωνιαίου [c]" αὐ-
τοῦ Ἰησοῦ Χριστοῦ, 21 ἐν ᾧ πᾶσα [d] ἡ"
οἰκοδομὴ συναρμολογουμένη αὔξει εἰς
ναὸν ἅγιον ἐν Κυρίῳ, 22 ἐν ᾧ καὶ ὑμεῖς
συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ
Θεοῦ ἐν Πνεύματι.

3. Τούτου χάριν ἐγὼ Παῦλος ὁ
δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν
τῶν ἐθνῶν· 2 εἴγε ἠκούσατε τὴν οἰ-
κονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς
δοθείσης μοι εἰς ὑμᾶς, 3 ὅτι κατὰ
ἀποκάλυψιν [e] ἐγνωρίσθη" μοι τὸ μυστή-
ριον, (καθὼς προέγραψα ἐν ὀλίγῳ,
4 πρὸς ὃ δύνασθε ἀναγινώσκοντες
νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστη-
ρίῳ τοῦ Χριστοῦ·) 5 ὃ [f]" ἑτέραις γε-
νεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν
ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς
ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις
ἐν Πνεύματι· 6 εἶναι τὰ ἔθνη συγκλη-
ρονόμα καὶ σύσσωμα καὶ συμμέτοχα
τῆς ἐπαγγελίας [g] αὐτοῦ" ἐν τῷ Χριστῷ,
διὰ τοῦ εὐαγγελίου, 7 οὗ ἐγενόμην
διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος
τοῦ Θεοῦ, [h] τὴν δοθεῖσάν" μοι κατὰ τὴν
ἐνέργειαν τῆς δυνάμεως αὐτοῦ·

a ∾ και ειρηνην τοις. b ∾ αλλ' εστε c Bz. add λιθου. d ⇉ e Rec. εγνωρισε. f Rec. add εν
g → h ∾ —. Gb. της δοθεισης. α Or, in himself. β Or, a little before.

8 Ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων
ᵃ″ ᵇἁγίων″ ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς
ἔθνεσιν εὐαγγελίσασθαι τὸν ἀνεξι-
χνίαστον πλοῦτον τοῦ Χριστοῦ, 9 καὶ
φωτίσαι πάντας τίς ἡ ᶜοἰκονομία″ τοῦ
μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν
αἰώνων ἐν τῷ Θεῷ τῷ τὰ πάντα κτί-
σαντι ᵈ″· 10 ἵνα γνωρισθῇ νῦν ταῖς
ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπου-
ρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποί-
κιλος σοφία τοῦ Θεοῦ, 11 κατὰ πρόθεσιν
τῶν αἰώνων ἣν ἐποίησεν ἐν Χριστῷ
Ἰησοῦ τῷ Κυρίῳ ἡμῶν· 12 ἐν ᾧ ἔχομεν
τὴν παῤῥησίαν καὶ τὴν προσαγωγὴν ἐν
πεποιθήσει διὰ τῆς πίστεως αὐτοῦ. 13 διὸ
αἰτοῦμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί
μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν.

14 Τούτου χάριν κάμπτω τὰ γόνατά
μου πρὸς τὸν πατέρα ᵉτοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ,″ 15 ἐξ οὗ πᾶσα πατριὰ
ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται,
16 ἵνα δῴη ὑμῖν κατὰ τὸν πλοῦτον τῆς
δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ
τοῦ Πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄν-
θρωπον, 17 κατοικῆσαι τὸν Χριστὸν
διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν·
18 ἐν ἀγάπῃ ἐῤῥιζωμένοι καὶ τεθεμελιω-
μένοι, ἵνα ἐξισχύσητε καταλαβέσθαι
σὺν πᾶσι τοῖς ἁγίοις, τί τὸ πλάτος καὶ
μῆκος καὶ βάθος καὶ ὕψος, 19 γνῶναί
τε τὴν ὑπερβάλλουσαν τῆς γνώσεως
ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε
εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ.

20 Τῷ δὲ δυναμένῳ ὑπὲρ πάντα
ποιῆσαι ὑπὲρ ἐκπερισσοῦ ὧν αἰτούμεθα
ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνερ-
γουμένην ἐν ἡμῖν, 21 αὐτῷ ἡ δόξα ἐν τῇ
ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πάσας τὰς
γενεὰς ᶠτοῦ αἰῶνος″ τῶν αἰώνων. ἀμήν.

4. Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος
ἐν Κυρίῳ, ἀξίως περιπατῆσαι τῆς

8 Unto me, who am less than
the least of all saints, is this
grace given, ỿ I should preach
among the Gentiles the un-
searchable riches of Christ.
9 and to make all men see, what
is the fellowship of the mystery,
which from the beginning of the
world, hath been hid in God,
who created all things by Jesus
Christ: 10 to the intent that
now unto the principalities and
powers in heavenly places,
might be known by the church,
the manifold wisdom of God,
11 according to the eternal pur-
pose which he purposed in
Christ Jesus our Lord: 12 in
whom we have boldness and
access, with confidence, by the
faith of him. 13 Wherefore I
desire that ye faint not at my
tribulations for you, which is
your glory.

14 For this cause I bow my
knees unto the Father of our
Lord Jesus Christ, 15 of whom
the whole family in heaven and
earth is named, 16 that he would
grant you according to ỿ riches
of his glory, to be strengthened
with might, by his Spirit in the
inner man, 17 that Christ may
dwell in your hearts by faith,
ỿ ye being rooted & grounded
in love, 18 may be able to com-
prehend with all saints, what is
the breadth, and length, and
depth, and height: 19 and to
know the love of Christ, which
passeth knowledge, that ye
might be filled with all the ful-
ness of God.

20 Now unto him that is able
to do exceeding abundantly
above all that we ask or think,
according to the power that
worketh in us, 21 unto him be
glory in the church by Christ
Jesus, throughout all ages,
world without end. Amen.

4. I therefore the prisoner
ᵃof the Lord, beseech you
that ye walk worthy of the

ᵃ Rec. add των. ᵇ → ᶜ Rec. κοινωνια. ᵈ Rec add δια Ιησου Χριστου. ᵉ ⇉ ᶠ → ᵃ Or, in the Lord

vocation wherewith ye are
called, 2 with all lowliness and
meekness, with longsuffering,
forbearing one another in love.
3 Endeavouring to keep the
unity of the Spirit in the bond
of peace. 4 *There is* one body,
and one Spirit, even as ye are
called in one hope of your call-
ing. 5 One Lord, one faith, one
baptism, 6 one God and Father
of all, who is above all, and
through all, and in you all.

7 But unto every one of us is
given grace, according to the
measure of the gift of Christ.
8 Wherefore he saith: When he
ascended up on high, he led
α captivity captive, and gave
gifts unto men. 9 (Now that he
ascended, what is it but that he
also descended first into the
lower parts of the earth? 10 He
that descended, is the same also
that ascended up far above all
heavens, that he might β fill all
things.)
11 And he gave some, apos-
tles: and some, prophets: and
some, evangelists: and some,
pastors, and teachers: 12 for
the perfecting of the saints,
for the work of the ministry, for
the edifying of the body of
Christ: 13 till we all come γ in
the unity of the faith, and of
the knowledge of the son of
God, unto a perfect man, unto
the measure of the δ stature of
the fulness of Christ: 14 that we
henceforth be no more children,
tossed to and fro, and carried
about with every wind of doc-
trine, by the sleight of men, *and*
cunning craftiness, whereby
they lie in wait to deceive:
15 but ε speaking the truth in
love, may grow up into him in
all things which is the head,
even Christ: 16 from whom the
whole body fitly joined together,
and compacted by that which
every joint supplieth, according
to the effectual working in the

κλήσεως ἧς ἐκλήθητε, 2 *μετὰ πάσης
ταπεινοφροσύνης καὶ πραότητος, μετὰ
μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν
ἀγάπῃ,* 3 *σπουδάζοντες τηρεῖν τὴν
ἑνότητα τοῦ Πνεύματος ἐν τῷ συνδέσμῳ
τῆς εἰρήνης.* 4 *ἓν σῶμα καὶ ἓν Πνεῦμα,
καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς
κλήσεως ὑμῶν·* 5 *εἷς Κύριος, μία
πίστις, ἓν βάπτισμα·* 6 *εἷς Θεὸς καὶ
πατὴρ πάντων, ὁ ἐπὶ πάντων, καὶ διὰ
πάντων, καὶ ἐν πᾶσιν* ᵃ*ἡμῖν.*

7 *Ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις
κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χρι-
στοῦ.* 8 *διὸ λέγει· Ἀναβὰς εἰς ὕψος*
ᵇ*ᾐχμαλώτευσεν αἰχμαλωσίαν,* ᶜ*καὶ
ἔδωκε δόματα τοῖς ἀνθρώποις.* 9 *Τὸ
δὲ, ἀνέβη, τί ἐστιν εἰ μὴ ὅτι καὶ κατέβη*
ᵈ*εἰς τὰ κατώτερα* ᵉ*μέρη τῆς γῆς;* 10 *ὁ
καταβὰς, αὐτός ἐστι καὶ ὁ ἀναβὰς ὑπερ-
άνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ
τὰ πάντα.*

11 *Καὶ αὐτὸς ἔδωκε τοὺς μὲν ἀποστό-
λους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγ-
γελιστὰς, τοὺς δὲ ποιμένας καὶ διδα-
σκάλους,* 12 *πρὸς τὸν καταρτισμὸν τῶν
ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν
τοῦ σώματος τοῦ Χριστοῦ·* 13 *μέχρι κατ-
αντήσωμεν οἱ πάντες εἰς τὴν ἑνότητα τῆς
πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ
Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλι-
κίας τοῦ πληρώματος τοῦ Χριστοῦ·* 14 *ἵνα
μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ
περιφερόμενοι παντὶ ἀνέμῳ τῆς διδα-
σκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων,
ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς
πλάνης·* 15 *ἀληθεύοντες δὲ ἐν ἀγάπῃ
αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν
ἡ κεφαλὴ,* ᶠ*ὁ Χριστὸς,* 16 *ἐξ οὗ πᾶν
τὸ σῶμα συναρμολογούμενον καὶ συμ-
βιβαζόμενον διὰ πάσης ἁφῆς τῆς
ἐπιχορηγίας, κατ' ἐνέργειαν ἐν μέτρῳ*

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a ⇉.—Rec. υμιν. b ∾ αιχμαλωτευσας. c ⇉ d Rec. add πρωτον. e ⇉ f ⇉
α *Or*, a multitude of captives. β *Or*, fulfil. γ *Or* into the unity. δ *Or*, age. ε *Or*, being sincere

ἑνὸς ἑκάστου [a]μέρους," τὴν αὔξησιν
τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν
ἑαυτοῦ ἐν ἀγάπῃ.
17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι
ἐν Κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν,
καθὼς καὶ τὰ [b]λοιπὰ" ἔθνη περιπατεῖ
ἐν ματαιότητι τοῦ νοὸς αὐτῶν, 18 ἐσκο-
τισμένοι τῇ διανοίᾳ, ὄντες ἀπηλλο-
τριωμένοι τῆς ζωῆς τοῦ Θεοῦ, διὰ τὴν
ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν
πώρωσιν τῆς καρδίας αὐτῶν· 19 οἵτινες
ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ
ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας
πάσης ἐν πλεονεξίᾳ.
20 Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν
Χριστὸν, 21 εἴγε αὐτὸν ἠκούσατε καὶ
ἐν αὐτῷ ἐδιδάχθητε, καθώς ἐστιν ἀλή-
θεια ἐν τῷ Ἰησοῦ, 22 ἀποθέσθαι ὑμᾶς,
κατὰ τὴν προτέραν ἀναστροφὴν, τὸν
παλαιὸν ἄνθρωπον, τὸν φθειρόμενον
κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης· 23 ἀνα-
νεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν,
24 καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον,
τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ
καὶ ὁσιότητι τῆς ἀληθείας. 25 διὸ ἀπο-
θέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν
ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ· ὅτι
ἐσμὲν ἀλλήλων μέλη.
26 Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ
ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ
ὑμῶν, 27 [c]μηδὲ" δίδοτε τόπον τῷ διαβόλῳ.
28 Ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλ-
λον δὲ κοπιάτω, ἐργαζόμενος τὸ ἀγαθὸν
ταῖς χερσὶν, ἵνα ἔχῃ μεταδιδόναι τῷ
χρείαν ἔχοντι.
29 Πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος
ὑμῶν μὴ ἐκπορευέσθω, ἀλλ' εἴ τις ἀγα-
θὸς πρὸς οἰκοδομὴν τῆς [d]χρείας," ἵνα δῷ
χάριν τοῖς ἀκούουσι· 30 καὶ μὴ λυπεῖτε
τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐ-
σφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.

measure of every part, maketh
increase of the body, unto the
edifying of itself in love.

17 This I say therefore and
testify in the Lord, that ye
henceforth walk not as other
Gentiles walk in the vanity of
their mind, 18 having the under-
standing darkened, being alien-
ated from ẏ life of God, through
the ignorance that is in them,
because of ẏ [α]blindness of their
heart: 19 who being past feeling,
have given themselves over
unto lasciviousness, to work all
uncleanness with greediness.

20 But ye have not so learned
Christ: 21 if so be that ye have
heard him, & have been taught
by him, as the truth is in Jesus,
22 that ye put off concerning the
former conversation, the old
man, which is corrupt according
to the deceitful lusts: 23 and be
renewed in the spirit of your
mind: 24 and that ye put on that
new man, which after God is
created in righteousness, and
[β]true holiness. 25 Wherefore
putting away lying, speak every
man truth with his neighbour:
for we are members one of
another.

26 Be ye angry and sin not, let
not the sun go down upon your
wrath: 27 neither give place to
the devil.
28 Let him that stole, steal no
more: but rather let him labour,
working with *his* hands ẏ thing
which is good, that he may
have [γ]to give to him that
needeth.
29 Let no corrupt communica-
tion proceed out of your mouth,
but that which is good [δ]to the
use of edifying, that it may
minister grace unto the hearers.
30 And grieve not the holy Spirit
of God, whereby ye are sealed
unto the day of redemption.

a ~ μελους. b ⇄ c Rec. & Gb. μητε. d ~ πιστεως. α *Or*, hardness. β *Or*, holiness of tr...
γ *Or*, to distribute δ *Or*, to edify profitably.

31 Let all bitterness, and
wrath, and anger, and clamour,
and evil speaking, be put away
from you, with all malice, 32 and
be ye kind one to another, ten-
derhearted, forgiving one ano-
ther, even as God for Christ's
sake hath forgiven you. 5. Be
ye therefore followers of God,
as dear children. 2 And walk
in love, as Christ also hath lov-
ed us, and hath given himself
for us, an offering and a sacri-
fice to God for a sweetsmelling
savour;

3 but fornication and all un-
cleanness, or covetousness, let
it not be once named amongst
you, as becometh saints: 4 nei-
ther filthiness, nor foolish talk-
ing, nor jesting, which are not
convenient: but rather giving
of thanks. 5 For this ye know,
that no whoremonger, nor un-
clean person, nor covetous man
who is an idolater, hath any
inheritance in the kingdom of
Christ, and of God. 6 Let no
man deceive you with vain
words: for because of these
things cometh the wrath of God
upon the children of [α] disobedi-
ence. 7 Be not ye therefore par-
takers with them. 8 For ye
were sometimes darkness, but
now *are ye* light in the Lord:
walk as children of light, 9 (for
the fruit of the Spirit is in all
goodness and righteousness and
truth.) 10 Proving what is ac-
ceptable unto the Lord: 11 and
have no fellowship with the un-
fruitful works of darkness, but
rather reprove them. 12 For it
is a shame even to speak of
those things which are done of
them in secret. 13 But all things
that are [β] reproved, are made
manifest by the light: for what-
soever doth make manifest, is
light. 14 Wherefore he saith:
Awake thou that sleepest, and
arise from the dead, and Christ
shall give thee light.

15 See then that ye walk cir-

31 Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ
καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ'
ὑμῶν, σὺν πάσῃ κακίᾳ· 32 γίνεσθε δὲ
εἰς ἀλλήλους χρηστοὶ, εὔσπλαγχνοι,
χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς
ἐν Χριστῷ ἐχαρίσατο [a] ὑμῖν." 5. γί-
νεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα
ἀγαπητά· 2 καὶ περιπατεῖτε ἐν ἀγάπῃ,
καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς,
καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσ-
φορὰν καὶ θυσίαν τῷ Θεῷ εἰς ὀσμὴν
εὐωδίας.

3 Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ
πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν,
καθὼς πρέπει ἁγίοις· 4 καὶ αἰσχρό-
της, καὶ μωρολογία ἢ εὐτραπελία, τὰ
οὐκ ἀνήκοντα, ἀλλὰ μᾶλλον εὐχαριστία.
5 τοῦτο γὰρ [b] "ἴστε" γινώσκοντες, ὅτι
πᾶς πόρνος, ἢ ἀκάθαρτος, ἢ πλεονέκτης,
ὅς ἐστιν εἰδωλολάτρης, οὐκ ἔχει κλη-
ρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ
καὶ Θεοῦ. 6 μηδεὶς ὑμᾶς ἀπατάτω κε-
νοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ
ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπει-
θείας. 7 μὴ οὖν γίνεσθε συμμέτοχοι
αὐτῶν. 8 ἦτε γάρ ποτε σκότος, νῦν δὲ
φῶς ἐν Κυρίῳ· ὡς τέκνα φωτὸς περι-
πατεῖτε· 9 (ὁ γὰρ καρπὸς τοῦ [c] "φωτὸς"
ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ
ἀληθείᾳ·) 10 δοκιμάζοντες τί ἐστιν
εὐάρεστον τῷ Κυρίῳ. 11 καὶ μὴ συγ-
κοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις
τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε·
12 τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν
αἰσχρόν ἐστι καὶ λέγειν. 13 τὰ δὲ πάντα
ἐλεγχόμενα, ὑπὸ τοῦ φωτὸς φανεροῦται·
πᾶν γὰρ τὸ φανερούμενον φῶς ἐστι·
14 διὸ λέγει· [d] "Ἔγειρε" ὁ καθεύδων καὶ
ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει
σοι ὁ Χριστός.

15 Βλέπετε οὖν πῶς ἀκριβῶς περιπα-

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[a] ∾ ημιν. [b] Rec. εστε. [c] Rec. Πνευματος. [d] Rec. Εγειραι. [α] Or, unbelief. [β] Or, discovered.

τεῖτε, μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί,
16 *ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ*
ἡμέραι πονηραί εἰσι. 17 *διὰ τοῦτο μὴ*
γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί τὸ
θέλημα τοῦ Κυρίου. 18 *καὶ μὴ μεθύ-*
σκεσθε οἴνῳ, ἐν ᾧ ἐστιν ἀσωτία, ἀλλὰ
πληροῦσθε ἐν Πνεύματι, 19 λαλοῦντες
ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς
πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν
[a] *τῇ καρδίᾳ" ὑμῶν τῷ* Κυρίῳ, 20 *εὐ-*
χαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν
ὀνόματι τοῦ Κυρίου *ἡμῶν* Ἰησοῦ Χρι-
στοῦ *τῷ* Θεῷ *καὶ πατρί·* 21 Ὑποτασσό-
μενοι ἀλλήλοις ἐν φόβῳ [b] Χριστοῦ·"
22 *αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν*
[c] *ὑποτάσσεσθε," ὡς τῷ* Κυρίῳ· 23 *ὅτι*
[d] *" ἀνήρ ἐστι κεφαλὴ τῆς γυναικὸς,*
ὡς καὶ ὁ Χριστὸς *κεφαλὴ τῆς ἐκκλη-*
σίας, [e] *" αὐτός* [f] *ἐστι" σωτὴρ τοῦ σώμα-*
τος· 24 *ἀλλ' ὥσπερ ἡ ἐκκλησία ὑπο-*
τάσσεται τῷ Χριστῷ, *οὕτω καὶ αἱ γυ-*
ναῖκες τοῖς [g] *ἰδίοις" ἀνδράσιν ἐν παντί.*
25 Οἱ *ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας*
ἑαυτῶν, καθὼς καὶ ὁ Χριστὸς *ἠγάπησε*
τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν
ὑπὲρ αὐτῆς· 26 *ἵνα αὐτὴν ἁγιάσῃ, κα-*
θαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν
ῥήματι, 27 *ἵνα παραστήσῃ* [h] *αὐτὸς"*
ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν, μὴ ἔχου-
σαν σπῖλον ἢ ῥυτίδα ἤ τι τῶν τοιούτων,
ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος. 28 *οὕτως*
ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυ-
τῶν γυναῖκας, ὡς τὰ ἑαυτῶν σώματα.
ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα, ἑαυτὸν
ἀγαπᾷ· 29 *οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ*
σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ
θάλπει αὐτήν, καθὼς καὶ ὁ [i] Χριστὸς"
τὴν ἐκκλησίαν· 30 *ὅτι μέλη ἐσμὲν τοῦ*
σώματος αὐτοῦ, [k] *ἐκ τῆς σαρκὸς αὐτοῦ,*
καὶ ἐκ τῶν ὀστέων αὐτοῦ." 31 Ἀντὶ
τούτου καταλείψει ἄνθρωπος τὸν πατέρα

cumspectly, not as fools, but as
wise, 16 redeeming the time,
because the days are evil,
17 Wherefore be ye not unwise,
but understanding what the will
of the Lord is. 18 And be not
drunk with wine, wherein is
excess: but be filled with the
Spirit: 19 speaking to your-
selves, in psalms, and hymns,
and spiritual songs, singing and
making melody in your heart
to the Lord, 20 giving thanks
always for all things unto God,
and the Father, in the name of
our Lord Jesus Christ, 21 sub-
mitting yourselves one to ano-
ther in the fear of God.

22 Wives, submit yourselves
unto your own husbands, as un-
to the Lord. 23 For the husband
is the head of the wife, even as
Christ is the head of the church:
and he is the saviour of the
body. 24 Therefore as ŷ church
is subject unto Christ, so let
the wives *be* to their own hus-
bands in every thing.

25 Husbands, love your wives,
even as Christ also loved the
church, and gave himself for it:
26 that he might sanctify and
cleanse *it* with the washing of
water, by the word, 27 that he
might present it to himself a
glorious church, not having
spot or wrinkle, or any such
thing: but that it should be holy
and without blemish. 28 So ought
men to love their wives, as their
own bodies: he that loveth his
wife, loveth himself. 29 For no
man ever yet hated his own
flesh: but nourisheth and che-
risheth it, even as the Lord the
church: 30 for we are members
of his body, of his flesh, and of
his bones. 31 For this cause
shall a man leave his father

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a ∾ ταις καρδιαις. b Rec. Θεου. c ⇄ d Rec. add ὁ. e Rec. add και. f ⇄ g → h Rec. αυτην. i Rec. Κυριος. k →

and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church. 33 Nevertheless, let every one of you in particular, so love his wife even as himself, and the wife *see* that she reverence her husband.

αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. 32 Τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν. 33 πλὴν καὶ ὑμεῖς οἱ καθ' ἕνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

6. Children, obey your parents in the Lord: for this is right. 2 Honour thy father and mother, (which is the first commandment with promise,) 3 that it may be well with thee, and thou mayest live long on the earth.

6. Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν [a] ἐν Κυρίῳ·″ τοῦτο γάρ ἐστι δίκαιον· 2 Τίμα τὸν πατέρα σου καὶ τὴν μητέρα· ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ· 3 ἵνα εὖ σοι γένηται· καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.

4 And *ye* fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

4 Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ Κυρίου.

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ: 6 not with eyeservice as menpleasers, but as the servants of Christ, doing the will of God from the heart: 7 with good will doing service, as to the Lord, and not to men, 8 knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

5 Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, μετὰ φόβου καὶ τρόμου, ἐν ἁπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ· 6 μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δοῦλοι [b] τοῦ″ Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς, 7 μετ' εὐνοίας δουλεύοντες, [c] ὡς″ τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις· 8 εἰδότες ὅτι [d] ὃ ἐάν τι ἕκαστος″ ποιήσῃ ἀγαθὸν, τοῦτο κομιεῖται παρὰ [e]″ Κυρίου, εἴτε δοῦλος, εἴτε ἐλεύθερος.

9 And ye masters, do the same things unto them, [α] forbearing threatening: knowing that [β] your Master also is in heaven, neither is there respect of persons with him.

9 Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνιέντες τὴν ἀπειλήν· εἰδότες ὅτι καὶ [f] ὑμῶν αὐτῶν″ ὁ Κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἔστι παρ' αὐτῷ.

10 Finally, my brethren, be strong in the Lord, and in the power of his might. 11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 12 For we wrestle not against flesh and blood, but against principali-

10 Τὸ λοιπὸν, [g] ἀδελφοί μου,″ ἐνδυναμοῦσθε ἐν Κυρίῳ, καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ. 11 ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδείας τοῦ διαβόλου· 12 ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς

[a] → [b] ⇉ [c] St. & Els. om. [d] ∾ εκαστος ο αν. [e] Rec. add του. [f] ∾ αυτων και υμων. [g] →
[α] *Or*, moderating. [β] *Some read*, both your, and their Master.

ἀρχὰς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς
κοσμοκράτορας τοῦ σκότους [a]" τούτου,
πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν
τοῖς ἐπουρανίοις. 13 διὰ τοῦτο ἀναλά-
βετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυ-
νηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ
πονηρᾷ, καὶ ἅπαντα κατεργασάμενοι
στῆναι.
14 Στῆτε οὖν περιζωσάμενοι τὴν ὀ-
σφῦν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι
τὸν θώρακα τῆς δικαιοσύνης, 15 καὶ
ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ
τοῦ εὐαγγελίου τῆς εἰρήνης· 16 ἐπὶ
πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πί-
στεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη
τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι·
17 καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου
[b] δέξασθε," καὶ τὴν μάχαιραν τοῦ Πνεύ-
ματος, ὅ ἐστι ῥῆμα Θεοῦ· 18 διὰ πάσης
προσευχῆς καὶ δεήσεως προσευχόμενοι
ἐν παντὶ καιρῷ ἐν Πνεύματι, καὶ εἰς
αὐτὸ [c] τοῦτο" ἀγρυπνοῦντες ἐν πάσῃ
προσκαρτερήσει καὶ δεήσει περὶ πάν-
των τῶν ἁγίων, 19 καὶ ὑπὲρ ἐμοῦ, ἵνα
μοι [d] δοθῇ" λόγος ἐν ἀνοίξει τοῦ στό-
ματός μου ἐν παῤῥησίᾳ, γνωρίσαι τὸ
μυστήριον τοῦ εὐαγγελίου, 20 ὑπὲρ οὗ
πρεσβεύω ἐν ἁλύσει, ἵνα ἐν αὐτῷ παῤ-
ῥησιάσωμαι, ὡς δεῖ με λαλῆσαι.
21 Ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ᾽
ἐμὲ, τί πράσσω, πάντα ὑμῖν γνωρίσει
Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς
διάκονος ἐν Κυρίῳ· 22 ὃν ἔπεμψα πρὸς
ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ
ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν·
23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη
μετὰ πίστεως ἀπὸ Θεοῦ πατρὸς καὶ
Κυρίου Ἰησοῦ Χριστοῦ.
24 Ἡ χάρις μετὰ πάντων τῶν ἀγα-
πώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χρι-
στὸν ἐν ἀφθαρσίᾳ.[e]"

ties, against powers, against the
rulers of the darkness of this
world, against [α] spiritual wick-
edness in [β] high places. 13 Where-
fore take unto you the whole
armour of God, that ye may be
able to withstand in the evil
day, and [γ] having done all, to
stand.

14 Stand therefore, having
your loins girt about with truth,
and having on the breastplate
of righteousness: 15 and your
feet shod with the preparation
of the gospel of peace. 16 Above
all, taking the shield of faith,
wherewith ye shall be able to
quench all the fiery darts of the
wicked. 17 And take the helmet
of salvation, and the sword of
the Spirit, which is the word of
God: 18 praying always with all
prayer and supplication in the
Spirit, and watching thereunto
with all perseverance, and sup-
plication for all saints, 19 and
for me, that utterance may be
given unto me, that I may open
my mouth boldly, to make
known the mystery of ỷ gospel:
20 for which I am an ambassador
[δ] in bonds, that [ε] therein I may
speak boldly, as I ought to
speak.

21 But that ye also may know
my affairs, *and* how I do, Ty-
chicus a beloved brother, and
faithful minister in the Lord,
shall make known to you all
things. 22 Whom I have sent
unto you for the same purpose,
that ye might know our affairs,
and that he might comfort your
hearts.
23 Peace *be* to the brethren,
and love, with faith from God
the Father, and the Lord Jesus
Christ.
24 Grace be with all them that
love our Lord Jesus Christ [ζ] in
sincerity.

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[a] Rec. add του αιωνος. [b] → [c] ⇄ [d] Rec. δοθειη. [e] Rec. add αμην. [α] *Or*, wicked spirits. [β] *Or*, heaven' [γ] *Or*, 'aving overcome all. [δ] *Or*, in a chain. [ε] *Or*, thereof. [ζ] *Or*, with incorruptior

ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

PAUL and Timotheus the
servants of Jesus Christ, to
all the saints in Christ Jesus,
which are at Philippi, with the
bishops and deacons: [2] grace
be unto you, and peace, from
God our Father, and *from* the
Lord Jesus Christ.

[3] I thank my God upon every
[α] remembrance of you, [4] always
in every prayer of mine for you
all making request, with joy
[5] for your fellowship in the gos-
pel from the first day until now;
[6] being confident of this very
thing, that he which hath begun
a good work in you, [β] will per-
form it until the day of Jesus
Christ: [7] even as it is meet for
me to think this of you all, be-
cause [γ] I have you in my heart,
inasmuch as both in my bonds,
and in the defence and confirm-
ation of the gospel, ye all are
[δ] partakers of my grace. [8] For
God is my record, how greatly
I long after you all, in ẏ bowels
of Jesus Christ.

[9] And this I pray, that your
love may abound yet more and
more in knowledge, and in all
[ε] judgment. [10] That ye may
[ζ] approve things that [η] are ex-
cellent, that ye may be sincere,
and without offence till the day
of Christ. [11] Being filled with
ẏ fruits of righteousness, which
are by Jesus Christ unto the
glory and praise of God.

[12] But I would ye should un-

ΠΑΥΛΟΣ καὶ Τιμόθεος δοῦλοι Ἰησοῦ
Χριστοῦ, πᾶσι τοῖς ἁγίοις ἐν Χριστῷ
Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις, σὺν
ἐπισκόποις καὶ διακόνοις· [2] χάρις ὑμῖν
καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ
Κυρίου Ἰησοῦ Χριστοῦ.

[3] Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ
τῇ μνείᾳ ὑμῶν, [4] πάντοτε ἐν πάσῃ
δεήσει μου ὑπὲρ πάντων ὑμῶν μετὰ
χαρᾶς τὴν δέησιν ποιούμενος, [5] ἐπὶ τῇ
κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον, ἀπὸ
πρώτης ἡμέρας ἄχρι τοῦ νῦν· [6] πε-
ποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος
ἐν ὑμῖν ἔργον ἀγαθὸν, ἐπιτελέσει ἄχρις
ἡμέρας Ἰησοῦ Χριστοῦ· [7] καθώς ἐστι
δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων
ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ
ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου καὶ [a] ἐν″
τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγ-
γελίου, συγκοινωνούς μου τῆς χάριτος
πάντας ὑμᾶς ὄντας. [8] μάρτυς γάρ μου
[b] ἐστὶν″ ὁ Θεὸς, ὡς ἐπιποθῶ πάντας
ὑμᾶς ἐν σπλάγχνοις [c] Χριστοῦ Ἰησοῦ.″

[9] Καὶ τοῦτο προσεύχομαι, ἵνα ἡ
ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον
περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ
αἰσθήσει, [10] εἰς τὸ δοκιμάζειν ὑμᾶς τὰ
διαφέροντα, ἵνα ἦτε εἰλικρινεῖς καὶ
ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, [11] πε-
πληρωμένοι [d] καρπὸν δικαιοσύνης τὸν″
διὰ Ἰησοῦ Χριστοῦ, εἰς δόξαν καὶ
ἔπαινον Θεοῦ.

[12] Γινώσκειν δὲ ὑμᾶς βούλομαι,

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[a] ∾ —. Rec. & Gb. om. [b] → [c] Rec. Ιη. Χριστ. [d] Rec. καρπων δικαιοσυνης των. [α] *Or*, mention [β] *Or*, will finish it. [γ] *Or*, you have me in your heart. [δ] *Or*, partakers with me of grace. [ε] *Or*, sense. [ζ] *Or*, try. [η] *Or*, differ.

ἀδελφοὶ, ὅτι τὰ κατ᾽ ἐμὲ μᾶλλον εἰς
προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν·
13 ὥστε τοὺς δεσμούς μου φανεροὺς ἐν
Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ
καὶ τοῖς λοιποῖς πᾶσι, 14 καὶ τοὺς
πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ πε-
ποιθότας τοῖς δεσμοῖς μου περισσο-
τέρως τολμᾶν ἀφόβως τὸν λόγον
λαλεῖν.

15 Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν,
τινὲς δὲ καὶ δι᾽ εὐδοκίαν τὸν Χριστὸν
κηρύσσουσιν. 17 οἱ μὲν [a]ἐξ ἀγάπης,
εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου
κεῖμαι· 16 οἱ δὲ ἐξ ἐριθείας τὸν Χρι-
στὸν καταγγέλλουσιν οὐχ ἁγνῶς, οἰ-
όμενοι θλῖψιν [b]ἐπιφέρειν' τοῖς δεσμοῖς
μου·" 18 τί γάρ; πλὴν παντὶ τρόπῳ,
εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς
καταγγέλλεται· καὶ ἐν τούτῳ χαίρω,
ἀλλὰ καὶ χαρήσομαι. 19 οἶδα γὰρ ὅτι
τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ
τῆς ὑμῶν δεήσεως, καὶ ἐπιχορηγίας τοῦ
Πνεύματος Ἰησοῦ Χριστοῦ, 20 κατὰ τὴν
ἀποκαραδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν
οὐδενὶ αἰσχυνθήσομαι, ἀλλ᾽ ἐν πάσῃ
παῤῥησίᾳ, ὡς πάντοτε, καὶ νῦν μεγα-
λυνθήσεται Χριστὸς ἐν τῷ σώματί μου,
εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.

21 Ἐμοὶ γὰρ τὸ ζῆν, [c]Χριστὸς," καὶ
τὸ ἀποθανεῖν, κέρδος. 22 εἰ δὲ τὸ ζῆν
ἐν σαρκὶ, τοῦτό μοι καρπὸς ἔργου· καὶ
τί αἱρήσομαι, οὐ γνωρίζω· 23 συνέ-
χομαι [d]δὲ" ἐκ τῶν δύο, τὴν ἐπιθυμίαν
ἔχων εἰς τὸ ἀναλῦσαι, καὶ σὺν Χριστῷ
εἶναι, πολλῷ [e]γὰρ" μᾶλλον κρεῖσσον·
24 τὸ δὲ ἐπιμένειν [f]ἐν" τῇ σαρκὶ, ἀναγ-
καιότερον δι᾽ ὑμᾶς. 25 καὶ τοῦτο
πεποιθὼς οἶδα, ὅτι μενῶ καὶ [g]συμπαρα-
μενῶ" πᾶσιν ὑμῖν, εἰς τὴν ὑμῶν προ-
κοπὴν καὶ χαρὰν τῆς πίστεως, 26 ἵνα
τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ

derstand brethren, that ỹ things
which happened unto me, have
fallen out rather unto the fur-
therance of the gospel. 13 So
that my bonds [α]in Christ, are
manifest in all [β]the palace,
and [γ]in all other *places*. 14 And
many of the brethren in the
Lord, waxing confident, by my
bonds, are much more bold to
speak the word without fear.

15 Some indeed preach Christ,
even of envy and strife, and
some also of good will. 16 The
one preach Christ of contention,
not sincerely, supposing to add
affliction to my bonds: 17 but
the other of love, knowing that
I am set for the defence of the
gospel. 18 What then? notwith-
standing every way, whether in
pretence, or in truth: Christ is
preached, and I therein do re-
joice, yea, and will rejoice.
19 For I know that this shall turn
to my salvation through your
prayer, and the supply of the
Spirit of Jesus Christ, 20 accord-
ing to my earnest expectation,
and my hope, that in nothing I
shall be ashamed: but that with
all boldness, as always, *so* now
also Christ shall be magnified
in my body, whether it be by
life or by death.

21 For to me to live is Christ,
and to die is gain. 22 But if I
live in the flesh, this is the fruit
of my labour: yet what I shall
choose, I wot not. 23 For I am
in a strait betwixt two, having
a desire to depart, and to be
with Christ, which is far better.
24 Nevertheless, to abide in the
flesh, *is* more needful for you.
25 And having this confidence, I
know that I shall abide and
continue with you all, for your
furtherance and joy of faith,
26 that your rejoicing may be
more abundant in Jesus Christ

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a Rec. ἐξ ἐριθείας . . . δεσμοῖς μου. Οἱ δὲ ἐξ ἀγάπης . . . κεῖμαι. b ∾ ἐγείρειν. c ∾ χρηστόν. d Rec. γὰρ
e ⇉ —. St. om. f ⇉ g ∾ παραμενῶ. α *Or*, for Christ. β *Or*, Cæsar's court. γ *Or*, to all oth

for me, by my coming to you
again.

27 Only let your conversation
be as it becometh the gospel of
Christ, that whether I come and
see you, or else be absent, I
may hear of your affairs, that
ye stand fast in one spirit, with
one mind, striving together for
the faith of the gospel, 28 and in
nothing terrified by your adver-
saries, which is to them an evi-
dent token of perdition: but to
you of salvation, and that of
God. 29 For unto you it is given
in the behalf of Christ, not only
to believe on him, but also to
suffer for his sake, 30 having the
same conflict which ye saw in
me, and now hear *to be* in me.

2. If *there be* therefore any
consolation in Christ, if any
comfort of love, if any fellow-
ship of the Spirit, if any bowels
and mercies; 2 fulfil ye my joy,
that ye be likeminded, having
the same love, being of one ac-
cord, of one mind. 3 Let nothing
be done through strife, or vain-
glory, but in lowliness of mind
let each esteem other better
than themselves. 4 Look not
every man on his own things,
but every man also on ÿ things
of others.

5 Let this mind be in you,
which was also in Christ Jesus:
6 who being in the form of God,
thought it not robbery to be
equal with God: 7 but made
himself of no reputation, and
took upon him the form of a
servant, and was made in the
[a] likeness of men. 8 And being
found in fashion as a man, he
humbled himself, and became
obedient unto death, even the
death of the cross. 9 Wherefore
God also hath highly exalted
him, and given him a name
which is above every name:
10 that at the name of Jesus
every knee should bow, of
things in heaven, and *things* in
earth, and *things* under the
earth: 11 and that every tongue

Ἰησοῦ ἐν ἐμοὶ, διὰ τῆς ἐμῆς παρουσίας
πάλιν πρὸς ὑμᾶς.

27 Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ
Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν
καὶ ἰδὼν ὑμᾶς, εἴτε ἀπὼν, ἀκούσω τὰ
περὶ ὑμῶν, ὅτι στήκετε ἐν ἑνὶ πνεύματι,
μιᾷ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ
εὐαγγελίου, 28 καὶ μὴ πτυρόμενοι ἐν μη-
δενὶ ὑπὸ τῶν ἀντικειμένων· ἥτις [a] ἐστὶν
αὐτοῖς" ἔνδειξις ἀπωλείας, [b] ὑμῖν" δὲ σω-
τηρίας, καὶ τοῦτο ἀπὸ Θεοῦ· 29 ὅτι ὑμῖν
ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον
τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ
ὑπὲρ αὐτοῦ πάσχειν· 30 τὸν αὐτὸν
ἀγῶνα ἔχοντες οἷον [c] εἴδετε" ἐν ἐμοὶ,
καὶ νῦν ἀκούετε ἐν ἐμοί.

2. Εἴ τις οὖν παράκλησις ἐν Χριστῷ,
εἴ [d] τι" παραμύθιον ἀγάπης, εἴ τις κοι-
νωνία Πνεύματος, εἴ [e] τις" σπλάγχνα καὶ
οἰκτιρμοὶ, 2 πληρώσατέ μου τὴν χαρὰν,
ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην
ἔχοντες, σύμψυχοι, τὸ ἓν φρονοῦντες·
3 μηδὲν κατὰ ἐρίθειαν ἢ κενοδοξίαν, ἀλ-
λὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγού-
μενοι ὑπερέχοντας ἑαυτῶν. 4 μὴ τὰ
ἑαυτῶν ἕκαστος [f] σκοποῦντες," ἀλλὰ καὶ
τὰ ἑτέρων [g] ἕκαστος."

5 Τοῦτο [h] γὰρ" [i] φρονείσθω" ἐν ὑμῖν
ὃ καὶ ἐν Χριστῷ Ἰησοῦ, 6 ὃς ἐν μορφῇ
Θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγήσατο
τὸ εἶναι ἴσα Θεῷ, 7 ἀλλ' ἑαυτὸν ἐκέ-
νωσε, μορφὴν δούλου λαβὼν, ἐν ὁμοιώ-
ματι ἀνθρώπων γενόμενος· 8 καὶ σχή-
ματι εὑρεθεὶς ὡς ἄνθρωπος, ἐταπείνωσεν
ἑαυτὸν, γενόμενος ὑπήκοος μέχρι θανά-
του, θανάτου δὲ σταυροῦ. 9 διὸ καὶ ὁ
Θεὸς αὐτὸν ὑπερύψωσε, καὶ ἐχαρίσατο
αὐτῷ [k] " ὄνομα τὸ ὑπὲρ πᾶν ὄνομα·
10 ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ
κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ
καταχθονίων. 11 καὶ πᾶσα γλῶσσα

[a] Rec. αυτοις μεν εστιν. [b] ∾ υμων. [c] ∾ —. Rec. & Gb. ιδετε. [d] ∾ τις. [e] Rec. ∾ τινα. [f] Rec. σκοπειτε. [g] Gb. εκαστοι. [h] ⇄ [i] ∾ φρονειτε. [k] ∾ add το. [a] Or, habit.

ἐξομολογήσηται ὅτι Κύριος Ἰησοῦς Χρι-
στὸς εἰς δόξαν Θεοῦ [a] πατρός.″
12 ″Ὥστε, ἀγαπητοί μου, καθὼς πάν-
τοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ
μου μόνον, ἀλλὰ νῦν πολλῷ μᾶλλον ἐν
τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου
τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε·
13 [b] ὁ Θεὸς″ γάρ ἐστιν ὁ ἐνεργῶν ἐν
ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ
τῆς εὐδοκίας. 14 πάντα ποιεῖτε χωρὶς
γογγυσμῶν καὶ διαλογισμῶν, 15 ἵνα
γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα
Θεοῦ ἀμώμητα [c] ἐν μέσῳ″ γενεᾶς σκο-
λιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε
ὡς φωστῆρες ἐν κόσμῳ, 16 λόγον ζωῆς
ἐπέχοντες, εἰς καύχημα ἐμοὶ εἰς ἡμέραν
Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον, οὐδὲ
εἰς κενὸν ἐκοπίασα.
17 Ἀλλ᾽ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ
καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω
καὶ συγχαίρω πᾶσιν ὑμῖν· 18 τὸ δ᾽ αὐ-
τὸ καὶ ὑμεῖς χαίρετε· καὶ συγχαίρετέ
μοι. 19 ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ,
Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα κἀγὼ
εὐψυχῶ, γνοὺς τὰ περὶ ὑμῶν· 20 οὐδένα
γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ
περὶ ὑμῶν μεριμνήσει· 21 οἱ πάντες γὰρ
τὰ ἑαυτῶν ζητοῦσιν, οὐ [d] τὰ Ἰησοῦ Χρι-
στοῦ.″ 22 τὴν δὲ δοκιμὴν αὐτοῦ γινώ-
σκετε, ὅτι ὡς πατρὶ τέκνον, σὺν ἐμοὶ
ἐδούλευσεν εἰς τὸ εὐαγγέλιον. 23 τοῦτον
μὲν οὖν ἐλπίζω πέμψαι, ὡς ἂν ἀπίδω
τὰ περὶ ἐμέ, ἐξαυτῆς· 24 πέποιθα δὲ
ἐν Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύ-
σομαι [e]″.
25 Ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρό-
διτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ
συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον,
καὶ λειτουργὸν τῆς χρείας μου, πέμψαι
πρὸς ὑμᾶς· 26 ἐπειδὴ ἐπιποθῶν ἦν πάν-
τας ὑμᾶς, καὶ ἀδημονῶν, διότι ἠκούσατε

should confess, that Jesus Christ
is Lord, to the glory of God the
Father.
12 Wherefore, my beloved, as
ye have always obeyed, not as
in my presence only, but now
much more in my absence;
work out your own salvation
with fear, and trembling. 13 For
it is God which worketh in you,
both to will, and to do, of *his*
good pleasure. 14 Do all things
without murmurings, and dis-
putings: 15 that ye may be
blameless and [α] harmless, the
sons of God, without rebuke, in
the midst of a crooked and per-
verse nation, among whom [β] ye
shine as lights in the world:
16 holding forth the word of life,
that I may rejoice in the day of
Christ, that I have not run in
vain, neither laboured in vain.

17 Yea, and if I be [γ] offered
upon the sacrifice and service
of your faith, I joy, and rejoice
with you all. 18 For the same
cause also do ye joy, and rejoice
with me. 19 [δ] But I trust in the
Lord Jesus, to send Timotheus
shortly unto you, that I also
may be of good comfort, when I
know your state. 20 For I have
no man [ε] likeminded, who will
naturally care for your state.
21 For all seek their own, not
the things which are Jesus
Christ's. 22 But ye know ÿ proof
of him, that as a son with the
father, he hath served with me,
in the gospel. 23 Him therefore
I hope to send presently, so
soon as I shall see how it will
go with me. 24 But I trust in
the Lord, that I also myself
shall come shortly.
25 Yet I supposed it neces-
sary, to send to you Epaphro-
ditus my brother & companion
in labour, and fellowsoldier,
but your messenger, and he that
ministered to my wants. 26 For
he longed after you all, and
was full of heaviness, because
that ye had heard that he had

a Bz. om. b ∾ Θεος. c ∾ μεσον. d Rec. τα του Χριστου Ιησου. e Bz. add προς υμας. α *Or*, sincere.
β *Or*, shine ye. γ *Gr.* poured forth. δ *Or*, Moreover. ε *Or*, so dear unto me.

been sick. 27 For indeed he was
sick nigh unto death, but God
had mercy on him: and not on
him only, but on me also, lest
I should have sorrow upon sor-
row. 28 I sent him therefore the
more carefully, that when ye
see him again, ye may rejoice,
and that I may be the less sor-
rowful. 29 Receive him there-
fore in ÿ Lord with all gladness,
and [α]hold such in reputation:
30 because for the work of Christ
he was nigh unto death, not
regarding his life, to supply
your lack of service toward me.

3. Finally, my brethren, re-
joice in the Lord. To write the
same things to you, to me in-
deed is not grievous: but for
you it is safe.

2 Beware of dogs, beware of
evil workers: beware of the
concision. 3 For we are the cir-
cumcision, which worship God
in the spirit, and rejoice in
Christ Jesus, and have no con-
fidence in the flesh. 4 Though
I might also have confidence in
the flesh. If any other man
thinketh that he hath whereof
he might trust in the flesh, I
more: 5 circumcised the eighth
day, of the stock of Israel, of
the tribe of Benjamin, an He-
brew of ÿ Hebrews, as touching
the law, a Pharisee: 6 concerning
zeal, persecuting the church:
touching ÿ righteousness which
is in the law, blameless. 7 But
what things were gain to me,
those I counted loss for Christ.

8 Yea doubtless, and I count
all things but loss, for the excel-
lency of the knowledge of Christ
Jesus my Lord: for whom I
have suffered the loss of all
things, and do count them but
dung, that I may win Christ,
9 and be found in him, not hav-
ing mine own righteousness,
which is of the law, but that
which is through the faith of
Christ, the righteousness which
is of God by faith: 10 that I may
know him, and the power of his
resurrection, and the fellowship

ὅτι ἠσθένησε. 27 καὶ γὰρ ἠσθένησε
παραπλήσιον θανάτῳ· ἀλλ' ὁ Θεὸς αὐ-
τὸν ἠλέησεν, οὐκ αὐτὸν δὲ μόνον, ἀλλὰ
καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ [a]λύπην" σχῶ.
28 σπουδαιοτέρως οὖν ἔπεμψα αὐτόν,
ἵνα ἰδόντες αὐτὸν πάλιν χαρῆτε, κἀγὼ
ἀλυπότερος ὦ. 29 προσδέχεσθε οὖν
αὐτὸν ἐν Κυρίῳ μετὰ πάσης χαρᾶς, καὶ
τοὺς τοιούτους ἐντίμους ἔχετε· 30 ὅτι
διὰ τὸ ἔργον [b]τοῦ Χριστοῦ" μέχρι θα-
νάτου ἤγγισε, [c]παραβολευσάμενος" τῇ
ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέ-
ρημα τῆς πρός με λειτουργίας.

3. Τὸ λοιπόν, ἀδελφοί μου, χαίρετε
ἐν Κυρίῳ. τὰ αὐτὰ γράφειν ὑμῖν, ἐμοὶ
μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές.

2 Βλέπετε τοὺς κύνας, βλέπετε τοὺς
κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν·
3 ἡμεῖς γάρ ἐσμεν ἡ περιτομή, οἱ Πνεύ-
ματι [d]Θεοῦ" λατρεύοντες, καὶ καυχώμε-
νοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ
πεποιθότες, 4 καίπερ ἐγὼ ἔχων πεποί-
θησιν καὶ ἐν σαρκί. εἴ τις δοκεῖ ἄλλος
πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον· 5 [e]πε-
ριτομῇ" ὀκταήμερος, ἐκ γένους Ἰσραήλ,
φυλῆς Βενιαμίν, Ἑβραῖος ἐξ Ἑβραίων,
κατὰ νόμον Φαρισαῖος, 6 κατὰ ζῆλον
διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην
τὴν ἐν νόμῳ γενόμενος ἄμεμπτος. 7 ἀλλ'
ἅτινα ἦν μοι κέρδη, ταῦτα ἥγημαι διὰ
τὸν Χριστὸν ζημίαν.

8 Ἀλλὰ [f]μὲν οὖν" καὶ ἡγοῦμαι πάντα
ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώ-
σεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου,
(δι' ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι
σκύβαλα εἶναι, ἵνα Χριστὸν κερδήσω,
9 καὶ εὑρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δι-
καιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πί-
στεως Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην
ἐπὶ τῇ πίστει,) 10 τοῦ γνῶναι αὐτόν,
καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ,

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[a] Rec. λυπρ. [b] →. [c] Rec. ∾ παραβουλευσαμενος. [d] ∾ —. Rec. & Gb. Θεῷ. [e] Rec. περιτομη.
[f] Rec. μενουνγε. [α] Or, honour such.

καὶ τὴν κοινωνίαν τῶν παθημάτων αὐ-
τοῦ, [a] συμμορφούμενος" τῷ θανάτῳ
αὐτοῦ, 11 εἴπως καταντήσω εἰς τὴν
ἐξανάστασιν [b] τὴν ἐκ" νεκρῶν.
12 Οὐχ ὅτι ἤδη ἔλαβον, ἢ ἤδη τετε-
λείωμαι· διώκω δὲ εἰ καὶ καταλάβω, ἐφ'
ᾧ καὶ κατελήφθην ὑπὸ [c] Χριστοῦ."
13 ἀδελφοὶ, ἐγὼ ἐμαυτὸν οὐ λογίζομαι
κατειληφέναι· 14 ἓν δὲ, τὰ μὲν ὀπίσω
ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν
ἐπεκτεινόμενος, κατὰ σκοπὸν διώκω ἐπὶ
τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ
ἐν Χριστῷ Ἰησοῦ.
15 Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν·
καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ
Θεὸς ὑμῖν ἀποκαλύψει. 16 πλὴν εἰς ὃ
ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν [d] κανόνι,
τὸ αὐτὸ φρονεῖν." 17 συμμιμηταί μου
γίνεσθε, ἀδελφοὶ, καὶ σκοπεῖτε τοὺς
οὕτω περιπατοῦντας, καθὼς ἔχετε τύπον
ἡμᾶς. 18 πολλοὶ γὰρ περιπατοῦσιν, οὓς
πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων
λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ
Χριστοῦ, 19 ὧν τὸ τέλος ἀπώλεια, ὧν
ὁ Θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰ-
σχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες.
20 ἡμῶν [e] γὰρ" τὸ πολίτευμα ἐν οὐρανοῖς
ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχό-
μεθα Κύριον Ἰησοῦν Χριστὸν, 21 ὃς
μετασχηματίσει τὸ σῶμα τῆς ταπεινώ-
σεως ἡμῶν [f] " σύμμορφον τῷ σώματι
τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν
τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ
τὰ πάντα. 4. ὥστε, ἀδελφοί μου ἀγα-
πητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέ-
φανός μου, οὕτω στήκετε ἐν Κυρίῳ,
ἀγαπητοί.
2 [g] Εὐοδίαν" παρακαλῶ, καὶ Συντύχην
παρακαλῶ, τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ·
3 [h] ναὶ" ἐρωτῶ καί σε, σύζυγε γνήσιε,
συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ

of his sufferings, being made
conformable unto his death,
11 if by any means I might at-
tain unto the resurrection of
the dead.
12 Not as though I had already
attained, either were already
perfect: but I follow after, if
that I may apprehend that for
which also I am apprehended
of Christ Jesus. 13 Brethren, I
count not myself to have appre-
hended: but this one thing *I do*,
forgetting those things which
are behind, and reaching forth
unto those things which are
before, 14 I press toward the
mark, for the prize of the high
calling of God in Christ Jesus.
15 Let us therefore, as many
as be perfect, be thus minded:
and if in any thing ye be other-
wise minded, God shall reveal
even this unto you. 16 Never-
theless, whereto we have al-
ready attained, let us walk by
the same rule, let us mind the
same thing. 17 Brethren, be
followers together of me, and
mark them which walk so, as
ye have us for an ensample.
18 (For many walk, of whom I
have told you often, and now
tell you even weeping, *that they
are* the enemies of the cross of
Christ: 19 whose end *is* de-
struction, whose God *is* their
belly, and whose glory is in
their shame, who mind earthly
things.) 20 For our conversation
is in heaven, from whence also
we look for the Saviour, the
Lord Jesus Christ: 21 who shall
change our vile body, that it
may be fashioned like unto his
glorious body, according to the
working whereby he is able
even to subdue all things unto
himself. 4. Therefore, my bre-
thren, dearly beloved & longed
for, my joy & crown, so stand fast
in the Lord, my dearly beloved.
2 I beseech Euodias, and be-
seech Syntyche, that they be
of the same mind in the Lord.
3 And I intreat thee also, true
yokefellow, help those women

[a] ∾ συμμορφιζομενος. [b] Rec. & Gb. των. [c] Rec. του Χριστου Ιησου. [d] Gb. om.
[e] Bs. δε. [f] Rec. add εις το γενεσθαι αυτο. [g] St. Ευωδιαν. [h] Rec. και.

which laboured with me in ỷ gos-
pel, with Clement also, and with
other my fellowlabourers, whose
names are in the book of life.
4 Rejoice in the Lord alway:
and again I say, Rejoice. 5 Let
your moderation be known un-
to all men. The Lord is at
hand. 6 Be careful for nothing:
but in every thing by prayer
& supplication with thanksgiv-
ing, let your request be made
known unto God. 7 And ỷ peace
of God which passeth all under-
standing, shall keep your hearts
and minds through Christ Jesus.
8 Finally, brethren, whatso-
ever things *are* true, whatsoever
things *are* [α] honest, whatsoever
things *are* just, whatsoever
things *are* pure, whatsoever
things *are* lovely, whatsoever
things *are* of good report: if
there be any virtue, and if there
be any praise, think on these
things: 9 those things which ye
have both learned and received,
& heard, & seen in me, do: and ỷ
God of peace shall be with you.
10 But I rejoiced in the Lord
greatly, that now at the last
your care of me [β] hath flourish-
ed again, wherein ye were also
careful, but ye lacked oppor-
tunity. 11 Not that I speak in
respect of want: for I have
learned in whatsoever state I
am, therewith to be content.
12 I know both how to be abas-
ed, and I know how to abound:
every where, and in all things
I am instructed, both to be full,
& to be hungry, both to abound,
and to suffer need. 13 I can do
all things through Christ, which
strengtheneth me.
14 Notwithstanding, ye have
well done, that ye did commu-
nicate with my affliction. 15 Now
ye Philippians know also, that
in the beginning of the gospel,
when I departed from Mace-
donia, no church communicated
with me, as concerning giving
and receiving, but ye only.
16 For even in Thessalonica, ye
sent once, and again unto my

εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ
Κλήμεντος, καὶ τῶν λοιπῶν συνερ-
γῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ
ζωῆς.
4 Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν
ἐρῶ, χαίρετε. 5 τὸ ἐπιεικὲς ὑμῶν γνω-
σθήτω πᾶσιν ἀνθρώποις. ὁ Κύριος ἐγ-
γύς. 6 μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ
τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐ-
χαριστίας τὰ αἰτήματα ὑμῶν γνωριζέ-
σθω πρὸς τὸν Θεόν· 7 καὶ ἡ εἰρήνη τοῦ
Θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν, φρου-
ρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα
ὑμῶν ἐν Χριστῷ Ἰησοῦ.
8 Τὸ λοιπὸν, ἀδελφοὶ, ὅσα ἐστὶν
ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια, ὅσα
ἁγνὰ, ὅσα προσφιλῆ, ὅσα εὔφημα, εἴ
τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λο-
γίζεσθε· 9 ἃ καὶ ἐμάθετε καὶ παρελά-
βετε καὶ ἠκούσατε καὶ εἴδετε ἐν ἐμοὶ,
ταῦτα πράσσετε· καὶ ὁ Θεὸς τῆς εἰρήνης
ἔσται μεθ' ὑμῶν.
10 Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως ὅτι
ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρο-
νεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε, ἠκαιρεῖσθε
δέ. 11 οὐχ ὅτι καθ' ὑστέρησιν λέγω·
ἐγὼ γὰρ ἔμαθον, ἐν οἷς εἰμι, αὐτάρκης
εἶναι. 12 οἶδα [a] καὶ" ταπεινοῦσθαι,
οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν
πᾶσι μεμύημαι καὶ χορτάζεσθαι καὶ
πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖ-
σθαι· 13 πάντα ἰσχύω ἐν τῷ ἐνδυνα-
μοῦντί με[b]".
14 Πλὴν καλῶς ἐποιήσατε, συγκοινω-
νήσαντές μου τῇ θλίψει. 15 οἴδατε δὲ
καὶ ὑμεῖς, Φιλιππήσιοι, ὅτι ἐν ἀρχῇ
τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μα-
κεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινώ-
νησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ
μὴ ὑμεῖς μόνοι· 16 ὅτι καὶ ἐν Θεσσα-
λονίκῃ καὶ ἅπαξ καὶ δὶς εἰς τὴν χρείαν

[a] Rec. δε [b] Rec. add Χριστῳ. [α] *Or* venerable. [β] *Or*, is revived.

μοι ἐπέμψατε. 17 οὐχ ὅτι ἐπιζητῶ τὸ
δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν
πλεονάζοντα εἰς λόγον ὑμῶν· 18 ἀπέχω
δὲ πάντα, καὶ περισσεύω· πεπλήρωμαι,
δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ'
ὑμῶν, ὀσμὴν εὐωδίας, θυσίαν δεκτὴν,
εὐάρεστον τῷ Θεῷ. 19 ὁ δὲ Θεός μου
[a]πληρώσει" πᾶσαν χρείαν ὑμῶν κατὰ
τὸν πλοῦτον αὐτοῦ ἐν δόξῃ, ἐν Χριστῷ
Ἰησοῦ. 20 τῷ δὲ Θεῷ καὶ πατρὶ ἡμῶν
ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.
ἀμήν.

necessity. 17 Not because I de-
sire a gift: but I desire fruit
that may abound to your ac-
count. 18 But [a] I have all, and
abound. I am full, having re-
ceived of Epaphroditus ỳ things
which were sent from you,
an odour of a sweet smell, a
sacrifice acceptable, wellpleas-
ing to God. 19 But my God shall
supply all your need, accord-
ing to his riches in glory, by
Christ Jesus. 20 Now unto God
and our Father *be* glory for
ever and ever. Amen.

21 Ἀσπάσασθε πάντα ἅγιον ἐν Χρι-
στῷ Ἰησοῦ. ἀσπάζονται ὑμᾶς οἱ σὺν
ἐμοὶ ἀδελφοί. 22 ἀσπάζονται ὑμᾶς
πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς
Καίσαρος οἰκίας.

21 Salute every saint in Christ
Jesus: the brethren which are
with me, greet you. 22 All the
saints salute you, chiefly they
that are of Cæsar's houshold.

23 Ἡ χάρις τοῦ Κυρίου [b]" Ἰησοῦ
Χριστοῦ μετὰ πάντων ὑμῶν. [c]ἀμήν."

23 The grace of our Lord
Jesus Christ *be* with you all.
Amen.

ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ

ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ
διὰ θελήματος Θεοῦ, καὶ Τιμόθεος ὁ
ἀδελφὸς, 2 τοῖς ἐν [d]Κολοσσαῖς" ἁγίοις
καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ[e]"· χάρις
ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς
ἡμῶν[f]".

PAUL an apostle of Jesus
Christ, by the will of God,
and Timotheus our brother, 2 to
the saints and faithful brethren
in Christ, which are at Colosse,
Grace be unto you, and peace
from God our Father, and the
Lord Jesus Christ.

3 Εὐχαριστοῦμεν τῷ Θεῷ [g] καὶ" πατρὶ
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, πάν-
τοτε [h]περὶ" ὑμῶν προσευχόμενοι· 4 ἀ-
κούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ
Ἰησοῦ, καὶ τὴν ἀγάπην [i]τὴν" εἰς πάντας
τοὺς ἁγίους, 5 διὰ τὴν ἐλπίδα τὴν
ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν
προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας

3 We give thanks to God, and
the Father of our Lord Jesus
Christ, praying always for you,
4 since we heard of your faith
in Christ Jesus, and of the love
which ye have to all the saints,
5 for the hope which is laid up
for you in heaven, whereof ye
heard before in the word of the

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a ∾ πληρωσαι. b Rec. & Gb. add ημων. —. Gb. ⇉ c ⇉ d St. ∾ Κολασσαις. e Bz. add Ιησ[ου]
f Rec. add και Κυριου Ιησου Χριστου. g → h ∾ υπερ. i ∾ ην εχετε. [a] *Or*, I have received

truth of the gospel, 6 which is
come unto you as *it is* in all the
world, and bringeth forth fruit,
as it doth also in you, since the
day ye heard *of it*, and knew
the grace of God in truth, 7 as
ye also learned of Epaphras our
dear fellowservant, who is for
you a faithful minister of Christ:
8 who also declared unto us
your love in the Spirit.

9 For this cause we also, since
the day we heard it, do not cease
to pray for you, and to desire
that ye might be filled with the
knowledge of his will, in all
wisdom and spiritual under-
standing: 10 that ye might walk
worthy of the Lord unto all
pleasing, being fruitful in every
good work, and increasing in the
knowledge of God: 11 strength-
ened with all might according
to his glorious power, unto all
patience and longsuffering with
joyfulness: 12 giving thanks unto
the Father, which hath made
us meet to be partakers of the
inheritance of the saints in
light:

13 who hath delivered us from
the power of darkness, and hath
translated *us* into the kingdom
of [a] his dear Son, 14 in whom we
have redemption through his
blood, *even* the forgiveness of
sins:
15 who is the image of the in-
visible God, the firstborn of
every creature. 16 For by him
were all things created that are
in heaven, and that are in earth,
visible and invisible, whether
they be thrones, or dominions,
or principalities, or powers: all
things were created by him, and
for him. 17 And he is before all
things, and by him all things
consist.

18 And he is the head of the

τοῦ εὐαγγελίου, 6 τοῦ παρόντος εἰς
ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ [a] κόσμῳ,
καὶ ἔστι″ καρποφορούμενον [b] καὶ αὐ-
ξανόμενον,″ καθὼς καὶ ἐν ὑμῖν, ἀφ᾽ ἧς
ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν
χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ· 7 καθὼς
[c]″ ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ
συνδούλου ἡμῶν, ὅς ἐστι πιστὸς ὑπὲρ
[d] ὑμῶν″ διάκονος τοῦ Χριστοῦ, 8 ὁ καὶ
δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν
πνεύματι.

9 Διὰ τοῦτο καὶ ἡμεῖς ἀφ᾽ ἧς ἡμέρας
ἠκούσαμεν, οὐ παυόμεθα ὑπὲρ ὑμῶν
προσευχόμενοι, καὶ αἰτούμενοι ἵνα πλη-
ρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος
αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει
πνευματικῇ, 10 περιπατῆσαι [e]″ ἀξίως
τοῦ Κυρίου εἰς πᾶσαν ἀρέσκειαν· ἐν
παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ
αὐξανόμενοι [f] τῇ ἐπιγνώσει″ τοῦ Θεοῦ·
11 ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ
τὸ κράτος τῆς δόξης αὐτοῦ εἰς πᾶσαν
ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς·
12 εὐχαριστοῦντες τῷ πατρὶ τῷ ἱκανώ-
σαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου
τῶν ἁγίων ἐν τῷ φωτί·

13 Ὃς ἐῤῥύσατο ἡμᾶς ἐκ τῆς ἐξουσίας
τοῦ σκότους, καὶ μετέστησεν εἰς τὴν
βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ,
14 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν [g]″, τὴν
ἄφεσιν τῶν ἁμαρτιῶν·
15 ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ
ἀοράτου, πρωτότοκος πάσης κτίσεως·
16 ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν
τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ
ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε
κυριότητες, εἴτε ἀρχαί, εἴτε ἐξουσίαι·
τὰ πάντα δι᾽ αὐτοῦ καὶ εἰς αὐτὸν ἔ-
κτισται· 17 καὶ αὐτός ἐστι πρὸ πάντων,
καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε·

18 καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ

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[a] ∾ κοσμῳ εστι. [b] Rec. om. [c] Rec. & Gb. add και.—Gb. ⇄ [d] Elz. ∾ ημων. [e] Rec. add υμας. [f] Rec. ∾ εις την επιγνωσιν [g] Rec. add δια του αιματος αυτου. [a] *Gr.* the Son of his love.

σώματος τῆς ἐκκλησίας· ὅς ἐστιν ἀρχὴ,
πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται
ἐν πᾶσιν αὐτὸς πρωτεύων· 19 ὅτι ἐν
αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κατ-
οικῆσαι, 20 καὶ δι' αὐτοῦ ἀποκαταλ-
λάξαι τὰ πάντα εἰς αὐτὸν, εἰρηνοποιήσας
διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ,
ᵃδι' αὐτοῦ,″ εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ
ἐν τοῖς οὐρανοῖς.

21 Καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριω-
μένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς
ἔργοις τοῖς πονηροῖς, νυνὶ δὲ ἀποκατήλ-
λαξεν 22 ἐν τῷ σώματι τῆς σαρκὸς
αὐτοῦ διὰ τοῦ θανάτου, παραστῆ-
σαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ
ἀνεγκλήτους κατενώπιον αὐτοῦ· 23 εἴγε
ἐπιμένετε τῇ πίστει τεθεμελιωμένοι
καὶ ἑδραῖοι, καὶ μὴ μετακινούμενοι
ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ
ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ
ᵇτῇ″ κτίσει τῇ ὑπὸ τὸν οὐρανὸν, οὗ
ἐγενόμην ἐγὼ Παῦλος διάκονος.

24 Νῦν χαίρω ἐν τοῖς παθήμασιν[c]″
ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστε-
ρήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν
τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ,
ὅ ἐστιν ἡ ἐκκλησία· 25 ἧς ἐγενόμην
ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ
Θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς, πλη-
ρῶσαι τὸν λόγον τοῦ Θεοῦ, 26 τὸ
μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν
αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ
ἐφανερώθη τοῖς ἁγίοις αὐτοῦ· 27 οἷς
ἠθέλησεν ὁ Θεὸς γνωρίσαι, τίς ὁ
πλοῦτος τῆς δόξης τοῦ μυστηρίου
τούτου ἐν τοῖς ἔθνεσιν, ὅς ἐστι Χριστὸς
ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης· 28 ὃν ἡ-
μεῖς καταγγέλλομεν, νουθετοῦντες πάντα
ἄνθρωπον, καὶ διδάσκοντες ᵈπάντα
ἄνθρωπον″ ἐν πάσῃ σοφίᾳ, ἵνα παρα-
στήσωμεν πάντα ἄνθρωπον τέλειον ἐν

body, the church: who is the
beginning, the firstborn from
the dead, that [α] in all things he
might have the preeminence:
19 for it pleased *the Father* that
in him should all fulness dwell,
20 and ([β] having made peace
through the blood of his cross)
by him to reconcile all things
unto himself, by him, *I say*,
whether they be things in earth,
or things in heaven.

21 And you that were some-
times alienated, and enemies
[γ] in your mind by wicked works,
yet now hath he reconciled, 22 in
the body of his flesh through
death, to present you holy and
unblameable, and unreprovable
in his sight, 23 if ye continue in
the faith grounded and settled,
and be not moved away from
the hope of the gospel, which
ye have heard, *and* which was
preached to every creature
which is under heaven, whereof
I Paul am made a minister.

24 Who now rejoice in my
sufferings for you, and fill up
that which is behind of the af-
flictions of Christ in my flesh,
for his body's sake, which is the
church, 25 whereof I am made a
minister, according to the dis-
pensation of God, which is given
to me for you, [δ] to fulfil the
word of God: 26 *even* the mys-
tery which hath been hid from
ages, and from generations, but
now is made manifest to his
saints, 27 to whom God would
make known what is the riches
of the glory of this mystery
among the Gentiles, which is
Christ [ε] in you, the hope of
glory: 28 whom we preach,
warning every man, and teach-
ing every man in all wisdom,
that we may present every
man perfect in Christ Jesus.

a → b ⇉ c Rec. add *μου*. d → [α] *Or*, among all. [β] *Or*, making peace. [γ] *Or*, by your mind in wicked works. [δ] *Or*, fully to preach the word of God. [ε] *Or*, amongst you.

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

2. For I would that ye knew what great [α] conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh: 2 that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ, 3 [β] in whom are hid all the treasures of wisdom, and knowledge. 4 And this I say, lest any man should beguile you with enticing words. 5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. 6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him: 7 rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

Χριστῷ[a]". 29 εἰς ὃ καὶ κοπιῶ, ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.

2. Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα ἔχω περὶ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἑωράκασι τὸ πρόσωπόν μου ἐν σαρκί, 2 ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, [b]συμβιβασθέντες" ἐν ἀγάπῃ, καὶ εἰς πάντα πλοῦτον τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ[c]", 3 ἐν ᾧ εἰσι πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι. 4 τοῦτο δὲ λέγω, ἵνα μή τις ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ· 5 εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν. 6 ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε, 7 ἐῤῥιζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ, καὶ βεβαιούμενοι ἐν τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύοντες [d]ἐν αὐτῇ" ἐν εὐχαριστίᾳ.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the [γ] rudiments of the world, and not after Christ: 9 for in him dwelleth all the fulness of the Godhead bodily. 10 And ye are complete in him, which is the head of all principality, and power. 11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ: 12 buried with him in baptism, wherein also you are risen with *him* through the faith of the operation of God, who hath raised him from the dead. 13 And you

8 Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ κατὰ Χριστόν· 9 ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, 10 καί ἐστε ἐν αὐτῷ πεπληρωμένοι· ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας· 11 ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος [e]" τῆς σαρκὸς, ἐν τῇ περιτομῇ τοῦ Χριστοῦ, 12 συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι· ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ [f]" νεκρῶν· 13 καὶ ὑμᾶς νεκροὺς

[a] Rec. add Ιησου. [b] Rec. συμβιβασθεντων. [c] Rec. add και πατρος και του Χριστου. [d] → [e] Rec. add των αμαρτιων. [f] Rec. add των. [α] *Or*, fear, *or*, care. [β] *Or*, wherein [γ] *Or*, elements.

ὄντας [a] ἐν″ τοῖς παραπτώμασι καὶ τῇ
ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, συνε-
ζωοποίησεν [b] ὑμᾶς″ σὺν αὐτῷ, χαρισάμε-
νος [c] ἡμῖν″ πάντα τὰ παραπτώματα·
14 ἐξαλείψας τὸ καθ᾽ ἡμῶν χειρόγραφον
τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν,
καὶ αὐτὸ ἦρκεν ἐκ τοῦ μέσου, προσηλώ-
σας αὐτὸ τῷ σταυρῷ· 15 ἀπεκδυσάμενος
τὰς ἀρχὰς καὶ τὰς ἐξουσίας, ἐδειγμάτι-
σεν ἐν παῤῥησίᾳ, θριαμβεύσας αὐτοὺς
ἐν αὐτῷ.

16 Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει
ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς ἢ νουμηνίας
ἢ σαββάτων· 17 ἅ ἐστι σκιὰ τῶν μελ-
λόντων, τὸ δὲ σῶμα [d]″ Χριστοῦ. 18 μη-
δεὶς ὑμᾶς καταβραβευέτω θέλων ἐν
ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγ-
γέλων, ἃ [e] μὴ″ ἑώρακεν ἐμβατεύων, εἰκῇ
φυσιούμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς
αὐτοῦ, 19 καὶ οὐ κρατῶν τὴν κεφαλήν,
ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἁφῶν καὶ
συνδέσμων ἐπιχορηγούμενον καὶ συμ-
βιβαζόμενον, αὔξει τὴν αὔξησιν τοῦ
Θεοῦ.

20 Εἰ [f]″ ἀπεθάνετε συν [g]″ Χριστῷ ἀπὸ
τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν
κόσμῳ δογματίζεσθε; 21 Μὴ ἅψῃ, μηδὲ
γεύσῃ, μηδὲ θίγῃς· 22 ἅ ἐστι πάντα
εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ
ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώ-
πων· 23 ἅτινά ἐστι λόγον μεν ἔχοντα
σοφίας ἐν ἐθελοθρησκείᾳ καὶ ταπεινο-
φροσύνῃ καὶ ἀφειδίᾳ σώματος, οὐκ
ἐν τιμῇ τινι πρὸς πλησμονὴν τῆς
σαρκός.

3. Εἰ οὖν συνηγέρθητε τῷ Χριστῷ,
τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστός ἐστιν ἐν
δεξιᾷ τοῦ Θεοῦ καθήμενος· 2 τὰ ἄνω
φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς. 3 ἀπεθά-
νετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται

being dead in your sins, and the
uncircumcision of your flesh,
hath he quickened together with
him, having forgiven you all
trespasses, 14 blotting out the
handwriting of ordinances, that
was against us, which was con-
trary to us, and took it out of
the way, nailing it to his cross:
15 and having spoiled princi-
palities and powers, he made a
shew of them openly, triumph-
ing over them [α] in it.

16 Let no man therefore judge
you [β] in meat, or in drink, or
[γ] in respect of an holyday, or of
the new moon, or of the sab-
bath *days*: 17 which are a sha-
dow of things to come, but the
body *is* of Christ. 18 Let no man
[δ] beguile you of your reward,
[ε] in a voluntary humility, and
worshipping of angels, intruding
into those things which he hath
not seen, vainly puffed up by his
fleshly mind: 19 and not holding
the Head, from which all the
body by joints and bands having
nourishment ministered, and
knit together, increaseth with
the increase of God.

20 Wherefore if ye be dead
with Christ from the [ζ] rudi-
ments of the world: why, as
though living in the world, are
ye subject to ordinances?
21 (Touch not, taste not, handle
not: 22 which all are to perish
with the using) after the com-
mandments and doctrines of
men: 23 which things have in-
deed a shew of wisdom in will
worship and humility, and [η] neg-
lecting of the body, not in any
honour to the satisfying of the
flesh.

3. If ye then be risen with
Christ, seek those things which
are above, where Christ sitteth
on the right hand of God: 2 set
your [θ] affection on things above,
not on things on the earth. 3 For
ye are dead, and your life is

[a] → [b] ∾ —, Rec. & Gb. om. [c] Rec. υμιν. [d] Rec. add του. [e] ⇄ [f] Rec. add ουν. [g] Rec. add τῳ.
[α] *Or*, in himself. [β] *Or*, for eating and drinking. [γ] *Or*, in part. [δ] *Or*, judge against you
[ε] *Gr* being a voluntary in humility. [ζ] *Or*, elements. [η] *Or*, punishing, *or*, not sparing. [θ] *Or*, mir

hid with Christ in God. 4 When
Christ, who is our life, shall
appear, then shall ye also ap-
pear with him in glory.

5 Mortify therefore your mem-
bers which are upon the earth:
fornication, uncleanness, inor-
dinate affection, evil concupi-
scence, and covetousness, which
is idolatry: 6 for which things'
sake, the wrath of God cometh
on the children of disobedience,
7 in the which ye also walked
some time, when ye lived in
them. 8 But now you also put off
all these, anger, wrath, malice,
blasphemy, filthy communica-
tion out of your mouth. 9 Lie
not one to another, seeing that
ye have put off the old man
with his deeds; 10 and have put
on the new man, which is renew-
ed in knowledge, after the
image of him that created him,
11 where there is neither Greek,
nor Jew, circumcision, nor un-
circumcision, Barbarian, Scy-
thian, bond, nor free: but Christ
is all, and in all.

12 Put on therefore (as the
elect of God, holy and beloved)
bowels of mercies, kindness,
humbleness of mind, meekness,
longsuffering, 13 forbearing one
another, and forgiving one ano-
ther, if any man have a [a]quarrel
against any: even as Christ for-
gave you, so also *do* ye. 14 And
above all these things *put on*
charity, which is the bond of
perfectness. 15 And let the peace
of God rule in your hearts, to
the which also ye are called in
one body: and be ye thankful.

16 Let the word of Christ
dwell in you richly in all wis-
dom, teaching and admonishing
one another in psalms, and
hymns, and spiritual songs, sing-
ing with grace in your hearts to

σὺν τῷ Χριστῷ ἐν τῷ Θεῷ· 4 ὅταν ὁ
Χριστὸς φανερωθῇ, ἡ ζωὴ [a] ἡμῶν,″ τότε
καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν
δόξῃ.

5 Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ
ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πά-
θος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν,
ἥτις ἐστὶν εἰδωλολατρεία, 6 δι' ἃ ἔρ-
χεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς
τῆς ἀπειθείας· 7 ἐν οἷς καὶ ὑμεῖς πε-
ριεπατήσατέ ποτε, ὅτε ἐζῆτε ἐν [b] αὐτοῖς·″
8 νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα,
ὀργὴν, θυμὸν, κακίαν, βλασφημίαν,
αἰσχρολογίαν, ἐκ τοῦ στόματος ὑμῶν.
9 μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυ-
σάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς
πράξεσιν αὐτοῦ, 10 καὶ ἐνδυσάμενοι
τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπί-
γνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν·
11 ὅπου οὐκ ἔνι ″Ἕλλην καὶ Ἰουδαῖος,
περιτομὴ καὶ ἀκροβυστία, βάρβαρος,
[c] ″Σκύθης, δοῦλος, [c] ″ἐλεύθερος· ἀλλὰ
[d] τὰ ″πάντα καὶ ἐν πᾶσι Χριστός.

12 Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ
Θεοῦ ἅγιοι καὶ ἠγαπημένοι, σπλάγχνα
[e] οἰκτιρμοῦ,″ χρηστότητα, ταπεινοφρο-
σύνην, πραότητα, μακροθυμίαν· 13 (ἀνε-
χόμενοι ἀλλήλων, καὶ χαριζόμενοι
ἑαυτοῖς, ἐάν τις πρός τινα ἔχῃ μομφήν·
καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο ὑμῖν,
οὕτω καὶ ὑμεῖς·) 14 ἐπὶ πᾶσι δὲ τού-
τοις τὴν ἀγάπην, [f] ἥτις″ ἐστὶ σύνδεσμος
τῆς τελειότητος· 15 καὶ ἡ εἰρήνη τοῦ
[g] Χριστοῦ″ βραβευέτω ἐν ταῖς καρδίαις
ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἑνὶ σώματι·
καὶ εὐχάριστοι γίνεσθε.

16 Ὁ λόγος τοῦ Χριστοῦ ἐνοικείτω ἐν
ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ· διδά-
σκοντες καὶ νουθετοῦντες ἑαυτοὺς, ψαλ-
μοῖς [h] ″ὕμνοις καὶ ᾠδαῖς πνευματικαῖς
ἐν χάριτι ᾄδοντες ἐν [i] ταῖς καρδίαις″

a ∾ υμων. b ∾ τουτοις. c Bz. add και bis. d → e Rec. οικτιρμων. f ∾ ο. g Rec. Θεου.
h Rec. & Gb. add και. i Rec. τῃ καρδιᾳ. a *Or*, complaint.

ὑμῶν τῷ [a] Θεῷ·˝ 17 καὶ πᾶν ὅ τι ἂν
ποιῆτε ἐν λόγῳ, ἢ ἐν ἔργῳ, πάντα ἐν
ὀνόματι [b] Κυρίου˝ Ἰησοῦ, εὐχαριστοῦν-
τες τῷ Θεῷ [c] καὶ˝ πατρὶ δι᾽ αὐτοῦ.
18 Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς [d]˝
ἀνδράσιν, ὡς ἀνῆκεν ἐν Κυρίῳ. 19 οἱ
ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καὶ μὴ
πικραίνεσθε πρὸς αὐτάς.
20 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσι
κατὰ πάντα· τοῦτο γάρ ἐστιν εὐάρεστον
[e] ἐν˝ Κυρίῳ. 21 οἱ πατέρες, μὴ [f] παρ-
οργίζετε˝ τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυ-
μῶσιν.
22 Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα
τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν [g] ὀφθαλ-
μοδουλείᾳ˝ ὡς ἀνθρωπάρεσκοι, ἀλλ᾽ ἐν
ἁπλότητι καρδίας, φοβούμενοι τὸν [h] Κύ-
ριον.˝ 23 [i] ὃ˝ ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργά-
ζεσθε, ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις·
24 εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε
τὴν ἀνταπόδοσιν τῆς κληρονομίας· τῷ
[k] γὰρ˝ Κυρίῳ Χριστῷ δουλεύετε. 25 ὁ
[l] δὲ˝ ἀδικῶν κομιεῖται ὃ ἠδίκησε· καὶ
οὐκ ἔστι προσωποληψία. 4. οἱ κύριοι,
τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις
παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε
Κύριον ἐν οὐρανοῖς.
2 Τῇ προσευχῇ προσκαρτερεῖτε, γρη-
γοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ·
3 προσευχόμενοι ἅμα καὶ περὶ ἡμῶν,
ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου,
λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι᾽
ὃ καὶ δέδεμαι, 4 ἵνα φανερώσω αὐτὸ,
ὡς δεῖ με λαλῆσαι.
5 Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς
ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι. 6 ὁ
λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι
ἠρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἑνὶ
ἑκάστῳ ἀποκρίνεσθαι.
7 Τὰ κατ᾽ ἐμὲ πάντα γνωρίσει ὑμῖν
Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς

the Lord. 17 And whatsoever
ye do in word or deed, *do* all
in the name of the Lord Jesus,
giving thanks to God and the
Father, by him.
18 Wives, submit yourselves
unto your own husbands, as it
is fit in the Lord. 19 Husbands,
love your wives, and be not
bitter against them.

20 Children, obey your parents
in all things, for this is well
pleasing unto the Lord. 21 Fa-
thers, provoke not your children
to anger, lest they be discou-
raged.

22 Servants, obey in all things
your masters according to the
flesh: not with eyeservice as
menpleasers, but in singleness
of heart, fearing God: 23 and
whatsoever ye do, do it heartily,
as to the Lord, and not unto
men: 24 knowing, that of the
Lord ye shall receive ẏ reward
of the inheritance: for ye serve
the Lord Christ. 25 But he that
doeth wrong, shall receive for
the wrong which he hath done:
and there is no respect of per-
sons. 4. Masters, give unto
your servants that which is just
and equal, knowing that ye also
have a Master in heaven.

2 Continue in prayer, and
watch in the same with thanks-
giving: 3 withal, praying also
for us, that God would open
unto us a door of utterance, to
speak the mystery of Christ, for
which I am also in bonds: 4 that
I may make it manifest, as I
ought to speak.
5 Walk in wisdom toward
them that are without, redeem-
ing the time. 6 Let your speech
be alway with grace, seasoned
with salt, that you may know
how ye ought to answer every
man.
7 All my state shall Tychicus
declare unto you, *who is* a be-
loved brother, and a faithful

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a Rec. ∾ Κυριῳ. b ⇉ c → d Rec. add ιδιοις. e Rec. τῳ. f ∾ —. Rec. & Gb. ερεθιζετε. g ∾ —. Rec. & ταις οφθαλμοδουλειαις. h Rec. ∾ Θεον. i ∾.—Rec. & Gb. και παν ο τι. k ⇉ l ∾ γαρ.

minister, and fellowservant in
the Lord: [8] whom I have sent
unto you for the same purpose,
that he might know your estate,
and comfort your hearts. [9] With
Onesimus a faithful and belov-
ed brother, who is one of you.
They shall make known unto
you all things which *are* done
here.

[10] Aristarchus my fellowpri-
soner saluteth you, and Marcus
sister's son to Barnabas,(touch-
ing whom ye received com-
mandments; if he come unto
you, receive him:) [11] and Je-
sus, which is called Justus, who
are of the circumcision. These
only are my fellowworkers unto
the kingdom of God, which
have been a comfort unto me.
[12] Epaphras, who is one of you,
a servant of Christ, saluteth
you, always [α] labouring fervent-
ly for you in prayers, that ye
may stand perfect, and [β] com-
plete in all the will of God.
[13] For I bear him record, that
he hath a great zeal for you,
and them *that are* in Laodi-
cea, and them in Hierapolis.
[14] Luke the beloved physician,
and Demas greet you.

[15] Salute the brethren which
are in Laodicea, and Nymphas,
and the church which is in his
house. [16] And when this epistle
is read amongst you, cause ỷ it
be read also in the church of ỷ
Laodiceans: and that ye like-
wise read the epistle from Lao-
dicea, [17] and say to Archippus,
Take heed to the ministry,
which thou hast received in the
Lord, that thou fulfil it.

[18] The salutation by the hand
of me Paul. Remember my
bonds. Grace be with you.
Amen.

διάκονος καὶ σύνδουλος ἐν Κυρίῳ, [8] ὃν
ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα
[a] γνῶτε τὰ περὶ ἡμῶν ' καὶ παρακαλέσῃ
τὰς καρδίας ὑμῶν, [9] σὺν Ὀνησίμῳ τῷ
πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν
ἐξ ὑμῶν· πάντα ὑμῖν γνωριοῦσι τὰ
ὧδε.

[10] Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ
συναιχμάλωτός μου, καὶ Μάρκος ὁ ἀνε-
ψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολάς·
ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν·
[11] καὶ Ἰησοῦς ὁ λεγόμενος Ἰοῦστος, οἱ
ὄντες ἐκ περιτομῆς· οὗτοι μόνοι συνερ-
γοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες
ἐγενήθησάν μοι παρηγορία. [12] ἀσπά-
ζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δοῦλος
Χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ
ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα στῆτε
τέλειοι καὶ [b] πεπληρωμένοι " ἐν παντὶ
θελήματι τοῦ Θεοῦ. [13] μαρτυρῶ γὰρ
αὐτῷ ὅτι ἔχει [c] πολὺν πόνον " ὑπὲρ ὑμῶν
καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱερα-
πόλει. [14] ἀσπάζεται ὑμᾶς Λουκᾶς ὁ
ἰατρὸς ὁ ἀγαπητὸς, καὶ Δημᾶς.

[15] Ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ
ἀδελφοὺς, καὶ Νυμφᾶν καὶ τὴν κατ'
οἶκον αὐτοῦ ἐκκλησίαν· [16] καὶ ὅταν
ἀναγνωσθῇ παρ' ὑμῖν ἡ ἐπιστολὴ, ποιή-
σατε ἵνα καὶ ἐν τῇ Λαοδικέων ἐκκλησίᾳ
ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα
καὶ ὑμεῖς ἀναγνῶτε· [17] καὶ εἴπατε Ἀρ-
χίππῳ· Βλέπε τὴν διακονίαν ἣν παρέ-
λαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς.

[18] Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.
μνημονεύετέ μου τῶν δεσμῶν. ἡ χάρις
μεθ' ὑμῶν.[d] "

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[a] ∾ —, Rec. & Gb. γνῳ τα περι υμων.   [b] ∾ πεπληροφορημενοι.   [c] Rec. ζηλον πολυν.
[d] Rec. add αμην.   [α] *Or*, striving.   [β] *Or*, filled.

ΠΑΥΛΟΥ
ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ
ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος,
τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ
πατρὶ καὶ Κυρίῳ Ἰησοῦ Χριστῷ·
χάρις ὑμῖν καὶ εἰρήνη [a]ἀπὸ Θεοῦ πατρὸς
ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ."
2 Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε
περὶ πάντων ὑμῶν, μνείαν ὑμῶν ποιού-
μενοι ἐπὶ τῶν προσευχῶν ἡμῶν, 3 ἀδια-
λείπτως μνημονεύοντες ὑμῶν τοῦ ἔργου
τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγάπης,
καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἔμπρο-
σθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν·
4 εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ
Θεοῦ, τὴν ἐκλογὴν ὑμῶν· 5 ὅτι τὸ
εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη [b]εἰς"
ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυ-
νάμει, καὶ ἐν Πνεύματι ἁγίῳ, καὶ ἐν
πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἷοι
ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς. 6 καὶ
ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ
Κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει
πολλῇ μετὰ χαρᾶς Πνεύματος ἁγίου,
7 ὥστε γενέσθαι ὑμᾶς [c]τύπους" πᾶσι
τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ
[d]ἐν" τῇ Ἀχαΐᾳ. 8 ἀφ' ὑμῶν γὰρ ἐξή-
χηται ὁ λόγος τοῦ Κυρίου οὐ μόνον ἐν
τῇ Μακεδονίᾳ καὶ [e]ἐν τῇ" Ἀχαΐᾳ, ἀλλὰ
[f]καὶ" ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ
πρὸς τὸν Θεὸν ἐξελήλυθεν, ὥστε μὴ
χρείαν [g]ἔχειν ἡμᾶς" λαλεῖν τι. 9 αὐτοὶ
γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὁποίαν
εἴσοδον [h]ἔσχομεν" πρὸς ὑμᾶς, καὶ πῶς

PAUL and Silvanus, and Timotheus, unto the church of the Thessalonians, *which is* in God the Father, and in the Lord Jesus Christ: Grace *be* unto you, and peace from God our Father, and the Lord Jesus Christ.

2 We give thanks to God al-
ways for you all, making men-
tion of you in our prayers,
3 remembering without ceasing
your work of faith, and labour
of love, and patience of hope in
our Lord Jesus Christ, in the
sight of God and our Father:
4 knowing, brethren [a]beloved,
your election of God. 5 For our
gospel came not unto you in
word only: but also in power,
and in the Holy Ghost, and in
much assurance, as ye know
what manner of men we were
among you for your sake. 6 And
ye became followers of us, and
of the Lord, having received
ŷ word in much affliction, with
joy of the Holy Ghost: 7 so
that ye were ensamples to all
that believe in Macedonia and
Achaia. 8 For from you sounded
out the word of the Lord, not
only in Macedonia and Achaia,
but also in every place your
faith to God-ward is spread
abroad, so that we need not to
speak any thing. 9 For they
themselves shew of us, what
manner of entering in we had

a → b ∾ προς. c ∾ τυπον. d ∾ —. Rec. & Gb. om. e ∾ —. Rec. & Gb. om. f ⁼
g Rec. & Gb. ημας εχειν. h Rec. εχομεν. [a] *Or*, beloved of God: your election.

unto you, and how ye turned to God from idols, to serve the living and true God, 10 and to wait for his Son from heaven, whom he raised from the dead, *even* Jesus which delivered us from the wrath to come.

ἐπεστρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων, δουλεύειν Θεῷ ζῶντι καὶ ἀληθινῷ, 10 καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ ᵃτῶν˝ νεκρῶν, Ἰησοῦν, τὸν ῥυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

2. For yourselves, brethren, know our entrance in unto you, that it was not in vain. 2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God, to speak unto you the gospel of God with much contention. 3 For our exhortation was not of deceit, nor of uncleanness, nor in guile: 4 but as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts. 5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness, God *is* witness: 6 nor of men sought we glory, neither of you, nor yet of others, when we might have * been burdensome, as the apostles of Christ. 7 But we were gentle among you,

2. Αὐτοὶ γὰρ οἴδατε, ἀδελφοὶ, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν· 2 ἀλλὰ ᵇ˝ προπαθόντες καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλίπποις, ἐπαῤῥησιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ ἐν πολλῷ ἀγῶνι. 3 ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ· 4 ἀλλὰ καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτω λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ τῷ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. 5 οὔτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει πλεονεξίας· Θεὸς μάρτυς· 6 οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ᾽ ὑμῶν οὔτε ἀπ᾽ ἄλλων, (δυνάμενοι ἐν βάρει εἶναι, ὡς Χριστοῦ ἀπόστολοι·) 7 ἀλλ᾽ ἐγενήθημεν ἤπιοι ἐν μέσῳ ὑμῶν.

even as a nurse cherisheth her children: 8 so being affectionately desirous of you, we were willing to have imparted unto you, not ỿ gospel of God only, but also our own souls, because ye were dear unto us. 9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. 10 Ye *are* witnesses, and God *also*, how holily, and justly, and unblameably we behaved ourselves among you that believe. 11 As you know, how we exhorted and comforted,

Ὡς ἂν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα, 8 οὕτως ᶜὁμειρόμενοι˝ ὑμῶν, εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχὰς, διότι ἀγαπητοὶ ἡμῖν ᵈἐγενήθητε.˝ 9 μνημονεύετε γὰρ, ἀδελφοὶ, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς ᵉ˝ καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ. 10 ὑμεῖς μάρτυρες καὶ ὁ Θεὸς, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν, 11 καθάπερ οἴδατε, ὡς ἕνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα

ᵃ Rec om. ᵇ Rec. add και. ᶜ Rec. ∼ ιμειρομενοι. ᵈ ∼ —. Rec. & Gb. γεγενησθε. ᵉ Rec. add γαρ

* Or, used authority.

ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ παρα-
μυθούμενοι καὶ μαρτυρούμενοι, 12 εἰς
τὸ [a]περιπατεῖν″ ὑμᾶς ἀξίως τοῦ Θεοῦ
τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ
βασιλείαν καὶ δόξαν.

13 Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν
τῷ Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες
λόγον ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ, ἐδέ-
ξασθε [b]οὐ″ λόγον ἀνθρώπων, ἀλλὰ καθώς
ἐστιν ἀληθῶς, λόγον Θεοῦ, ὃς καὶ ἐνερ-
γεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. 14 ὑμεῖς
γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοὶ, τῶν
ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ
'Ιουδαίᾳ ἐν Χριστῷ 'Ιησοῦ, ὅτι [c]τὰ
αὐτὰ″ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων
συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν
'Ιουδαίων, 15 τῶν καὶ τὸν Κύριον ἀπο-
κτεινάντων 'Ιησοῦν καὶ τοὺς [d]″ προφή-
τας, καὶ [e]ἡμᾶς″ ἐκδιωξάντων, καὶ Θεῷ μὴ
ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναν-
τίων, 16 κωλυόντων ἡμᾶς τοῖς ἔθνεσι
λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπλη-
ρῶσαι αὐτῶν τὰς ἁμαρτίας πάντοτε·
ἔφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

17 'Ημεῖς δὲ, ἀδελφοὶ, ἀπορφανι-
σθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας,
προσώπῳ οὐ καρδίᾳ, περισσοτέρως
ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν
ἐν πολλῇ ἐπιθυμίᾳ. 18 [f]διὸ″ ἠθελή-
σαμεν ἐλθεῖν πρὸς ὑμᾶς, (ἐγὼ μὲν
Παῦλος) καὶ ἅπαξ καὶ δὶς, καὶ ἐνέκοψεν
ἡμᾶς ὁ Σατανᾶς. 19 τίς γὰρ ἡμῶν ἐλπὶς
ἢ χαρὰ ἢ στέφανος καυχήσεως; ἢ οὐχὶ
καὶ ὑμεῖς, ἔμπροσθεν τοῦ Κυρίου ἡμῶν
'Ιησοῦ [g]Χριστοῦ″ ἐν τῇ αὐτοῦ παρουσίᾳ;
20 ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.

3. Διὸ μηκέτι στέγοντες, εὐδοκήσα-
μεν καταλειφθῆναι ἐν 'Αθήναις μόνοι,
2 καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν
ἡμῶν [h]καὶ διάκονον τοῦ Θεοῦ″ ἐν τῷ

and charged every one of you,
(as a father doth his children,)
12 that ye would walk worthy of
God, who hath called you unto
his kingdom and glory.

13 For this cause also thank
we God without ceasing, be-
cause when ye received ẏ word
of God, which ye heard of us,
ye received it not as the word
of men, but (as it is in truth)
the word of God, which effect-
ually worketh also in you that
believe. 14 For ye, brethren,
became followers of ẏ churches
of God, which in Judæa are in
Christ Jesus: for ye also have
suffered like things of your own
countrymen, even as they have
of the Jews: 15 who both killed
the Lord Jesus, and their own
prophets, and have [α]persecuted
us: and they please not God,
and are contrary to all men:
16 forbidding us to speak to the
Gentiles, that they might be
saved, to fill up their sins alway:
for the wrath is come upon
them to the uttermost.

17 But we, brethren, being
taken from you for a short time,
in presence, not in heart, en-
deavoured the more abundant-
ly to see your face with great
desire. 18 Wherefore we would
have come unto you (even I
Paul) once and again: but Satan
hindered us. 19 For what is our
hope, or joy, or crown of [β]re-
joicing? Are not even ye in the
presence of our Lord Jesus
Christ at his coming? 20 For,
ye are our glory and joy.

3. Wherefore when we could
no longer forbear, we thought
it good to be left at Athens
alone: 2 and sent Timotheus
our brother & minister of God,
and our fellowlabourer in the

a Rec & Gb. περιπατησαι. b Bz. ουχ ως. c Rec. ταῦτα. d Rec. add ιδιους. e St. υμας.
f ∾ διοτι g ⇄ h Rec. και διακονον του Θεου και συνεργον ημων. Gb. και συνεργον του Θεου
α Or, chased us out. β Or, glorying.

gospel of Christ, to establish
you, and to comfort you con-
cerning your faith: 3 that no
man should be moved by these
afflictions: for yourselves know
that we are appointed there-
unto. 4 For verily when we were
with you, we told you before,
that we should suffer tribula-
tion, even as it came to pass
and ye know. 5 For this cause
when I could no longer forbear,
I sent to know your faith, lest
by some means the tempter
have tempted you, and our la-
bour be in vain.

6 But now when Timotheus
came from you unto us, and
brought us good tidings of your
faith and charity, and that ye
have good remembrance of us
always, desiring greatly to see
us, as we also *to see* you: 7 there-
fore brethren, we were com-
forted over you in all our
affliction and distress, by your
faith: 8 for now we live, if ye
stand fast in the Lord. 9 For
what thanks can we render
to God again for you, for all
the joy wherewith we joy for
your sakes before our God,
10 night and day praying ex-
ceedingly that we might see
your face, and might perfect
that which is lacking in your
faith?

11 Now God himself and
our Father, and our Lord
Jesus Christ *direct our way
unto you. 12 And the Lord
make you to increase, and
abound in love one towards
another, and towards all men,
even as we *do* towards you:
13 to the end he may stablish
your hearts unblameable in ho-
liness before God even our
Father, at the coming of our
Lord Jesus Christ with all his
saints.

εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι
ὑμᾶς καὶ παρακαλέσαι ᵃὑμᾶς″ ᵇπερὶ′
τῆς πίστεως ὑμῶν, 3 τῷ μηδένα σαίνε-
σθαι ἐν ταῖς θλίψεσι ταύταις· (αὐτοὶ
γὰρ οἴδατε ὅτι εἰς τοῦτο κείμεθα· 4 καὶ
γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν
ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς
καὶ ἐγένετο καὶ οἴδατε·) 5 διὰ τοῦτο
κἀγὼ μηκέτι στέγων, ἔπεμψα εἰς τὸ
γνῶναι τὴν πίστιν ὑμῶν, μήπως ἐπεί-
ρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν
γένηται ὁ κόπος ἡμῶν.

6 Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς
ἡμᾶς ἀφ᾽ ὑμῶν, καὶ εὐαγγελισαμένου
ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν,
καὶ ὅτι ἔχετε μνείαν ἡμῶν ἀγαθὴν πάν-
τοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ
καὶ ἡμεῖς ὑμᾶς, 7 διὰ τοῦτο παρε-
κλήθημεν, ἀδελφοί, ἐφ᾽ ὑμῖν, ἐπὶ πάσῃ
τῇ ᶜἀνάγκῃ καὶ θλίψει″ ἡμῶν, διὰ τῆς
ὑμῶν πίστεως· 8 ὅτι νῦν ζῶμεν, ἐὰν
ὑμεῖς στήκητε ἐν Κυρίῳ. 9 τίνα γὰρ
εὐχαριστίαν δυνάμεθα τῷ Θεῷ ἀνταπο-
δοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ
ᾗ χαίρομεν δι᾽ ὑμᾶς ἔμπροσθεν τοῦ
Θεοῦ ἡμῶν, 10 νυκτὸς καὶ ἡμέρας ὑπὲρ
ἐκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν
τὸ πρόσωπον, καὶ καταρτίσαι τὰ ὑστε-
ρήματα τῆς πίστεως ὑμῶν;

11 Αὐτὸς δὲ ὁ Θεὸς καὶ πατὴρ ἡμῶν,
καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς,
κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς·
12 ὑμᾶς δὲ ᵈὁ Κύριος″ πλεονάσαι καὶ
περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους
καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς
ὑμᾶς, 13 εἰς τὸ στηρίξαι ὑμῶν τὰς
καρδίας ἀμέμπτους ἐν ἁγιωσύνῃ, ἔμ-
προσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, ἐν
τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ
ᵉΧριστοῦ″ μετὰ πάντων τῶν ἁγίων
αὐτοῦ.

a → b ∾ —. Gb. ὑπερ. c Rec. & Gb. θλιψει και αναγκῃ. d → e ⇄ * Or, guide.

4. [a]" Λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν
ὑμᾶς καὶ παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ,
[b]" καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς
δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ,[c]"
ἵνα περισσεύητε μᾶλλον· 2 οἴδατε γὰρ
τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ
τοῦ Κυρίου Ἰησοῦ. 3 τοῦτο γάρ ἐστι
θέλημα τοῦ Θεοῦ, ὁ ἁγιασμὸς ὑμῶν,
ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας·
4 εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος
κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ, 5 μὴ ἐν
πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη
τὰ μὴ εἰδότα τὸν Θεόν· 6 τὸ μὴ ὑπερ-
βαίνειν καὶ πλεονεκτεῖν [d] ἐν τῷ" πρά-
γματι τὸν ἀδελφὸν αὐτοῦ· διότι ἔκδικος
ὁ Κύριος περὶ πάντων τούτων, καθὼς
καὶ [e] προείπομεν" ὑμῖν καὶ διεμαρτυρά-
μεθα. 7 οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς
ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ. 8 τοι-
γαροῦν ὁ ἀθετῶν, οὐκ ἄνθρωπον ἀθετεῖ,
ἀλλὰ τὸν Θεὸν τὸν καὶ δόντα τὸ Πνεῦμα
αὐτοῦ τὸ ἅγιον εἰς [f] ὑμᾶς."
9 Περὶ δὲ τῆς φιλαδελφίας οὐ χρείαν
[g] ἔχετε" γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς
θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλή-
λους· 10 καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας
τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ τῇ Μακε-
δονίᾳ· παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί,
περισσεύειν μᾶλλον, 11 καὶ φιλοτι-
μεῖσθαι ἡσυχάζειν, καὶ πράσσειν τὰ
ἴδια, καὶ ἐργάζεσθαι ταῖς [h] ἰδίαις" χερσὶν
ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν· 12 ἵνα
περιπατῆτε εὐσχημόνως πρὸς τοὺς ἔξω,
καὶ μηδενὸς χρείαν ἔχητε.
13 Οὐ [i] θέλομεν" δὲ ὑμᾶς ἀγνοεῖν,
ἀδελφοί, περὶ τῶν [k] κεκοιμημένων," ἵνα
μὴ λυπῆσθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ
ἔχοντες ἐλπίδα. 14 εἰ γὰρ πιστεύομεν
ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω
καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ

4. Furthermore then we [α] be-
seech you, brethren, & [β] exhort
you by the Lord Jesus, that
as ye have received of us, how
ye ought to walk, and to please
God, so ye would abound more
and more. 2 For ye know what
commandments we gave you,
by the Lord Jesus. 3 For this
is the will of God, *even* your
sanctification, that ye should
abstain from fornication: 4 that
every one of you should know
how to possess his vessel in
sanctification and honour:
5 not in the lust of concu-
piscence, even as the Gentiles
which know not God: 6 that *no
man* go beyond and [γ] defraud
his brother [δ] in *any* matter,
because that the Lord is the
avenger of all such; as we also
have forewarned you, and tes-
tified: 7 for God hath not called
us unto uncleanness, but unto
holiness. 8 He therefore that
[ε] despiseth, despiseth not man,
but God, who hath also given
unto us his holy Spirit.

9 But as touching brotherly
love, ye need not that I write
unto you: for ye yourselves are
taught of God to love one ano-
ther. 10 And indeed ye do it
towards all the brethren, which
are in all Macedonia: but we
beseech you, brethren, that ye
increase more and more: 11 and
that ye study to be quiet, and
to do your own business, and to
work with your own hands, (as
we commanded you:) 12 that
ye may walk honestly toward
them that are without, and that
ye may have lack [ζ] of nothing.

13 But I would not have you
to be ignorant, brethren, con-
cerning them which are asleep,
that ye sorrow not, even as
others which have no hope.
14 For if we believe that Jesus
died, and rose again: even so
them also which sleep in Jesus,

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a Rec. add To. b ∾ add ινα. c ∾ add καθως και περιπατειτε. d ∾ ἐν τῳ. e Rec. ∾ προειπαμεν f ∾ —. Rec. & Gb. ημας. g Bz ∾ εχομεν. h ⇉ i Rec. θελω. k ∾ κοιμωμενων. α *Or*, request. β *Or*, beseech. γ *Or*, oppress, *or*, overreach δ *Or*, in the matter. ε *Or*, rejecteth. ζ *Or*, of no man.

will God bring with him. 15 For
this we say unto you by the
word of the Lord, that we which
are alive and remain unto the
coming of the Lord, shall not
prevent them which are asleep.
16 For the Lord himself shall
descend from heaven with a
shout, with the voice of the
archangel, and with the trump
of God: and the dead in Christ
shall rise first. 17 Then we
which are alive, and remain,
shall be caught up together
with them in the clouds, to meet
the Lord in the air: and so
shall we ever be with the Lord.
18 Wherefore, [α] comfort one
another with these words.

'Ιησοῦ ἄξει σὺν αὐτῷ. 15 τοῦτο γὰρ
ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς
οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρ-
ουσίαν τοῦ Κυρίου, οὐ μὴ φθάσωμεν
τοὺς κοιμηθέντας· 16 ὅτι αὐτὸς ὁ Κύ-
ριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέ-
λου, καὶ ἐν σάλπιγγι Θεοῦ καταβήσεται
ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ
ἀναστήσονται πρῶτον, 17 ἔπειτα ἡμεῖς
οἱ ζῶντες οἱ περιλειπόμενοι, ἅμα σὺν
αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς
ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα, καὶ οὕτω
πάντοτε σὺν Κυρίῳ ἐσόμεθα. 18 ὥστε
παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις
τούτοις.

5. But of the times and the
seasons, brethren, ye have no
need that I write unto you.
2 For yourselves know perfectly
that the day of the Lord so
cometh as a thief in the night.
3 For when they shall say,
Peace and safety: then sudden
destruction cometh upon them,
as travail upon a woman with
child, and they shall not escape.

5. Περὶ δὲ τῶν χρόνων καὶ τῶν και-
ρῶν, ἀδελφοὶ, οὐ χρείαν ἔχετε ὑμῖν
γράφεσθαι· 2 αὐτοὶ γὰρ ἀκριβῶς οἴδατε
ὅτι ἡ ἡμέρα Κυρίου ὡς κλέπτης ἐν νυκτὶ
οὕτως ἔρχεται· 3 ὅταν [a] λέγωσιν· Εἰ-
ρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς
ἐφίσταται ὄλεθρος, ὥσπερ ἡ ὠδὶν τῇ
ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγωσιν.

4 But ye, brethren, are not
in darkness, that that day
should overtake you as a thief.
5 Ye are all the children of
light, and the children of the
day: we are not of the night,
nor of darkness. 6 Therefore
let us not sleep, as *do* others:
but let us watch and be sober.
7 For they that sleep, sleep in
the night, and they that be
drunken, are drunken in the
night. 8 But let us who are of
the day, be sober, putting on
the breastplate of faith and
love, and for an helmet, the
hope of salvation. 9 For God
hath not appointed us to wrath:
but to obtain salvation by our
Lord Jesus Christ, 10 who died
for us, that whether we wake
or sleep, we should live together
with him. 11 Wherefore, [β] com-

4 Ὑμεῖς δὲ, ἀδελφοὶ, οὐκ ἐστὲ ἐν
σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτης
καταλάβῃ· 5 πάντες [b] γὰρ ὑμεῖς υἱοὶ
φωτός ἐστε καὶ υἱοὶ ἡμέρας· οὐκ ἐσμὲν
νυκτὸς οὐδὲ σκότους. 6 ἄρα οὖν μὴ
καθεύδωμεν ὡς καὶ οἱ λοιποὶ, ἀλλὰ
γρηγορῶμεν καὶ νήφωμεν. 7 οἱ γὰρ
καθεύδοντες, νυκτὸς καθεύδουσι· καὶ οἱ
μεθυσκόμενοι, νυκτὸς μεθύουσιν· 8 ἡμεῖς
δὲ ἡμέρας ὄντες, νήφωμεν, ἐνδυσάμενοι
θώρακα πίστεως καὶ ἀγάπης, καὶ πε-
ρικεφαλαίαν, ἐλπίδα σωτηρίας· 9 ὅτι
οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργὴν, ἀλλ'
εἰς περιποίησιν σωτηρίας, διὰ τοῦ Κυ-
ρίου ἡμῶν Ἰησοῦ Χριστοῦ, 10 τοῦ
ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα εἴτε γρη-
γορῶμεν, εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ
ζήσωμεν. 11 διὸ παρακαλεῖτε ἀλλή-

[a] Rec. add γὰρ. [b] Rec. → [α] Or, exhort. [β] Or, exhort.

λους, καὶ οἰκοδομεῖτε εἶς τὸν ἕνα, καθὼς
καὶ ποιεῖτε.
12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί,
εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ
προϊσταμένους ὑμῶν ἐν Κυρίῳ, καὶ νου-
θετοῦντας ὑμᾶς, 13 καὶ ἡγεῖσθαι αὐ-
τοὺς ὑπὲρ ἐκπερισσοῦ ἐν ἀγάπῃ, διὰ τὸ
ἔργον αὐτῶν. εἰρηνεύετε ἐν [a] ἑαυτοῖς.″
14 παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νου-
θετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε
τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθε-
νῶν, μακροθυμεῖτε πρὸς πάντας.
15 Ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ
τινὶ ἀποδῷ· ἀλλὰ πάντοτε τὸ ἀγαθὸν
διώκετε [b]″ εἰς ἀλλήλους καὶ εἰς πάντας.
16 Πάντοτε χαίρετε. 17 ἀδιαλείπτως
προσεύχεσθε. 18 ἐν παντὶ εὐχαριστεῖτε·
τοῦτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰη-
σοῦ εἰς ὑμᾶς.
19 Τὸ Πνεῦμα μὴ σβέννυτε. 20 προ-
φητείας μὴ ἐξουθενεῖτε. 21 πάντα [c]δὲ″
δοκιμάζετε· τὸ καλὸν κατέχετε. 22 ἀπὸ
παντὸς εἴδους πονηροῦ ἀπέχεσθε.
23 Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἁγιά-
σαι ὑμᾶς ὁλοτελεῖς· καὶ ὁλόκληρον
ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα
ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη. 24 πι-
στὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.
25 Ἀδελφοί, προσεύχεσθε περὶ ἡμῶν.
26 ἀσπάσασθε τοὺς ἀδελφοὺς πάντας
ἐν φιλήματι ἁγίῳ. 27 ὁρκίζω ὑμᾶς τὸν
Κύριον, ἀναγνωσθῆναι τὴν ἐπιστολὴν
πᾶσι τοῖς [d] ἁγίοις″ ἀδελφοῖς.
28 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ μεθ' ὑμῶν.[e]″

fort yourselves together, and
edify one another, even as also
ye do.
12 And we beseech you, bre-
thren, to know them which la-
bour among you, and are over
you in the Lord, and admonish
you: 13 and to esteem them
very highly in love for their
work's sake, and be at peace
among yourselves. 14 Now we
[α] exhort you, brethren, warn
them that are [β] unruly, comfort
the feebleminded, support the
weak, be patient toward all
men.
15 See that none render evil
for evil unto any man: but
ever follow that which is good,
both among yourselves and to
all men.
16 Rejoice evermore: 17 pray
without ceasing: 18 in every
thing give thanks: for this is the
will of God in Christ Jesus
concerning you.
19 Quench not ÿ Spirit: 20 de-
spise not prophesyings: 21 prove
all things: hold fast that which
is good. 22 Abstain from all ap-
pearance of evil.
23 And the very God of peace
sanctify you wholly: and *I pray
God* your whole spirit, and soul,
and body be preserved blame-
less unto the coming of our
Lord Jesus Christ. 24 Faithful
is he that calleth you, who also
will do it.
25 Brethren, pray for us.
26 Greet all the brethren with
an holy kiss. 27 I [γ] charge you
by the Lord, that this epistle be
read unto all the holy brethren.
28 The grace of our Lord Je-
sus Christ *be* with you, Amen.

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a ∾ αυτοις. b Rec. & Gb. add και.—Gb. ⇉ c Rec. → d ⇉ e Rec. add αμην. α *Or*, beseech. β *Or*, disorderly. γ *Or*, adjure.

ΠΑΥΛΟΥ
ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ
ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

PAUL and Silvanus, and Ti-
motheus unto the church of
the Thessalonians, in God our
Father, and the Lord Jesus
Christ: 2 grace unto you, and
peace from God our Father,
and the Lord Jesus Christ.

3 We are bound to thank God
always for you, brethren, as it
is meet, because that your faith
groweth exceedingly, and the
charity of every one of you all
towards each other aboundeth:
4 so that we ourselves glory in
you in the churches of God, for
your patience and faith in all
your persecutions and tribula-
tions that ye endure. 5 *Which
is* a manifest token of the right-
eous judgment of God, that ye
may be counted worthy of the
kingdom of God, for which ye
also suffer; 6 seeing it is a
righteous thing with God to re-
compense tribulation to them
that trouble you: 7 and to you
who are troubled, rest with us,
when the Lord Jesus shall be
revealed from heaven, with [α] his
mighty angels, 8 in flaming fire,
[β] taking vengeance on them that
know not God, and that obey
not the gospel of our Lord Jesus
Christ, 9 who shall be punished
with everlasting destruction
from the presence of the Lord,
and from the glory of his power:
10 when he shall come to be glo-
rified in his saints, and to be
admired in all them that be-
lieve (because our testimony
among you was believed) in
that day.

ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος,
τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ
πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χριστῷ·
2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πα-
τρὸς [a] ἡμῶν [a] καὶ Κυρίου Ἰησοῦ Χριστοῦ.
3 Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ
πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς
ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις
ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἑνὸς ἑκά-
στου πάντων ὑμῶν εἰς ἀλλήλους· 4 ὥστε
ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι ἐν ταῖς
ἐκκλησίαις τοῦ Θεοῦ, ὑπὲρ τῆς ὑπομονῆς
ὑμῶν καὶ πίστεως ἐν πᾶσι τοῖς διωγμοῖς
ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε,
5 ἔνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ,
εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας
τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε· 6 εἴπερ
δίκαιον παρὰ Θεῷ, ἀνταποδοῦναι τοῖς
θλίβουσιν ὑμᾶς θλίψιν, 7 καὶ ὑμῖν
τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ
ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐ-
ρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ,
8 ἐν [b] φλογὶ πυρός, [b] διδόντος ἐκδίκησιν
τοῖς μὴ εἰδόσι Θεόν, καὶ τοῖς μὴ ὑπα-
κούουσι τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ· 9 οἵτινες δίκην τίσου-
σιν, ὄλεθρον αἰώνιον, ἀπὸ προσώπου
τοῦ Κυρίου, καὶ ἀπὸ τῆς δόξης τῆς
ἰσχύος αὐτοῦ, 10 ὅταν ἔλθῃ ἐνδοξα-
σθῆναι ἐν τοῖς ἁγίοις αὐτοῦ, καὶ θαυμα-
σθῆναι ἐν πᾶσι τοῖς [c] πιστεύσασιν, [c]
(ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ'
ὑμᾶς,) ἐν τῇ ἡμέρᾳ ἐκείνῃ.

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a → b ∼—. Rec. & Gb. πυρὶ φλογος. c Rec. πιστευουσιν. α *Gr.* the angels of his power. β *Or,* yielding.

[11] Εἰς ὃ καὶ προσευχόμεθα πάντοτε
περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλή-
σεως ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν
εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως
ἐν δυνάμει· [12] ὅπως ἐνδοξασθῇ τὸ ὄνομα
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν ὑμῖν,
καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ
Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

2. Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ
τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ'
αὐτὸν, [2] εἰς τὸ μὴ ταχέως σαλευθῆναι
ὑμᾶς ἀπὸ τοῦ νοὸς, μήτε θροεῖσθαι, μήτε
διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι'
ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν
ἡ ἡμέρα τοῦ [a] Κυρίου.″ [3] μή τις ὑμᾶς
ἐξαπατήσῃ κατὰ μηδένα τρόπον· ὅτι ἐὰν
μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀπο-
καλυφθῇ ὁ ἄνθρωπος τῆς ἁμαρτίας, ὁ
υἱὸς τῆς ἀπωλείας, [4] ὁ ἀντικείμενος καὶ
ὑπεραιρόμενος ἐπὶ [b] πάντα″ λεγόμενον
Θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν
ναὸν τοῦ Θεοῦ [c]″ καθίσαι, ἀποδεικνύντα
ἑαυτὸν ὅτι ἐστὶ Θεός.

[5] Οὐ μνημονεύετε ὅτι ἔτι ὢν πρὸς
ὑμᾶς, ταῦτα ἔλεγον ὑμῖν; [6] καὶ νῦν τὸ
κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι
αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. [7] τὸ γὰρ
μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας,
μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γέ-
νηται· [8] καὶ τότε ἀποκαλυφθήσεται ὁ
ἄνομος, ὃν ὁ Κύριος [d] Ἰησοῦς″ [e] ἀναλώσει″
τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ
καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας
αὐτοῦ· [9] οὗ ἐστιν ἡ παρουσία κατ'
ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει
καὶ σημείοις καὶ τέρασι ψεύδους, [10] καὶ
ἐν πάσῃ ἀπάτῃ [f] τῆς″ ἀδικίας [g]″ τοῖς
ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς
ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι
αὐτούς· [11] καὶ διὰ τοῦτο [h] πέμπει″

[11] Wherefore also we pray
always for you, that our God
would [*] count you worthy of
this calling, and fulfil all the
good pleasure of *his* goodness,
and ỷ work of faith with power:
[12] that the name of our Lord
Jesus Christ may be glorified
in you, and ye in him, according
to the grace of our God, and the
Lord Jesus Christ.

2. Now we beseech you, bre-
thren, by the coming of our
Lord Jesus Christ, and by our
gathering together unto him,
[2] that ye be not soon shaken in
mind, or be troubled, neither
by spirit, nor by word, nor by
letter, as from us, as that the
day of Christ is at hand, [3] let
no man deceive you by any
means, for *that day shall not
come*, except there come a fall-
ing away first, and that man
of sin be revealed, the son of
perdition, [4] who opposeth and
exalteth himself above all that
is called God, or that is wor-
shipped: so that he as God,
sitteth in the temple of God,
shewing himself that he is
God.

[5] Remember ye not, that when
I was yet with you, I told you
these things? [6] And now ye
know what [β] withholdeth, that
he might be revealed in his
time. [7] For the mystery of ini-
quity doth already work: only
he who now letteth, *will let*,
until he be taken out of the
way. [8] And then shall that
Wicked be revealed, whom the
Lord shall consume with the
spirit of his mouth, and shall
destroy with the brightness of
his coming: [9] *even him* whose
coming is after the working of
Satan, with all power and signs,
and lying wonders, [10] and with
all deceivableness of unright-
eousness, in them that perish:
because they received not the
love of ỷ truth, that they might
be saved. [11] And for this cause

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a Rec. Χριστου. b Bz. παν το. c Rec. add ως Θεον. d Rec. → e ∾ ανελει. f → g Rec Gb. add εν.— Gb → h ∾ —. Rec. & Gb. πεμψει. * Or, vouchsafe. β Or, holdeth

God shall send them strong de-
lusion, that they should believe
a lie: 12 that they all might be
damned who believed not the
truth, but had pleasure in un-
righteousness.

13 But we are bound to give
thanks alway to God for you,
brethren, beloved of the Lord,
because God hath from the be-
ginning chosen you to salvation,
through sanctification of the
Spirit, and belief of the truth,
14 whereunto he called you by
our gospel, to the obtaining of
the glory of the Lord Jesus
Christ.

15 Therefore, brethren, stand
fast, and hold the traditions
which ye have been taught,
whether by word or our epistle.
16 Now our Lord Jesus Christ
himself, and God even our Fa-
ther, which hath loved us, and
hath given us everlasting con-
solation, and good hope through
grace, 17 comfort your hearts,
and stablish you in every good
word and work.

3. Finally, brethren, pray for
us, that the word of the Lord
[α] may have *free* course, and be
glorified, even as *it is* with you:
2 and that we may be delivered
from [β] unreasonable and wicked
men: for all men have not faith.
3 But the Lord is faithful, who
shall stablish you, and keep you
from evil. 4 And we have con-
fidence in the Lord touching
you, that ye both do, and will
do ẏ things which we command
you. 5 And the Lord direct your
hearts into the love of God, and
into [γ] the patient waiting for
Christ.

6 Now we command you,
brethren, in the name of our
Lord Jesus Christ, that ye with-
draw yourselves from every
brother that walketh disorderly,
and not after the tradition which

αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ
πιστεῦσαι αὐτοὺς τῷ ψεύδει· 12 ἵνα κρι-
θῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀλη-
θείᾳ, ἀλλ' εὐδοκήσαντες [a] ἐν″ τῇ ἀδικίᾳ.

13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν
τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ
ἠγαπημένοι ὑπὸ Κυρίου, ὅτι [b] εἵλετο″
ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν
ἁγιασμῷ Πνεύματος καὶ πίστει ἀληθείας,
14 εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγε-
λίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

15 Ἄρα οὖν, ἀδελφοὶ, στήκετε, καὶ
κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε,
εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν.
16 αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χρι-
στὸς, καὶ [c] ὁ Θεὸς καὶ πατὴρ″ ἡμῶν, ὁ
ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν
αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι,
17 παρακαλέσαι ὑμῶν τὰς καρδίας, καὶ
στηρίξαι [d]″ ἐν παντὶ [e] ἔργῳ καὶ λόγῳ″
ἀγαθῷ.

3. Τὸ λοιπὸν, προσεύχεσθε, ἀδελφοὶ,
περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου
τρέχῃ καὶ δοξάζηται καθὼς καὶ πρὸς
ὑμᾶς, 2 καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν
ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ
πάντων ἡ πίστις. 3 πιστὸς δέ ἐστιν ὁ
Κύριος, ὃς στηρίξει ὑμᾶς καὶ φυλάξει
ἀπὸ τοῦ πονηροῦ. 4 πεποίθαμεν δὲ ἐν
Κυρίῳ ἐφ' ὑμᾶς, ὅτι ἃ παραγγέλλομεν
ὑμῖν, καὶ ποιεῖτε καὶ ποιήσετε. 5 ὁ δὲ
Κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς
τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς [f] τὴν″
ὑπομονὴν τοῦ Χριστοῦ.

6 Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοὶ,
ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-
στοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς
ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ
κατὰ τὴν παράδοσιν ἣν [g] παρέλαβον″

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[a] → [b] ∾ —. Gb. ειλατο. [c] ∾ Θεος ο πατηρ. [d] Rec. & Gb. add υμας —. Gb. ⇄
[e] ∾—. Rec. & Gb. λογῳ και εργῳ. [f] Rec. om. [g] Rec. παρελαβε. Gb. παρελαβοσαν. [α] *Gr.* may run.
[β] *Gr.* absurd. [γ] *Or,* the patience of Christ.

παρ' ἡμῶν. 7 αὐτοὶ γὰρ οἴδατε πῶς δεῖ
μιμεῖσθαι ἡμᾶς· ὅτι οὐκ ἠτακτήσαμεν
ἐν ὑμῖν, 8 οὐδὲ δωρεὰν ἄρτον ἐφάγομεν
παρά τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ
νύκτα καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ
μὴ ἐπιβαρῆσαί τινα ὑμῶν· 9 οὐχ ὅτι
οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς
τύπον δῶμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς.
10 καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο
παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει
ἐργάζεσθαι, μηδὲ ἐσθιέτω.

11 Ἀκούομεν γάρ τινας περιπατοῦντας
ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους,
ἀλλὰ περιεργαζομένους. 12 τοῖς δὲ τοι-
ούτοις παραγγέλλομεν, καὶ παρακαλοῦ-
μεν [a] διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-
στοῦ," ἵνα μετὰ ἡσυχίας ἐργαζόμενοι,
τὸν ἑαυτῶν ἄρτον ἐσθίωσιν. 13 ὑμεῖς δὲ,
ἀδελφοὶ, μὴ ἐκκακήσητε καλοποιοῦντες.
14 εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν
διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε·
[b] καὶ" μὴ συναναμίγνυσθε αὐτῷ, ἵνα
ἐντραπῇ· 15 καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε,
ἀλλὰ νουθετεῖτε ὡς ἀδελφόν. 16 αὐτὸς
δὲ ὁ Κύριος τῆς εἰρήνης δῴη ὑμῖν τὴν
εἰρήνην διαπαντὸς ἐν παντὶ [c] τρόπῳ." ὁ
Κύριος μετὰ πάντων ὑμῶν.

17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου,
ὅ ἐστι σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτω
γράφω.

18 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ μετὰ πάντων ὑμῶν. [d] ἀμήν."

he received of us. 7 For your-
selves know how ye ought to
follow us: for we behaved not
ourselves disorderly among you,
8 neither did we eat any man's
bread for nought: but wrought
with labour and travail night
and day, that we might not be
chargeable to any of you. 9 Not
because we have not power, but
to make ourselves an ensample
unto you to follow us. 10 For
even when we were with you,
this we commanded you, that if
any would not work, neither
should he eat.

11 For we hear that there are
some which walk among you
disorderly, working not at all,
but are busybodies. 12 Now
them ỷ are such, we command,
and exhort by our Lord Jesus
Christ, that with quietness they
work, and eat their own bread.
13 But ye, brethren, [*] be not
weary in well doing. 14 And if
any man obey not our word,
[β] by this epistle note that man,
and have no company with him,
that he may be ashamed, 15 yet
count him not as an enemy, but
admonish him as a brother.
16 Now the Lord of peace him-
self, give you peace always, by
all means. The Lord be with
you all.

17 The salutation of Paul,
with mine own hand, which is
the token in every epistle: so I
write.

18 The grace of our Lord Je-
sus Christ *be* with you all,
Amen.

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a ∾ εν Κυριῳ Ιησου Χριστῳ b ⇉ c ∾ τοπῳ. d ⇉ * *Or*, faint not.
β *Or*, signify that man by an epistle.

ΠΑΥΛΟΥ

ΠΡΟΣ ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

PAUL an apostle of Jesus
Christ by the commandment
of God our Saviour, and Lord
Jesus Christ *which is* our hope,
2 unto Timothy *my* own son in
the faith: Grace, mercy, *and*
peace from God our Father,
and Jesus Christ our Lord.
3 As I besought thee to abide
still at Ephesus when I went
into Macedonia, ȳ thou might-
est charge some that they teach
no other doctrine, 4 neither
give heed to fables, and endless
genealogies, which minister
questions, rather than *godly
edifying which is in faith: so do.
5 Now the end of the com-
mandment is charity, out of a
pure heart, and of a good con-
science, and of faith unfeigned.
6 From which some [a]having
swerved, have turned aside un-
to vain jangling, 7 desiring to
be teachers of the law, under-
standing neither what they say,
nor whereof they affirm. 8 But
we know that ȳ law is good, if a
man use it lawfully. 9 Know-
ing this, that the law is not made
for a righteous man, but for the
lawless and disobedient, for the
ungodly, and for sinners, for
unholy, and profane, for mur-
derers of fathers, and murder-
ers of mothers, for manslayers,
10 for whoremongers, for them
that defile themselves with man-
kind, for menstealers, for liars,
for perjured persons, and if
there be any other thing that is
contrary to sound doctrine,
11 according to the glorious
gospel of the blessed God, which
was committed to my trust.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ,
κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν,
καὶ [a]Χριστοῦ Ἰησοῦ' τῆς ἐλπίδος ἡμῶν,
2 Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει·
χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς
[b]ἡμῶν' καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου
ἡμῶν.
3 Καθὼς παρεκάλεσά σε προσμεῖναι
ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν,
ἵνα παραγγείλῃς τισὶ μὴ ἑτεροδιδασκα-
λεῖν, 4 μηδὲ προσέχειν μύθοις καὶ
γενεαλογίαις ἀπεράντοις, αἵτινες ζητή-
σεις παρέχουσι μᾶλλον ἢ [c]οἰκονομίαν'
Θεοῦ τὴν ἐν πίστει·
5 (Τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν
ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδή-
σεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου·
6 ὧν τινες ἀστοχήσαντες, ἐξετράπησαν
εἰς ματαιολογίαν, 7 θέλοντες εἶναι νο-
μοδιδάσκαλοι, μὴ νοοῦντες μήτε ἃ λέ-
γουσι, μήτε περὶ τίνων διαβεβαιοῦνται·
8 οἴδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις
αὐτῷ νομίμως χρῆται, 9 εἰδὼς τοῦτο,
ὅτι δικαίῳ νόμος οὐ κεῖται, ἀνόμοις δὲ
καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτω-
λοῖς, ἀνοσίοις καὶ βεβήλοις, πατραλῴαις
καὶ μητραλῴαις, ἀνδροφόνοις, 10 πόρ-
νοις, ἀρσενοκοίταις, ἀνδραποδισταῖς,
ψεύσταις, ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ
ὑγιαινούσῃ διδασκαλίᾳ ἀντίκειται, 11 κα-
τὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου
Θεοῦ, ὃ ἐπιστεύθην ἐγώ.

[a] Rec. Κυριου Ιησου Χριστου, [b] ⇄ [c] ∾ οικοδομην. Bz. & Elz. οικοδομιαν. [a] *Or*, not aiming at.
* *Ed.* 1611 *omits* godly.

12 [a] Καὶ ″ χάριν ἔχω τῷ ἐνδυναμώ-
σαντί με Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν,
ὅτι πιστόν με ἡγήσατο, θέμενος εἰς
διακονίαν, 13 [b] τὸν ″ πρότερον ὄντα
βλάσφημον καὶ διώκτην καὶ ὑβριστήν·
ἀλλ᾽ ἠλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν
ἀπιστίᾳ· 14 ὑπερεπλεόνασε δὲ ἡ χάρις
τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ
ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. 15 πιστὸς
ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι
Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον
ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι
ἐγώ· 16 ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα
ἐν ἐμοὶ πρώτῳ ἐνδείξηται Ἰησοῦς Χρι-
στὸς τὴν πᾶσαν μακροθυμίαν, πρὸς
ὑποτύπωσιν τῶν μελλόντων πιστεύειν
ἐπ᾽ αὐτῷ εἰς ζωὴν αἰώνιον. 17 τῷ δὲ
βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ,
μόνῳ [c] ″ Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς
αἰῶνας τῶν αἰώνων. ἀμήν.)
18 Ταύτην τὴν παραγγελίαν παρατί-
θεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς
προαγούσας ἐπί σε προφητείας, ἵνα
στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρα-
τείαν, 19 ἔχων πίστιν καὶ ἀγαθὴν συν-
είδησιν, ἥν τινες ἀπωσάμενοι, περὶ
τὴν πίστιν ἐναυάγησαν· 20 ὧν ἐστιν
Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέ-
δωκα τῷ Σατανᾷ, ἵνα παιδευθῶσι μὴ
βλασφημεῖν.

2. Παρακαλῶ οὖν πρῶτον πάντων
ποιεῖσθαι δεήσεις, προσευχὰς, ἐντεύξεις,
εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων,
2 ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν
ὑπεροχῇ ὄντων, ἵνα ἤρεμον καὶ ἡσύχιον
βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ
σεμνότητι. 3 τοῦτο γὰρ καλὸν καὶ ἀπό-
δεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ,
4 ὃς πάντας ἀνθρώπους θέλει σωθῆναι
καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.
5 εἷς γὰρ Θεὸς, εἷς καὶ μεσίτης Θεοῦ

12 And I thank Christ Jesus
our Lord, who hath enabled
me: for that he counted me
faithful, putting me into the
ministry, 13 who was before a
blasphemer, and a persecutor,
and injurious. But I obtained
mercy, because I did it igno-
rantly, in unbelief. 14 And the
grace of our Lord was exceed-
ing abundant, with faith, and
love, which is in Christ Jesus.
15 This is a faithful saying, and
worthy of all acceptation, that
Christ Jesus came into the
world to save sinners, of whom
I am chief. 16 Howbeit, for
this cause I obtained mercy,
that in me first, Jesus Christ
might shew forth all longsuf-
fering, for a pattern to them
which should hereafter believe
on him to life everlasting.
17 Now unto the King eternal,
immortal, invisible, ⸿ only wise
God, be honour and glory for
ever and ever. Amen.

18 This charge I commit un-
to thee, son Timothy, accord-
ing to the prophecies which
went before on thee, that thou
by them mightest war a good
warfare, 19 holding faith, and
a good conscience, which some
having put away, concerning
faith, have made shipwreck.
20 Of whom is Hymenæus and
Alexander, whom I have de-
livered unto Satan, that they
may learn not to blaspheme.

2. I [a] exhort therefore, that
first of all, supplications, pray-
ers, intercessions, and giving of
thanks be made for all men:
2 for kings, and for all that are
in [β] authority, that we may lead
a quiet and peaceable life in all
godliness and honesty. 3 For
this is good and acceptable in
the sight of God our Saviour,
4 who will have all men to be
saved, and to come unto the
knowledge of the truth. 5 For
there is one God, and one

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a —→ b ∾ το. c Rec. add σοφ. * *Or,* desire. β *Or,* eminent place.

gospel of Christ, to establish
you, and to comfort you con-
cerning your faith: 3 that no
man should be moved by these
afflictions: for yourselves know
that we are appointed there-
unto. 4 For verily when we were
with you, we told you before,
that we should suffer tribula-
tion, even as it came to pass
and ye know. 5 For this cause
when I could no longer forbear,
I sent to know your faith, lest
by some means the tempter
have tempted you, and our la-
bour be in vain.

6 But now when Timotheus
came from you unto us, and
brought us good tidings of your
faith and charity, and that ye
have good remembrance of us
always, desiring greatly to see
us, as we also *to see* you: 7 there-
fore brethren, we were com-
forted over you in all our
affliction and distress, by your
faith: 8 for now we live, if ye
stand fast in the Lord. 9 For
what thanks can we render
to God again for you, for all
the joy wherewith we joy for
your sakes before our God,
10 night and day praying ex-
ceedingly that we might see
your face, and might perfect
that which is lacking in your
faith?

11 Now God himself and
our Father, and our Lord
Jesus Christ [α]direct our way
unto you. 12 And the Lord
make you to increase, and
abound in love one towards
another, and towards all men,
even as we *do* towards you:
13 to the end he may stablish
your hearts unblameable in ho-
liness before God even our
Father, at the coming of our
Lord Jesus Christ with all his
saints.

εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι
ὑμᾶς καὶ παρακαλέσαι [a]ὑμᾶς″ [b]περὶ″
τῆς πίστεως ὑμῶν, 3 τῷ μηδένα σαίνε-
σθαι ἐν ταῖς θλίψεσι ταύταις· (αὐτοὶ
γὰρ οἴδατε ὅτι εἰς τοῦτο κείμεθα· 4 καὶ
γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν
ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς
καὶ ἐγένετο καὶ οἴδατε·) 5 διὰ τοῦτο
κἀγὼ μηκέτι στέγων, ἔπεμψα εἰς τὸ
γνῶναι τὴν πίστιν ὑμῶν, μήπως ἐπεί-
ρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν
γένηται ὁ κόπος ἡμῶν.

6 Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς
ἡμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισαμένου
ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν,
καὶ ὅτι ἔχετε μνείαν ἡμῶν ἀγαθὴν πάν-
τοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ
καὶ ἡμεῖς ὑμᾶς, 7 διὰ τοῦτο παρε-
κλήθημεν, ἀδελφοὶ, ἐφ' ὑμῖν, ἐπὶ πάσῃ
τῇ [c]ἀνάγκῃ καὶ θλίψει″ ἡμῶν, διὰ τῆς
ὑμῶν πίστεως· 8 ὅτι νῦν ζῶμεν, ἐὰν
ὑμεῖς στήκητε ἐν Κυρίῳ. 9 τίνα γὰρ
εὐχαριστίαν δυνάμεθα τῷ Θεῷ ἀνταπο-
δοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ
ᾗ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ
Θεοῦ ἡμῶν, 10 νυκτὸς καὶ ἡμέρας ὑπὲρ
ἐκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν
τὸ πρόσωπον, καὶ καταρτίσαι τὰ ὑστε-
ρήματα τῆς πίστεως ὑμῶν;

11 Αὐτὸς δὲ ὁ Θεὸς καὶ πατὴρ ἡμῶν,
καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς,
κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς·
12 ὑμᾶς δὲ [d]ὁ Κύριος″ πλεονάσαι καὶ
περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους
καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς
ὑμᾶς, 13 εἰς τὸ στηρίξαι ὑμῶν τὰς
καρδίας ἀμέμπτους ἐν ἁγιωσύνῃ, ἔμ-
προσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, ἐν
τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ
[e]Χριστοῦ″ μετὰ πάντων τῶν ἁγίων
αὐτοῦ.

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a → b ∾ —. Gb. υπερ. c Rec. & Gb. θλιψει και αναγκῃ. d → e ⇄ α Or, guide.

4. [a]″ Λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν
ὑμᾶς καὶ παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ,
[b]″ καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς
δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ,[c]″
ἵνα περισσεύητε μᾶλλον· 2 οἴδατε γὰρ
τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ
τοῦ Κυρίου Ἰησοῦ. 3 τοῦτο γάρ ἐστι
θέλημα τοῦ Θεοῦ, ὁ ἁγιασμὸς ὑμῶν,
ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας·
4 εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος
κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ, 5 μὴ ἐν
πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη
τὰ μὴ εἰδότα τὸν Θεόν· 6 τὸ μὴ ὑπερ-
βαίνειν καὶ πλεονεκτεῖν [d] ἐν τῷ″ πρά-
γματι τὸν ἀδελφὸν αὐτοῦ· διότι ἔκδικος
ὁ Κύριος περὶ πάντων τούτων, καθὼς
καὶ [e] προείπομεν″ ὑμῖν καὶ διεμαρτυρά-
μεθα. 7 οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς
ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ. 8 τοι-
γαροῦν ὁ ἀθετῶν, οὐκ ἄνθρωπον ἀθετεῖ,
ἀλλὰ τὸν Θεὸν τὸν καὶ δόντα τὸ Πνεῦμα
αὐτοῦ τὸ ἅγιον εἰς [f] ὑμᾶς.″

9 Περὶ δὲ τῆς φιλαδελφίας οὐ χρείαν
[g] ἔχετε″ γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς
θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλή-
λους· 10 καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας
τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ τῇ Μακε-
δονίᾳ· παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί,
περισσεύειν μᾶλλον, 11 καὶ φιλοτι-
μεῖσθαι ἡσυχάζειν, καὶ πράσσειν τὰ
ἴδια, καὶ ἐργάζεσθαι ταῖς [h] ἰδίαις″ χερσὶν
ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν· 12 ἵνα
περιπατῆτε εὐσχημόνως πρὸς τοὺς ἔξω,
καὶ μηδενὸς χρείαν ἔχητε.

13 Οὐ [i] θέλομεν″ δὲ ὑμᾶς ἀγνοεῖν,
ἀδελφοί, περὶ τῶν [k] κεκοιμημένων,″ ἵνα
μὴ λυπῆσθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ
ἔχοντες ἐλπίδα. 14 εἰ γὰρ πιστεύομεν
ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω
καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ

4. Furthermore then we [α] be-
seech you, brethren, & [β] exhort
you by the Lord Jesus, that
as ye have received of us, how
ye ought to walk, and to please
God, so ye would abound more
and more. 2 For ye know what
commandments we gave you,
by the Lord Jesus. 3 For this
is the will of God, *even* your
sanctification, that ye should
abstain from fornication: 4 that
every one of you should know
how to possess his vessel in
sanctification and honour:
5 not in the lust of concu-
piscence, even as the Gentiles
which know not God: 6 that *no
man* go beyond and [γ] defraud
his brother [δ] in *any* matter,
because that the Lord is the
avenger of all such; as we also
have forewarned you, and tes-
tified: 7 for God hath not called
us unto uncleanness, but unto
holiness. 8 He therefore that
[ε] despiseth, despiseth not man,
but God, who hath also given
unto us his holy Spirit.

9 But as touching brotherly
love, ye need not that I write
unto you: for ye yourselves are
taught of God to love one ano-
ther. 10 And indeed ye do it
towards all the brethren, which
are in all Macedonia: but we
beseech you, brethren, that ye
increase more and more: 11 and
that ye study to be quiet, and
to do your own business, and to
work with your own hands, (as
we commanded you:) 12 that
ye may walk honestly toward
them that are without, and that
ye may have lack [ζ] of nothing.

13 But I would not have you
to be ignorant, brethren, con-
cerning them which are asleep,
that ye sorrow not, even as
others which have no hope.
14 For if we believe that Jesus
died, and rose again: even so
them also which sleep in Jesus,

a Rec. add Το. b ∾ add ινα. c ∾ add καθως και περιπατειτε. d ∾ ἐν τῳ. e Rec. ∾ προειπαμεν. f ∾ —. Rec. & Gb. ημας. g Bz ∾ εχομεν. h ⇄ i Rec. θελω. k ∾ κοιμωμενων. α Or, request. β Or, beseech. γ Or, oppress, or, overreach δ Or, in the matter. ε Or, rejecteth. ζ Or, of no man.

will God bring with him. 15 For
this we say unto you by the
word of the Lord, that we which
are alive and remain unto the
coming of the Lord, shall not
prevent them which are asleep.
16 For the Lord himself shall
descend from heaven with a
shout, with the voice of the
archangel, and with the trump
of God: and the dead in Christ
shall rise first. 17 Then we
which are alive, and remain,
shall be caught up together
with them in the clouds, to meet
the Lord in the air: and so
shall we ever be with the Lord.
18 Wherefore, α comfort one
another with these words.

5. But of the times and the
seasons, brethren, ye have no
need that I write unto you.
2 For yourselves know perfectly
that the day of the Lord so
cometh as a thief in the night.
3 For when they shall say,
Peace and safety: then sudden
destruction cometh upon them,
as travail upon a woman with
child, and they shall not escape.

4 But ye, brethren, are not
in darkness, that that day
should overtake you as a thief.
5 Ye are all the children of
light, and the children of the
day: we are not of the night,
nor of darkness. 6 Therefore
let us not sleep, as *do* others:
but let us watch and be sober.
7 For they that sleep, sleep in
the night, and they that be
drunken, are drunken in the
night. 8 But let us who are of
the day, be sober, putting on
the breastplate of faith and
love, and for an helmet, the
hope of salvation. 9 For God
hath not appointed us to wrath:
but to obtain salvation by our
Lord Jesus Christ, 10 who died
for us, that whether we wake
or sleep, we should live together
with him. 11 Wherefore, β com-

Ἰησοῦ ἄξει σὺν αὐτῷ. 15 τοῦτο γὰρ
ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς
οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρ-
ουσίαν τοῦ Κυρίου, οὐ μὴ φθάσωμεν
τοὺς κοιμηθέντας· 16 ὅτι αὐτὸς ὁ Κύ-
ριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέ-
λου, καὶ ἐν σάλπιγγι Θεοῦ καταβήσεται
ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ
ἀναστήσονται πρῶτον, 17 ἔπειτα ἡμεῖς
οἱ ζῶντες οἱ περιλειπόμενοι, ἅμα σὺν
αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς
ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα, καὶ οὕτω
πάντοτε σὺν Κυρίῳ ἐσόμεθα. 18 ὥστε
παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις
τούτοις.

5. Περὶ δὲ τῶν χρόνων καὶ τῶν και-
ρῶν, ἀδελφοὶ, οὐ χρείαν ἔχετε ὑμῖν
γράφεσθαι· 2 αὐτοὶ γὰρ ἀκριβῶς οἴδατε
ὅτι ἡ ἡμέρα Κυρίου ὡς κλέπτης ἐν νυκτὶ
οὕτως ἔρχεται· 3 ὅταν a" λέγωσιν· Εἰ-
ρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς
ἐφίσταται ὄλεθρος, ὥσπερ ἡ ὠδὶν τῇ
ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγωσιν.
4 Ὑμεῖς δὲ, ἀδελφοὶ, οὐκ ἐστὲ ἐν
σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτης
καταλάβῃ· 5 πάντες b γὰρ" ὑμεῖς υἱοὶ
φωτός ἐστε καὶ υἱοὶ ἡμέρας· οὐκ ἐσμὲν
νυκτὸς οὐδὲ σκότους. 6 ἄρα οὖν μὴ
καθεύδωμεν ὡς καὶ οἱ λοιποὶ, ἀλλὰ
γρηγορῶμεν καὶ νήφωμεν. 7 οἱ γὰρ
καθεύδοντες, νυκτὸς καθεύδουσι· καὶ οἱ
μεθυσκόμενοι, νυκτὸς μεθύουσιν· 8 ἡμεῖς
δὲ ἡμέρας ὄντες, νήφωμεν, ἐνδυσάμενοι
θώρακα πίστεως καὶ ἀγάπης, καὶ πε-
ρικεφαλαίαν, ἐλπίδα σωτηρίας· 9 ὅτι
οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργὴν, ἀλλ'
εἰς περιποίησιν σωτηρίας, διὰ τοῦ Κυ-
ρίου ἡμῶν Ἰησοῦ Χριστοῦ, 10 τοῦ
ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα εἴτε γρη-
γορῶμεν, εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ
ζήσωμεν. 11 διὸ παρακαλεῖτε ἀλλή-

a Rec. add γαρ. b Rec. → α Or, exhort. β Or, exhort.

λους, καὶ οἰκοδομεῖτε εἷς τὸν ἕνα, καθὼς
καὶ ποιεῖτε.
12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοὶ,
εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ
προϊσταμένους ὑμῶν ἐν Κυρίῳ, καὶ νου-
θετοῦντας ὑμᾶς, 13 καὶ ἡγεῖσθαι αὐ-
τοὺς ὑπὲρ ἐκπερισσοῦ ἐν ἀγάπῃ, διὰ τὸ
ἔργον αὐτῶν. εἰρηνεύετε ἐν [a] ἑαυτοῖς.″
14 παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοὶ, νου-
θετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε
τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθε-
νῶν, μακροθυμεῖτε πρὸς πάντας.
15 Ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ
τινὶ ἀποδῷ· ἀλλὰ πάντοτε τὸ ἀγαθὸν
διώκετε [b]″ εἰς ἀλλήλους καὶ εἰς πάντας.
16 Πάντοτε χαίρετε. 17 ἀδιαλείπτως
προσεύχεσθε. 18 ἐν παντὶ εὐχαριστεῖτε·
τοῦτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰη-
σοῦ εἰς ὑμᾶς.
19 Τὸ Πνεῦμα μὴ σβέννυτε. 20 προ-
φητείας μὴ ἐξουθενεῖτε. 21 πάντα [c]δὲ″
δοκιμάζετε· τὸ καλὸν κατέχετε. 22 ἀπὸ
παντὸς εἴδους πονηροῦ ἀπέχεσθε.
23 Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἁγιά-
σαι ὑμᾶς ὁλοτελεῖς· καὶ ὁλόκληρον
ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα
ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη. 24 πι-
στὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.
25 Ἀδελφοὶ, προσεύχεσθε περὶ ἡμῶν.
26 ἀσπάσασθε τοὺς ἀδελφοὺς πάντας
ἐν φιλήματι ἁγίῳ. 27 ὁρκίζω ὑμᾶς τὸν
Κύριον, ἀναγνωσθῆναι τὴν ἐπιστολὴν
πᾶσι τοῖς [d] ἁγίοις″ ἀδελφοῖς.
28 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ μεθ' ὑμῶν.[e]″

fort yourselves together, and
edify one another, even as also
ye do.
12 And we beseech you, bre-
thren, to know them which la-
bour among you, and are over
you in the Lord, and admonish
you: 13 and to esteem them
very highly in love for their
work's sake, and be at peace
among yourselves. 14 Now we
[α] exhort you, brethren, warn
them that are [β] unruly, comfort
the feebleminded, support the
weak, be patient toward all
men.
15 See that none render evil
for evil unto any man: but
ever follow that which is good,
both among yourselves and to
all men.
16 Rejoice evermore: 17 pray
without ceasing: 18 in every
thing give thanks: for this is the
will of God in Christ Jesus
concerning you.
19 Quench not ẏ Spirit: 20 de-
spise not prophesyings: 21 prove
all things: hold fast that which
is good. 22 Abstain from all ap-
pearance of evil.
23 And the very God of peace
sanctify you wholly: and *I pray*
God your whole spirit, and soul,
and body be preserved blame-
less unto the coming of our
Lord Jesus Christ. 24 Faithful
is he that calleth you, who also
will do it.
25 Brethren, pray for us.
26 Greet all the brethren with
an holy kiss. 27 I [γ] charge you
by the Lord, that this epistle be
read unto all the holy brethren.
28 The grace of our Lord Je-
sus Christ *be* with you, Amen.

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a ∾ αυτοις. b Rec. & Gb. add και.—Gb. ⇉ c Rec. → d ⇉ e Rec. add αμην. α *Or*, beseech. β *Or*, disorderly. γ *Or*, adjure.

God shall send them strong delusion, that they should believe a lie:
[12] that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

[13] But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth,
[14] whereunto he called you by our gospel, to the obtaining of the glory of the Lord Jesus Christ.

[15] Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle.
[16] Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace,
[17] comfort your hearts, and stablish you in every good word and work.

3. Finally, brethren, pray for us, that the word of the Lord [a] may have *free* course, and be glorified, even as *it is* with you:
[2] and that we may be delivered from [β] unreasonable and wicked men: for all men have not faith.
[3] But the Lord is faithful, who shall stablish you, and keep you from evil.
[4] And we have confidence in the Lord touching you, that ye both do, and will do ẏ things which we command you.
[5] And the Lord direct your hearts into the love of God, and into [γ] the patient waiting for Christ.

[6] Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which

αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει·
[12] ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκήσαντες [a] ἐν″ τῇ ἀδικίᾳ.

[13] Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἠγαπημένοι ὑπὸ Κυρίου, ὅτι [b] εἵλετο″ ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἁγιασμῷ Πνεύματος καὶ πίστει ἀληθείας,
[14] εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

[15] Ἄρα οὖν, ἀδελφοὶ, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε, εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν.
[16] αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, καὶ [c] ὁ Θεὸς καὶ πατὴρ″ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι,
[17] παρακαλέσαι ὑμῶν τὰς καρδίας, καὶ στηρίξαι [d]″ ἐν παντὶ [e] ἔργῳ καὶ λόγῳ″ ἀγαθῷ.

3. Τὸ λοιπὸν, προσεύχεσθε, ἀδελφοὶ, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ δοξάζηται καθὼς καὶ πρὸς ὑμᾶς,
[2] καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις.
[3] πιστὸς δέ ἐστιν ὁ Κύριος, ὃς στηρίξει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ.
[4] πεποίθαμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς, ὅτι ἃ παραγγέλλομεν ὑμῖν, καὶ ποιεῖτε καὶ ποιήσετε.
[5] ὁ δὲ Κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς [f] τὴν″ ὑπομονὴν τοῦ Χριστοῦ.

[6] Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοὶ, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ κατὰ τὴν παράδοσιν ἣν [g] παρέλαβον″

a →   b ∾ —. Gb. ειλατο.   c ∾ Θεος ο πατηρ.   d Rec. & Gb. add υμας —. Gb. ⇄
e ∾ —. Rec. & Gb. λογῳ και εργῳ.   f Rec. om.   g Rec. παρελαβε. Gb. παρελαβοσαν.   a Gr. may run.
β Gr. absurd.   γ Or, the patience of Christ.

παρ' ἡμῶν. [7] αὐτοὶ γὰρ οἴδατε πῶς δεῖ
μιμεῖσθαι ἡμᾶς· ὅτι οὐκ ἠτακτήσαμεν
ἐν ὑμῖν, [8] οὐδὲ δωρεὰν ἄρτον ἐφάγομεν
παρά τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ
νύκτα καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ
μὴ ἐπιβαρῆσαί τινα ὑμῶν· [9] οὐχ ὅτι
οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς
τύπον δῶμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς.
[10] καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο
παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει
ἐργάζεσθαι, μηδὲ ἐσθιέτω.

[11] Ἀκούομεν γάρ τινας περιπατοῦντας
ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους,
ἀλλὰ περιεργαζομένους. [12] τοῖς δὲ τοι-
ούτοις παραγγέλλομεν, καὶ παρακαλοῦ-
μεν [a] διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-
στοῦ," ἵνα μετὰ ἡσυχίας ἐργαζόμενοι,
τὸν ἑαυτῶν ἄρτον ἐσθίωσιν. [13] ὑμεῖς δὲ,
ἀδελφοὶ, μὴ ἐκκακήσητε καλοποιοῦντες.
[14] εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν
διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε·
[b] καὶ " μὴ συναναμίγνυσθε αὐτῷ, ἵνα
ἐντραπῇ· [15] καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε,
ἀλλὰ νουθετεῖτε ὡς ἀδελφόν. [16] αὐτὸς
δὲ ὁ Κύριος τῆς εἰρήνης δῴη ὑμῖν τὴν
εἰρήνην διαπαντὸς ἐν παντὶ [c] τρόπῳ." ὁ
Κύριος μετὰ πάντων ὑμῶν.

[17] Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου,
ὅ ἐστι σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτω
γράφω.

[18] Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ μετὰ πάντων ὑμῶν. [d] ἀμήν."

he received of us. [7] For your-
selves know how ye ought to
follow us: for we behaved not
ourselves disorderly among you,
[8] neither did we eat any man's
bread for nought: but wrought
with labour and travail night
and day, that we might not be
chargeable to any of you. [9] Not
because we have not power, but
to make ourselves an ensample
unto you to follow us. [10] For
even when we were with you,
this we commanded you, that if
any would not work, neither
should he eat.

[11] For we hear that there are
some which walk among you
disorderly, working not at all,
but are busybodies. [12] Now
them ỷ are such, we command,
and exhort by our Lord Jesus
Christ, that with quietness they
work, and eat their own bread.
[13] But ye, brethren, [a] be not
weary in well doing. [14] And if
any man obey not our word,
[β] by this epistle note that man,
and have no company with him,
that he may be ashamed, [15] yet
count him not as an enemy, but
admonish him as a brother.
[16] Now the Lord of peace him-
self, give you peace always, by
all means. The Lord be with
you all.

[17] The salutation of Paul,
with mine own hand, which is
the token in every epistle: so I
write.

[18] The grace of our Lord Je-
sus Christ *be* with you all,
Amen.

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a ∾ εν Κυριῳ Ιησου Χριστῳ b ⇉ c ∾ τοπῳ. d ⇉ a *Or*, faint not.
β *Or*, signify that man by an epistle.

ΠΑΥΛΟΥ

ΠΡΟΣ ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

PAUL an apostle of Jesus
Christ by the commandment
of God our Saviour, and Lord
Jesus Christ *which is* our hope,
2 unto Timothy *my* own son in
the faith: Grace, mercy, *and*
peace from God our Father,
and Jesus Christ our Lord.
3 As I besought thee to abide
still at Ephesus when I went
into Macedonia, ẏ thou might-
est charge some that they teach
no other doctrine, 4 neither
give heed to fables, and endless
genealogies, which minister
questions, rather than [d] godly
edifying which is in faith: so do.
5 Now the end of the com-
mandment is charity, out of a
pure heart, and of a good con-
science, and of faith unfeigned.
6 From which some [a] having
swerved, have turned aside un-
to vain jangling, 7 desiring to
be teachers of the law, under-
standing neither what they say,
nor whereof they affirm. 8 But
we know that ẏ law is good, if a
man use it lawfully. 9 Know-
ing this, that the law is not made
for a righteous man, but for the
lawless and disobedient, for the
ungodly, and for sinners, for
unholy, and profane, for mur-
derers of fathers, and murder-
ers of mothers, for manslayers,
10 for whoremongers, for them
that defile themselves with man-
kind, for menstealers, for liars,
for perjured persons, and if
there be any other thing that is
contrary to sound doctrine,
11 according to the glorious
gospel of the blessed God, which
was committed to my trust.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ,
κατ᾽ ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν,
καὶ [a] Χριστοῦ Ἰησοῦ" τῆς ἐλπίδος ἡμῶν,
2 Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει·
χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς
[b] ἡμῶν" καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου
ἡμῶν.
3 Καθὼς παρεκάλεσά σε προσμεῖναι
ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν,
ἵνα παραγγείλῃς τισὶ μὴ ἑτεροδιδασκα-
λεῖν, 4 μηδὲ προσέχειν μύθοις καὶ
γενεαλογίαις ἀπεράντοις, αἵτινες ζητή-
σεις παρέχουσι μᾶλλον ἢ [c] οἰκονομίαν"
Θεοῦ τὴν ἐν πίστει·
5 (Τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν
ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδή-
σεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου·
6 ὧν τινες ἀστοχήσαντες, ἐξετράπησαν
εἰς ματαιολογίαν, 7 θέλοντες εἶναι νο-
μοδιδάσκαλοι, μὴ νοοῦντες μήτε ἃ λέ-
γουσι, μήτε περὶ τίνων διαβεβαιοῦνται·
8 οἴδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις
αὐτῷ νομίμως χρῆται, 9 εἰδὼς τοῦτο,
ὅτι δικαίῳ νόμος οὐ κεῖται, ἀνόμοις δὲ
καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτω-
λοῖς, ἀνοσίοις καὶ βεβήλοις, πατραλῴαις
καὶ μητραλῴαις, ἀνδροφόνοις, 10 πόρ-
νοις, ἀρσενοκοίταις, ἀνδραποδισταῖς,
ψεύσταις, ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ
ὑγιαινούσῃ διδασκαλίᾳ ἀντίκειται, 11 κα-
τὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου
Θεοῦ, ὃ ἐπιστεύθην ἐγώ.

[a] Reo. Κυριου Ιησου Χριστου, [b] ⊐ [c] ∾ οικοδομην. Bz. & Elz. οικοδομιαν. [a] Or, not aiming at.
[d] Ed. 1611 omits godly.

12 ᵃ Καὶ ″ χάριν ἔχω τῷ ἐνδυναμώ-
σαντί με Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν,
ὅτι πιστόν με ἡγήσατο, θέμενος εἰς
διακονίαν, 13 ᵇ τὸν ″ πρότερον ὄντα
βλάσφημον καὶ διώκτην καὶ ὑβριστήν·
ἀλλ' ἠλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν
ἀπιστίᾳ· 14 ὑπερεπλεόνασε δὲ ἡ χάρις
τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ
ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. 15 πιστὸς
ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι
Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον
ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι
ἐγώ· 16 ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα
ἐν ἐμοὶ πρώτῳ ἐνδείξηται Ἰησοῦς Χρι-
στὸς τὴν πᾶσαν μακροθυμίαν, πρὸς
ὑποτύπωσιν τῶν μελλόντων πιστεύειν
ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον. 17 τῷ δὲ
βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ,
μόνῳ ᶜ ″ Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς
αἰῶνας τῶν αἰώνων. ἀμήν.)

18 Ταύτην τὴν παραγγελίαν παρατί-
θεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς
προαγούσας ἐπί σε προφητείας, ἵνα
στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρα-
τείαν, 19 ἔχων πίστιν καὶ ἀγαθὴν συν-
είδησιν, ἥν τινες ἀπωσάμενοι, περὶ
τὴν πίστιν ἐναυάγησαν· 20 ὧν ἐστιν
Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέ-
δωκα τῷ Σατανᾷ, ἵνα παιδευθῶσι μὴ
βλασφημεῖν.

2. Παρακαλῶ οὖν πρῶτον πάντων
ποιεῖσθαι δεήσεις, προσευχάς, ἐντεύξεις,
εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων,
2 ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν
ὑπεροχῇ ὄντων, ἵνα ἤρεμον καὶ ἡσύχιον
βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ
σεμνότητι. 3 τοῦτο γὰρ καλὸν καὶ ἀπό-
δεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ,
4 ὃς πάντας ἀνθρώπους θέλει σωθῆναι
καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.
5 εἷς γὰρ Θεός, εἷς καὶ μεσίτης Θεοῦ

12 And I thank Christ Jesus
our Lord, who hath enabled
me: for that he counted me
faithful, putting me into the
ministry, 13 who was before a
blasphemer, and a persecutor,
and injurious. But I obtained
mercy, because I did it igno-
rantly, in unbelief. 14 And the
grace of our Lord was exceed-
ing abundant, with faith, and
love, which is in Christ Jesus.
15 This is a faithful saying, and
worthy of all acceptation, that
Christ Jesus came into the
world to save sinners, of whom
I am chief. 16 Howbeit, for
this cause I obtained mercy,
that in me first, Jesus Christ
might shew forth all longsuf-
fering, for a pattern to them
which should hereafter believe
on him to life everlasting.
17 Now unto the King eternal,
immortal, invisible, § only wise
God, be honour and glory for
ever and ever. Amen.

18 This charge I commit un-
to thee, son Timothy, accord-
ing to the prophecies which
went before on thee, that thou
by them mightest war a good
warfare, 19 holding faith, and
a good conscience, which some
having put away, concerning
faith, have made shipwreck.
20 Of whom is Hymenæus and
Alexander, whom I have de-
livered unto Satan, that they
may learn not to blaspheme.

2. I * exhort therefore, that
first of all, supplications, pray-
ers, intercessions, and giving of
thanks be made for all men:
2 for kings, and for all that are
in β authority, that we may lead
a quiet and peaceable life in all
godliness and honesty. 3 For
this is good and acceptable in
the sight of God our Saviour,
4 who will have all men to be
saved, and to come unto the
knowledge of the truth. 5 For
there is one God, and one

ᵃ →   ᵇ ∾ τό.   ᶜ Rec. add σοφῷ.   * *Or*, desire.   β *Or*, eminent place.

mediator between God & men,
the man Christ Jesus, 6 who
gave himself a ransom for all,
[α] to be testified in due time.
7 Whereunto I am ordained a
preacher, and an apostle (I
speak the truth in Christ, and
lie not) a teacher of the Gen-
tiles in faith and verity.

8 I will therefore that men
pray every where, lifting up
holy hands without wrath, and
doubting. 9 In like manner
also, that women adorn them-
selves in modest apparel, with
shamefacedness and sobriety,
not with [β] braided hair, or gold,
or pearls, or costly array, 10 but
(which becometh women pro-
fessing godliness) with good
works.

11 Let the woman learn in
silence with all subjection:
12 but I suffer not a woman to
teach, nor to usurp authority
over the man, but to be in si-
lence. 13 For Adam was first
formed, then Eve: 14 and Adam
was not deceived, but the wo-
man being deceived was in the
transgression: 15 notwithstand-
ing she shall be saved in child-
bearing, if they continue in faith
and charity, and holiness, with
sobriety.

3. This is a true saying: If a
man desire ÿ office of a bishop,
he desireth a good work. 2 A
bishop then must be blameless,
the husband of one wife, vigi-
lant, sober, [γ] of good behaviour,
given to hospitality, apt to
teach; 3 [δ] not given to wine, no
striker, not greedy of filthy
lucre, but patient, not a brawl-
er, not covetous; 4 one that
ruleth well his own house, hav-
ing his children in subjection
with all gravity. 5 (For if a
man know not how to rule his
own house, how shall he take
care of the church of God?)
6 Not [ε] a novice, lest being lift-
ed up with pride, he fall into
the condemnation of the devil.

καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰη-
σοῦς, 6 ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ
πάντων, τὸ μαρτύριον καιροῖς ἰδίοις,
7 εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπόστο-
λος· (ἀλήθειαν λέγω[a], οὐ ψεύδομαι·)
διδάσκαλος ἐθνῶν, ἐν πίστει καὶ ἀλη-
θείᾳ.

8 Βούλομαι οὖν προσεύχεσθαι τοὺς
ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας
ὁσίους χεῖρας χωρὶς ὀργῆς καὶ [b] διαλο-
γισμοῦ· 9 ὡσαύτως καὶ τὰς γυναῖκας
ἐν καταστολῇ κοσμίῳ, μετὰ αἰδοῦς καὶ
σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν
πλέγμασιν, ἢ χρυσῷ, ἢ μαργαρίταις, ἢ
ἱματισμῷ πολυτελεῖ, 10 ἀλλ' ὃ πρέπει
γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν,
δι' ἔργων ἀγαθῶν.

11 Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν
πάσῃ ὑποταγῇ. 12 γυναικὶ δὲ διδάσκειν
οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρός,
ἀλλ' εἶναι ἐν ἡσυχίᾳ. 13 Ἀδὰμ γὰρ
πρῶτος ἐπλάσθη, εἶτα Εὔα. 14 καὶ
Ἀδὰμ οὐκ ἠπατήθη· ἡ δὲ γυνὴ ἀπατη-
θεῖσα ἐν παραβάσει γέγονε· 15 σωθή-
σεται δὲ διὰ τῆς τεκνογονίας, ἐὰν
μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἁγια-
σμῷ μετὰ σωφροσύνης.

3. Πιστὸς ὁ λόγος· εἴ τις ἐπισκοπῆς
ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ. 2 δεῖ
οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι,
μιᾶς γυναικὸς ἄνδρα, [c] νηφάλιον, σώ-
φρονα, κόσμιον, φιλόξενον, διδακτικόν·
3 μὴ πάροινον, μὴ πλήκτην· [d] ἀλλ'
ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον· 4 τοῦ
ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα
ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνό-
τητος· 5 (εἰ δέ τις τοῦ ἰδίου οἴκου
προστῆναι οὐκ οἶδε, πῶς ἐκκλησίας
Θεοῦ ἐπιμελήσεται;) 6 μὴ νεόφυτον,
ἵνα μὴ τυφωθεὶς εἰς κρίμα ἐμπέσῃ τοῦ

[a] Rec. add ἐν Χριστῷ. [b] ∾ διαλογισμῶν. [c] St. νηφαλέον. Bz. νηφαλαιον.
[d] Rec. add μὴ αἰσχροκερδῆ. [α] Or, a testimony. [β] Or, plaited. [γ] Or, modest. [δ] Or, not ready to quarrel and offer wrong, as one in wine. [ε] Or, one newly come to the faith.

διαβόλου. [7] δεῖ δὲ [a]αὐτὸν" καὶ μαρ-
τυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν,
ἵνα μὴ εἰς ὀνειδισμὸν ἐμπέσῃ καὶ παγίδα
τοῦ διαβόλου.

[7] Moreover, he must have a good
report of them which are with-
out, lest he fall into reproach,
and the snare of the devil.

[8] Διακόνους ὡσαύτως σεμνούς, μὴ
διλόγους, μὴ οἴνῳ πολλῷ προσέχοντας,
μὴ αἰσχροκερδεῖς, [9] ἔχοντας τὸ μυστή-
ριον τῆς πίστεως ἐν καθαρᾷ συνειδή-
σει. [10] καὶ οὗτοι δὲ δοκιμαζέσθωσαν
πρῶτον, εἶτα διακονείτωσαν, ἀνέγκλη-
τοι ὄντες. [11] γυναῖκας ὡσαύτως σεμνάς,
μὴ διαβόλους, [b]νηφαλίους," πιστὰς
ἐν πᾶσι. [12] διάκονοι ἔστωσαν μιᾶς
γυναικὸς ἄνδρες, τέκνων καλῶς προϊ-
στάμενοι καὶ τῶν ἰδίων οἴκων. [13] οἱ
γὰρ καλῶς διακονήσαντες, βαθμὸν ἑαυ-
τοῖς καλὸν περιποιοῦνται, καὶ πολλὴν
παῤῥησίαν ἐν πίστει τῇ ἐν Χριστῷ
Ἰησοῦ.

[8] Likewise must the deacons
be grave, not doubletongued,
not given to much wine, not
greedy of filthy lucre, [9] holding
the mystery of the faith in a
pure conscience. [10] And let
these also first be proved; then
let them use the office of a
deacon, being *found* blameless.
[11] Even so must their wives be
grave; not slanderers, sober,
faithful in all things. [12] Let the
deacons be the husbands of one
wife, ruling their children, and
their own houses well. [13] For
they that have [α]used the office
of a deacon well, purchase to
themselves a good degree, and
great boldness in the faith,
which is in Christ Jesus.

[14] Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν
πρός σε τάχιον· [15] ἐὰν δὲ βραδύνω,
ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀνα-
στρέφεσθαι, ἥτις ἐστὶν ἐκκλησία Θεοῦ
ζῶντος.

[14] These things write I unto
thee, hoping to come unto thee
shortly. [15] But if I tarry long,
that thou mayest know how
thou oughtest to behave thyself
in the house of God, which is
the church of the living God,

Στύλος καὶ ἑδραίωμα τῆς ἀλη-
θείας [16] καὶ ὁμολογουμένως μέγα ἐστὶ
τὸ τῆς εὐσεβείας μυστήριον· [c]Θεὸς"
ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν
Πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν
ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη
ἐν δόξῃ.

the pillar and [β]ground of the
truth. [16] And without contro-
versy, great is the mystery of
godliness: God was manifest in
the flesh, justified in the Spirit,
seen of angels, preached unto
the Gentiles, believed on in the
world, received up into glory.

4. Τὸ δὲ Πνεῦμα ῥητῶς λέγει, ὅτι ἐν
ὑστέροις καιροῖς ἀποστήσονταί τινες
τῆς πίστεως, προσέχοντες πνεύμασι
[d]πλάνοις" καὶ διδασκαλίαις δαιμονίων,
[2] ἐν ὑποκρίσει ψευδολόγων, κεκαυτη-
ριασμένων τὴν ἰδίαν συνείδησιν, [3] κω-
λυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων,
ἃ ὁ Θεὸς ἔκτισεν εἰς μετάληψιν μετὰ
εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνω-
κόσι τὴν ἀλήθειαν. [4] ὅτι πᾶν κτίσμα

4. Now the Spirit speaketh
expressly, that in the latter
times some shall depart from
the faith, giving heed to sedu-
cing spirits, and doctrines of
devils: [2] speaking lies in hy-
pocrisy, having their conscience
seared with a hot iron, [3] for-
bidding to marry, *and com-
manding* to abstain from meats,
which God hath created to be
received with thanksgiving of
them which believe, and know
the truth. [4] For every creature

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[a] ⇉ [b] St. νηφαλεους. Bz. νηφαλαιους. [c] Gb. ος ∾ ο. [d] ∾ πλανης.
[α] *Or*, ministered. [β] *Or*, stay.

19 Against an elder receive not an accusation, but [α] before two or three witnesses. 20 Them that sin rebuke before all, that others also may fear. 21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things [β] without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins.

Keep thyself pure. 23 Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment: and some *men* they follow after. 25 Likewise also the good works *of some* are manifest beforehand, and they that are otherwise, cannot be hid.

6. Let as many servants as are under the yoke, count their own masters worthy of all honour, that the name of God, and his doctrine be not blasphemed. 2 And they that have believing masters, let them not despise *them* because they are brethren: but rather do *them* service, because they are [γ] faithful and beloved, partakers of the benefit: these things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness: 4 he is [δ] proud, knowing nothing, but [ε] doting about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5 [ζ] perverse disputings of men of corrupt minds, and destitute of the

19 Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. 20 τοὺς ἁμαρτάνοντας, ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσι. 21 διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ [a] ″ [b] Χριστοῦ Ἰησοῦ″ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξῃς χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν.

22 Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἁμαρτίαις ἀλλοτρίαις.

Σεαυτὸν ἁγνὸν τήρει. 23 μηκέτι ὑδροπότει, ἀλλ' οἴνῳ ὀλίγῳ χρῶ, διὰ τὸν στόμαχόν σου καὶ τὰς πυκνάς σου ἀσθενείας.

24 Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσι, προάγουσαι εἰς κρίσιν· τισὶ δὲ καὶ ἐπακολουθοῦσιν. 25 ὡσαύτως καὶ τὰ καλὰ ἔργα πρόδηλά ἐστι· καὶ τὰ ἄλλως ἔχοντα, κρυβῆναι οὐ δύναται.

6. Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότας πάσης τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία βλασφημῆται. 2 οἱ δὲ πιστοὺς ἔχοντες δεσπότας, μὴ καταφρονείτωσαν, ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοί εἰσι καὶ ἀγαπητοὶ, οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι· ταῦτα δίδασκε καὶ παρακάλει.

3 Εἴ τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις τοῖς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ, 4 τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίαι, ὑπόνοιαι πονηραὶ, 5 [c] διαπαρατριβαὶ″ διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόν-

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a Rec. & Gb. add Κυριου. —. Gb. ⇄ b Rec. & Gb. Ιησου Χριστου. c Rec. παραδιατριβαι.

α Or, under. β Or, without prejudice. γ Or, believing. δ Or, a fool. ε Or, sick. ζ Or, gallings one of another.

των πορισμὸν εἶναι τὴν εὐσέβειαν.
[a]ἀφίστασο ἀπὸ τῶν τοιούτων.″
6 ″Εστι δὲ πορισμὸς μέγας ἡ εὐσέβεια
μετὰ αὐταρκείας. 7 οὐδὲν γὰρ εἰση-
νέγκαμεν εἰς τὸν κόσμον, [b]δῆλον″ ὅτι
οὐδὲ ἐξενεγκεῖν τι δυνάμεθα· 8 ἔχοντες
δὲ διατροφὰς καὶ σκεπάσματα, τούτοις
ἀρκεσθησόμεθα. 9 οἱ δὲ βουλόμενοι
πλουτεῖν, ἐμπίπτουσιν εἰς πειρασμὸν
καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοή-
τους καὶ βλαβεράς, αἵτινες βυθίζουσι
τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώ-
λειαν. 10 ῥίζα γὰρ πάντων τῶν κακῶν
ἐστιν ἡ φιλαργυρία· ἧς τινες ὀρεγό-
μενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως,
καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολ-
λαῖς.

truth, supposing that gain is
godliness: from such withdraw
thyself.
6 But godliness with content-
ment is great gain. 7 For we
brought nothing into this world,
and it is certain we can carry
nothing out. 8 And having food
and raiment let us be there-
with content. 9 But they that
will be rich, fall into tempta-
tion and a snare, and into many
foolish and hurtful lusts, which
drown men in destruction and
perdition. 10 For the love of
money is the root of all evil,
which while some coveted after,
they have [α]erred from the
faith, and pierced themselves
through with many sorrows.

11 Σὺ δὲ ὦ ἄνθρωπε τοῦ Θεοῦ, ταῦτα
φεῦγε· δίωκε δὲ δικαιοσύνην, εὐσέ-
βειαν, πίστιν, ἀγάπην, ὑπομονήν, [c]πραϋ-
πάθειαν·″ 12 ἀγωνίζου τὸν καλὸν ἀγῶνα
τῆς πίστεως· ἐπιλαβοῦ τῆς αἰωνίου
ζωῆς, εἰς ἣν [d]″ ἐκλήθης, καὶ ὡμολόγη-
σας τὴν καλὴν ὁμολογίαν ἐνώπιον
πολλῶν μαρτύρων. 13 παραγγέλλω σοι
ἐνώπιον τοῦ Θεοῦ τοῦ [e]ζωοποιοῦντος″
τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ τοῦ μαρ-
τυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν
καλὴν ὁμολογίαν, 14 τηρῆσαί σε τὴν
ἐντολὴν ἄσπιλον, ἀνεπίληπτον, μέχρι
τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, 15 [f]ἣν″ καιροῖς ἰδίοις δείξει ὁ
μακάριος καὶ μόνος δυνάστης, ὁ βασι-
λεὺς τῶν βασιλευόντων, καὶ κύριος τῶν
κυριευόντων, 16 ὁ μόνος ἔχων ἀθανασίαν,
φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς
ἀνθρώπων, οὐδὲ ἰδεῖν δύναται, ᾧ τιμὴ
καὶ κράτος αἰώνιον. ἀμήν.

11 But thou, O man of God,
flee these things; and follow
after righteousness, godliness,
faith, love, patience, meekness.
12 Fight the good fight of faith,
lay hold on eternal life, where-
unto thou art also called, and
hast professed a good profession
before many witnesses. 13 I give
thee charge in the sight of God,
who quickeneth all things, and
before Christ Jesus, who before
Pontius Pilate witnessed a good
[β]confession, 14 that thou keep
this commandment without
spot, unrebukeable, until the
appearing of our Lord Jesus
Christ. 15 Which in his times
he shall shew, who is the blessed,
and only Potentate, the King
of kings, and Lord of lords:
16 who only hath immortality,
dwelling in the light, which no
man can approach unto, whom
no man hath seen, nor can see:
to whom *be* honour and power
everlasting. Amen.

17 Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι
παράγγελλε, μὴ ὑψηλοφρονεῖν, μηδὲ
ἠλπικέναι ἐπὶ πλούτου ἀδηλότητι, ἀλλ᾽

17 Charge them that are rich
in this world, that they be not
high minded, nor trust in [γ]un-
certain riches, but in the living

[a] ⇉ [b] → [c] ∾ —. Rec. & Gb. πραοτητα. [d] Rec. add και. [e] ∾ ζωογονουντος. [f] Bz. ον.
[α] *Or*, been seduced. [β] *Or*, profession. [γ] *Gr.* uncertainty of riches.

God, who giveth us richly all
things to enjoy, 18 that they do
good, that they be rich in good
works, ready to distribute,
[a] willing to communicate, 19 lay-
ing up in store for themselves
a good foundation against the
time to come, that they may
lay hold on eternal life.

20 O Timothy, keep that which
is committed to thy trust, avoid-
ing profane *and* vain babblings,
& oppositions of science, falsely
so called: 21 which some pro-
fessing, have erred concerning
the faith. Grace *be* with thee.
Amen.

ἐν τῷ Θεῷ [a]τῷ ζῶντι,″ τῷ παρέχοντι
ἡμῖν [b]πάντα πλουσίως″ εἰς ἀπόλαυσιν·
18 ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις
καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς,
19 ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον
καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται
τῆς [c]ὄντως″ ζωῆς.

20 Ὦ Τιμόθεε, τὴν [d]παραθήκην″
φύλαξον, ἐκτρεπόμενος τὰς βεβήλους
κενοφωνίας, καὶ ἀντιθέσεις τῆς ψευδω-
νύμου γνώσεως· 21 ἥν τινες ἐπαγγελ-
λόμενοι, περὶ τὴν πίστιν ἠστόχησαν.
Ἡ χάρις μετὰ σοῦ.[e]″

ΠΑΥΛΟΥ

ΠΡΟΣ ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

PAUL an apostle of Jesus
Christ by the will of God,
according to the promise of life,
which is in Christ Jesus, 2 to
Timothy *my* dearly beloved
son: grace, mercy, *and* peace
from God the Father, and Christ
Jesus our Lord.

3 I thank God, whom I serve
from *my* forefathers with pure
conscience, that without ceasing
I have remembrance of thee in
my prayers night and day,
4 greatly desiring to see thee,
being mindful of thy tears, that
I may be filled with joy, 5 when
I call to remembrance the un-
feigned faith that is in thee,
which dwelt first in thy grand-
mother Lois, and thy mother
Eunice: and I am persuaded
that in thee also.

6 Wherefore I put thee in
remembrance, that thou stir up
the gift of God which is in thee,

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ
διὰ θελήματος Θεοῦ κατ᾽ ἐπαγγελίαν
ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, 2 Τιμοθέῳ
ἀγαπητῷ τέκνῳ· χάρις, ἔλεος, εἰρήνη
ἀπὸ Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ
τοῦ Κυρίου ἡμῶν.

3 Χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ
προγόνων ἐν καθαρᾷ συνειδήσει, ὡς
ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν
ἐν ταῖς δεήσεσί μου νυκτὸς καὶ ἡμέρας,
4 ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου
τῶν δακρύων, ἵνα χαρᾶς πληρωθῶ·
5 ὑπόμνησιν [f]λαμβάνων″ τῆς ἐν σοὶ
ἀνυποκρίτου πίστεως, ἥτις ἐνῴκησε
πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ
τῇ μητρί σου Εὐνίκῃ, πέπεισμαι δὲ ὅτι
καὶ ἐν σοί.

6 Δι᾽ ἣν αἰτίαν ἀναμιμνήσκω σὲ ἀνα-
ζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὅ ἐστιν

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a → b Rec. πλουσιως παντα. c Rec. αιωνιου. d Rec. ∾ παρακαταθηκην. e Rec. add αμην.
f ∾ λαβων. [a] Or. sociable.

ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν
μου· 7 οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς
πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγά-
πης καὶ σωφρονισμοῦ.
8 Μὴ οὖν ἐπαισχυνθῇς τὸ μαρτύριον
τοῦ Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον
αὐτοῦ· ἀλλὰ συγκακοπάθησον τῷ εὐαγ-
γελίῳ κατὰ δύναμιν Θεοῦ, 9 τοῦ σώ-
σαντος ἡμᾶς καὶ καλέσαντος κλήσει
ἁγίᾳ, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ'
ἰδίαν πρόθεσιν καὶ χάριν τὴν δοθεῖσαν
ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων
αἰωνίων, 10 φανερωθεῖσαν δὲ νῦν διὰ
τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰη-
σοῦ Χριστοῦ, καταργήσαντος μὲν τὸν
θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀ-
φθαρσίαν διὰ τοῦ εὐαγγελίου, 11 εἰς ὃ
ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ
διδάσκαλος ἐθνῶν· 12 δι' ἣν αἰτίαν καὶ
ταῦτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι·
οἶδα γὰρ ᾧ πεπίστευκα, καὶ πέπεισμαι
ὅτι δυνατός ἐστι τὴν [a] παραθήκην" μου
φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.
13 Ὑποτύπωσιν ἔχε ὑγιαινόντων λό-
γων, ὧν παρ' ἐμοῦ ἤκουσας, ἐν πίστει
καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ. 14 τὴν
καλὴν [b] παραθήκην" φύλαξον διὰ Πνεύ-
ματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.
15 Οἶδας τοῦτο, ὅτι ἀπεστράφησάν
με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστι Φύ-
γελλος καὶ Ἑρμογένης. 16 δῴη ἔλεος
ὁ Κύριος τῷ Ὀνησιφόρου οἴκῳ· ὅτι
πολλάκις με ἀνέψυξε, καὶ τὴν ἅλυσίν
μου οὐκ ἐπῃσχύνθη, 17 ἀλλὰ γενόμενος
ἐν Ῥώμῃ, σπουδαιότερον ἐζήτησέ με καὶ
εὗρε· 18 (δῴη αὐτῷ ὁ Κύριος εὑρεῖν
ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ·)
καὶ ὅσα ἐν Ἐφέσῳ διηκόνησε, βέλτιον
σὺ γινώσκεις.
2. Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν
τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ· 2 καὶ

by the putting on of my hands.
7 For God hath not given us the
spirit of fear, but of power, of
love, and of a sound mind.
8 Be not thou therefore
ashamed of the testimony of
our Lord, nor of me his prisoner,
but be thou partaker of the
afflictions of the gospel accord-
ing to the power of God, 9 who
hath saved us, and called us
with an holy calling, not accord-
ing to our works, but according
to his own purpose and grace,
which was given us in Christ
Jesus, before the world began,
10 but is now made manifest by
the appearing of our Saviour
Jesus Christ, who hath abolish-
ed death, and hath brought life
& immortality to light, through
ẏ gospel: 11 whereunto I am ap-
pointed a preacher, & an apos-
tle, and a teacher of ẏ Gentiles.
12 For the which cause I also suf-
fer these things; nevertheless, I
am not ashamed: for I know
whom I have [α] believed, and I
am persuaded ẏ he is able to
keep that which I have commit-
ted unto him against that day.
13 Hold fast the form of sound
words, which thou hast heard
of me, in faith and love, which
is in Christ Jesus. 14 That good
thing which was committed
unto thee, keep, by the Holy
Ghost which dwelleth in us.
15 This thou knowest, that all
they which are in Asia be turned
away from me, of whom are
Phygellus and Hermogenes.
16 The Lord give mercy unto
the house of Onesiphorus, for
he oft refreshed me, and was
not ashamed of my chain. 17 But
when he was in Rome, he
sought me out very diligently,
and found *me*. 18 The Lord
grant unto him, that he may
find mercy of the Lord in that
day: and in how many things
he ministered unto me at Ephe-
sus, thou knowest very well.
2. Thou therefore, my son,
be strong in the grace that is in
Christ Jesus. 2 And the things

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[a] Elz. παρακαταθήκην. [b] Rec. παρακαταθήκην. [α] *Or*, trusted.

that thou hast heard of me
[α] among many witnesses, the
same commit thou to faithful
men, who shall be able to teach
others also. 3 Thou therefore
endure hardness, as a good sol-
dier of Jesus Christ. 4 No man
that warreth, entangleth him-
self with the affairs of *this* life,
that he may please him who
hath chosen him to be a sol-
dier. 5 And if a man also strive
for masteries, *yet* is he not
crowned except he strive law-
fully. 6 [β] The husbandman that
laboureth, must be first par-
taker of the fruits. 7 Consider
what I say, and the Lord give
thee understanding in all things.
8 Remember that Jesus Christ
of the seed of David, was raised
from the dead, according to my
gospel: 9 wherein I suffer trou-
ble as an evil doer, *even* unto
bonds: but the word of God is
not bound. 10 Therefore I en-
dure all things for the elect's
sakes, that they may also obtain
the salvation which is in Christ
Jesus, with eternal glory. 11 *It
is* a faithful saying: for if we
be dead *with him*, we shall also
live *with him*. 12 If we suffer,
we shall also reign *with him:*
if we deny him, he also will
deny us. 13 If we believe not,
yet he abideth faithful, he can-
not deny himself.

14 Of these things put *them*
in remembrance, charging *them*
before the Lord, that they strive
not about words to no profit,
but to the subverting of the
hearers. 15 Study to shew thy-
self approved unto God, a work-
man that needeth not to be
ashamed, rightly dividing the
word of truth. 16 But shun
profane and vain babblings, for
they will increase unto more
ungodliness. 17 And their word
will eat as doth a [γ] canker: of
whom is Hymenæus and Phile-
tus. 18 Who concerning the
truth have erred, saying that
the resurrection is past already,
and overthrow the faith of some.

ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρ-
τύρων, ταῦτα παράθου πιστοῖς ἀνθρώ-
ποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους
διδάξαι. 3 [a] σὺ οὖν κακοπάθησον," ὡς
καλὸς στρατιώτης [b] Χριστοῦ Ἰησοῦ."
4 οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς
τοῦ βίου πραγματείαις, ἵνα τῷ στρατο-
λογήσαντι ἀρέσῃ. 5 ἐὰν δὲ καὶ ἀθλῇ
τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως
ἀθλήσῃ. 6 τὸν κοπιῶντα γεωργὸν δεῖ
πρῶτον τῶν καρπῶν μεταλαμβάνειν.
7 νόει ἃ λέγω· [c] δώσει" γάρ σοι ὁ Κύ-
ριος σύνεσιν ἐν πᾶσι.
8 Μνημόνευε Ἰησοῦν Χριστὸν ἐγη-
γερμένον ἐκ νεκρῶν, ἐκ σπέρματος
[d] Δαβὶδ", κατὰ τὸ εὐαγγέλιόν μου· 9 ἐν
ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς κακοῦρ-
γος· ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δέδεται.
10 διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς
ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύ-
χωσι τῆς ἐν Χριστῷ Ἰησοῦ, μετὰ δόξης
αἰωνίου. 11 πιστὸς ὁ λόγος· εἰ γὰρ
συναπεθάνομεν, καὶ συζήσομεν· 12 εἰ
ὑπομένομεν, καὶ συμβασιλεύσομεν· εἰ
ἀρνούμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς·
13 εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει·
ἀρνήσασθαι [e] γὰρ" ἑαυτὸν οὐ δύναται.
14 Ταῦτα ὑπομίμνησκε, διαμαρτυρό-
μενος ἐνώπιον τοῦ Κυρίου μὴ λογο-
μαχεῖν εἰς οὐδὲν χρήσιμον, ἐπὶ κατα-
στροφῇ τῶν ἀκουόντων. 15 σπούδασον
σεαυτὸν δόκιμον παραστῆσαι τῷ Θεῷ,
ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα
τὸν λόγον τῆς ἀληθείας. 16 τὰς δὲ βε-
βήλους κενοφωνίας περιΐστασο· ἐπὶ
πλεῖον γὰρ προκόψουσιν ἀσεβείας,
17 καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νο-
μὴν ἕξει· ὧν ἐστιν Ὑμέναιος καὶ Φιλητός,
18 οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν,
λέγοντες τὴν ἀνάστασιν ἤδη γεγονέναι,
καὶ ἀνατρέπουσι τήν τινων πίστιν.

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[a] ∾ συγκακοπαθησον. [b] Rec.&Gb. Ιησου Χριστου. [c] ∾—. Rec.&Gb. δῴη. [d] Gb. Δαυιδ. [e] ∾—. Rec.&Gb. om.
[α] *Or,* by. [β] *Or,* The husbandman labouring first, must be partaker of the fruits. [γ] *Or,* gangrene.

19 Ὁ μέντοι στερεὸς θεμέλιος τοῦ
Θεοῦ ἕστηκεν, ἔχων τὴν σφραγῖδα ταύ-
την· Ἔγνω Κύριος τοὺς ὄντας αὐτοῦ,
καί· Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνο-
μάζων τὸ ὄνομα [a] Κυρίου." 20 Ἐν με-
γάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον σκεύη
χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα
καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν, ἃ δὲ
εἰς ἀτιμίαν. 21 ἐὰν οὖν τις ἐκκαθάρῃ
ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς
τιμὴν, ἡγιασμένον, [b] καὶ " εὔχρηστον
τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοι-
μασμένον.
22 Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε·
δίωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην,
εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν
[c] Κύριον" ἐκ καθαρᾶς καρδίας. 23 τὰς δὲ
μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραι-
τοῦ, εἰδὼς ὅτι γεννῶσι μάχας· 24 δοῦλον
δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ' ἤπιον
εἶναι πρὸς πάντας, διδακτικὸν, ἀνεξίκα-
κον, 25 ἐν πραότητι παιδεύοντα τοὺς
ἀντιδιατιθεμένους· μήποτε δῷ αὐτοῖς ὁ
Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας,
26 καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου
παγίδος, ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ
ἐκείνου θέλημα.
3. Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις
ἡμέραις ἐνστήσονται καιροὶ χαλεποί.
2 ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι,
φιλάργυροι, ἀλαζόνες, ὑπερήφανοι,
βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάρι-
στοι, ἀνόσιοι, 3 ἄστοργοι, ἄσπονδοι,
διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγα-
θοι, 4 προδόται, προπετεῖς, τετυφω-
μένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι,
5 ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ
δύναμιν αὐτῆς ἠρνημένοι. καὶ τούτους
ἀποτρέπου. 6 ἐκ τούτων γάρ εἰσιν οἱ
ἐνδύνοντες εἰς τὰς οἰκίας, καὶ [d] αἰχμα-
λωτίζοντες" [e]" γυναικάρια σεσωρευμένα

19 Nevertheless the founda-
tion of God standeth [α] sure,
having the seal, The Lord
knoweth them that are his.
And, let every one that nameth
the name of Christ, depart from
iniquity. 20 But in a great
house, there are not only vessels
of gold, and of silver, but also
of wood, and of earth: and
some to honour, and some to
dishonour. 21 If a man there-
fore purge himself from these,
he shall be a vessel unto ho-
nour, sanctified, and meet for
the master's use, and prepared
unto every good work.

22 Flee also youthful lusts:
but follow righteousness, faith,
charity, peace with them that
call on the Lord out of a pure
heart. 23 But foolish and un-
learned questions avoid, know-
ing that they do gender strifes.
24 And the servant of the Lord
must not strive: but be gentle
unto all men, apt to teach,
[β] patient, 25 in meekness in-
structing those ẏ oppose them-
selves, if God peradventure will
give them repentance to the
acknowledging of the truth.
26 And that they may [γ] recover
themselves out of the snare of
the devil, who are [δ] taken cap-
tive by him at his will.

3. This know also, that in
the last days perilous times
shall come. 2 For men shall
be lovers of their own selves,
covetous, boasters, proud,
blasphemers, disobedient to
parents, unthankful, unholy,
3 without natural affection,
trucebreakers, [ε] false accus-
ers, incontinent, fierce, de-
spisers of those that are good,
4 traitors, heady, highminded,
lovers of pleasures more than
lovers of God, 5 having a form
of godliness, but denying the
power thereof: from such turn
away. 6 For of this sort are they
which creep into houses, and
lead captive silly women laden

a Rec. Χριστου. b ⇉ c Bz. Χριστον. d Rec. αιχμαλωτευοντες. e Rec. add τα. α Or, stead-
β Or, forbearing. γ Gr. awake. δ Gr. taken alive. ε Or, makebates.

with sins, led away with divers
lusts, 7 ever learning, and never
able to come to the knowledge
of the truth.

8 Now as Jannes and Jam-
bres withstood Moses, so do
these also resist the truth: men
of corrupt minds, [α] reprobate
concerning the faith. 9 But they
shall proceed no further: for
their folly shall be manifest un-
to all *men*, as their's also was.

10 But [β] thou hast fully known
my doctrine, manner of life,
purpose, faith, longsuffering,
charity, patience, 11 persecu-
tions, afflictions which came un-
to me at Antioch, at Iconium,
at Lystra, what persecutions I
endured: but out of them all
the Lord delivered me. 12 Yea,
and all that will live godly in
Christ Jesus, shall suffer perse-
cution. 13 But evil men and se-
ducers shall wax worse and
worse, deceiving, and being
deceived.

14 But continue thou in the
things which thou hast learned,
and hast been assured of, know-
ing of whom thou hast learned
them. 15 And that from a child
thou hast known the holy scrip-
tures, which are able to make
thee wise unto salvation through
faith which is in Christ Jesus.
16 All scripture *is* given by in-
spiration of God, and *is* profita-
ble for doctrine, for reproof, for
correction, for instruction in
righteousness, 17 that the man of
God may be perfect, [γ] throughly
furnished unto all good works.

4. I charge *thee* therefore
before God, and the Lord Jesus
Christ, who shall judge the quick
and the dead at his appearing,
and his kingdom: 2 preach the
word, be instant in season, out
of season, reprove, rebuke, ex-
hort with all longsuffering and
doctrine. 3 For the time will

ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις,
7 πάντοτε μανθάνοντα, καὶ μηδέποτε εἰς
ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα.

8 Ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς
ἀντέστησαν Μωϋσεῖ, οὕτως καὶ οὗτοι
ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατ-
εφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν
πίστιν. 9 ἀλλ' οὐ προκόψουσιν ἐπὶ
πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἔκδηλος
ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο.

10 Σὺ δὲ παρηκολούθηκάς μου τῇ δι-
δασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ
πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ
ὑπομονῇ, 11 τοῖς διωγμοῖς, τοῖς παθή-
μασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν
Ἰκονίῳ, ἐν Λύστροις· οἵους διωγμοὺς
ὑπήνεγκα, καὶ ἐκ πάντων με ἐῤῥύσατο
ὁ Κύριος· 12 καὶ πάντες δὲ οἱ θέλοντες
εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ, διωχθή-
σονται. 13 πονηροὶ δὲ ἄνθρωποι καὶ
γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλα-
νῶντες καὶ πλανώμενοι.

14 Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπι-
στώθης, εἰδὼς παρὰ τίνος ἔμαθες, 15 καὶ
ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα
οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς σω-
τηρίαν, διὰ πίστεως τῆς ἐν Χριστῷ Ἰη-
σοῦ. 16 πᾶσα γραφὴ θεόπνευστος καὶ
ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγ-
χον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν
τὴν ἐν δικαιοσύνῃ· 17 ἵνα ἄρτιος ᾖ ὁ
τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον
ἀγαθὸν ἐξηρτισμένος.

4. Διαμαρτύρομαι [a] ἐνώπιον τοῦ Θεοῦ,
καὶ [b] Ἰησοῦ Χριστοῦ, τοῦ μέλλοντος
κρίνειν ζῶντας καὶ νεκροὺς [c] κατὰ τὴν
ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν
αὐτοῦ, 2 κήρυξον τὸν λόγον, ἐπίστηθι
εὐκαίρως ἀκαίρως, ἔλεγξον, ἐπιτίμησον,
παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ
διδαχῇ. 3 ἔσται γὰρ καιρὸς ὅτε τῆς

[a] Rec. add ουν εγω. [b] Rec. add του Κυριου. [c] ∾ —, Gb. και. [α] Or, of no judgment.
[β] Or, thou hast been a diligent follower of. [γ] Or, perfected.

ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται,
ἀλλὰ κατὰ [a] τὰς ἰδίας ἐπιθυμίας " ἑαυ-
τοῖς ἐπισωρεύσουσι διδασκάλους, κνη-
θόμενοι τὴν ἀκοήν· 4 καὶ ἀπὸ μὲν τῆς
ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν, ἐπὶ
δὲ τοὺς μύθους ἐκτραπήσονται. 5 σὺ
δὲ νῆφε ἐν πᾶσι, κακοπάθησον, ἔργον
ποίησον εὐαγγελιστοῦ, τὴν διακονίαν
σου πληροφόρησον.

6 Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ
καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε.
7 τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι, τὸν
δρόμον τετέλεκα, τὴν πίστιν τετήρηκα·
8 λοιπὸν, ἀπόκειταί μοι ὁ τῆς δικαιοσύ-
νης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος
ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής· οὐ
μόνον δὲ ἐμοὶ, ἀλλὰ καὶ [b] πᾶσι" τοῖς
ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

9 Σπούδασον ἐλθεῖν πρός με ταχέως.
10 Δημᾶς γάρ με ἐγκατέλιπεν, ἀγαπήσας
τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσα-
λονίκην· Κρήσκης εἰς Γαλατίαν, Τίτος
εἰς Δαλματίαν· 11 Λουκᾶς ἐστι μόνος
μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ
σεαυτοῦ. ἔστι γάρ μοι εὔχρηστος εἰς
διακονίαν. 12 Τυχικὸν δὲ ἀπέστειλα εἰς
Ἔφεσον. 13 τὸν [c] φελόνην" ὃν ἀπέλιπον
ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος
φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμ-
βράνας.

14 Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι
κακὰ ἐνεδείξατο· [d] ἀποδώσει" αὐτῷ ὁ
Κύριος κατὰ τὰ ἔργα αὐτοῦ· 15 ὃν καὶ
σὺ φυλάσσου, λίαν γὰρ ἀνθέστηκε τοῖς
ἡμετέροις λόγοις.

16 Ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδείς
μοι συμπαρεγένετο, ἀλλὰ πάντες με
ἐγκατέλιπον· (μὴ αὐτοῖς λογισθείη·)
17 ὁ δὲ Κύριός μοι παρέστη, καὶ ἐνεδυ-
νάμωσέ με, ἵνα δι' ἐμοῦ τὸ κήρυγμα
πληροφορηθῇ, καὶ [e] ἀκούσῃ" πάντα τὰ

come when they will not endure
sound doctrine, but after their
own lusts shall they heap to
themselves teachers, having
itching ears: 4 and they shall
turn away their ears from the
truth, and shall be turned unto
fables. 5 But watch thou in
all things, endure afflictions, do
the work of an evangelist,
[a] make full proof of thy mi-
nistry.

6 For I am now ready to be
offered, and the time of my
departure is at hand. 7 I have
fought a good fight, I have fi-
nished my course, I have kept
the faith. 8 Henceforth there
is laid up for me a crown of
righteousness, which the Lord
the righteous judge shall give
me at that day: and not to me
only, but unto them also that
love his appearing.

9 Do thy diligence to come
shortly unto me: 10 for Demas
hath forsaken me, having loved
this present world, and is de-
parted unto Thessalonica:
Crescens to Galatia, Titus unto
Dalmatia. 11 Only Luke is
with me. Take Mark and bring
him with thee: for he is pro-
fitable to me for the ministry.
12 And Tychicus have I sent to
Ephesus. 13 The cloke that I
left at Troas with Carpus,
when thou comest, bring *with
thee*, and the books[*] but es-
pecially the parchments.

14 Alexander ỹ coppersmith
did me much evil, the Lord
reward him according to his
works. 15 Of whom be thou
ware also, for he hath greatly
withstood [β] our words.

16 At my first answer no man
stood with me, but all men
forsook me: *I pray God* that it
may not be laid to their charge.
17 Notwithstanding the Lord
stood with me, and strengthen-
ed me, that by me the preach-
ing might be fully known, and
that all ỹ Gentiles might hear:

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[a] Rec. τας επιθυμιας τας ιδιας. , b → c St. φαιλονην. d ∾ —. Rec. & Gb. αποδῴη. e ∾ ακουσωσι.
[a] *Or*, fulfil. * Ed. 1611 *omits* and the books. β *Or*, our preachings.

and I was delivered out of the
mouth of the lion. 18 And the
Lord shall deliver me from
every evil work, and will pre-
serve me unto his heavenly
kingdom; to whom *be* glory
for ever, and ever. Amen.
19 Salute Prisca and Aquila,
and the houshold of Onesi-
phorus. 20 Erastus abode at
Corinth: but Trophimus have
I left at Miletum sick. 21 Do
thy diligence to come before
winter.

Eubulus greeteth thee, and
Pudens, and Linus, & Claudia,
and all the brethren.

22 The Lord Jesus Christ *be*
with thy spirit. Grace *be* with
you. Amen.

ἔθνη· καὶ ἐῤῥύσθην ἐκ στόματος λέοντος.
18 [a] καὶ″ ῥύσεταί με ὁ Κύριος ἀπὸ παντὸς
ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βα-
σιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα
εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
19 ″Ασπασαι Πρίσκαν καὶ Ἀκύλαν,
καὶ τὸν Ὀνησιφόρου οἶκον. 20 ″Ἔραστος
ἔμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέ-
λιπον ἐν Μιλήτῳ ἀσθενοῦντα. 21 σπού-
δασον πρὸ χειμῶνος ἐλθεῖν.
Ἀσπάζεταί σε Εὔβουλος, καὶ Πούδης,
καὶ Λῖνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ
πάντες.
22 Ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ
τοῦ πνεύματός σου. [b] ἡ χάρις μεθ'
ὑμῶν.″ [c]″

ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ

ΠΡΟΣ ΤΙΤΟΝ.

PAUL a servant of God, and
an apostle of Jesus Christ,
according to the faith of God's
elect, and the acknowledging
of the truth which is after god-
liness, 2 [α] in hope of eternal life,
which God that cannot lie,
promised before the world be-
gan: 3 but hath in due times
manifested his word through
preaching, which is committed
unto me according to the com-
mandment of God our Saviour:
4 to Titus mine own son after
the common faith, Grace, mer-
cy, and peace from God the
Father, and the Lord Jesus
Christ our Saviour.
5 For this cause left I thee
in Crete, that thou shouldest
set in order the things that are
[β] wanting, and ordain elders in

ΠΑΥΛΟΣ δοῦλος Θεοῦ, ἀπόστολος δὲ
Ἰησοῦ Χριστοῦ, (κατὰ πίστιν ἐκλεκ-
τῶν Θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς
κατ' εὐσέβειαν, 2 ἐπ' ἐλπίδι ζωῆς
αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς
Θεὸς πρὸ χρόνων αἰωνίων, 3 ἐφανέρωσε
δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ, ἐν
κηρύγματι ὃ ἐπιστεύθην ἐγὼ κατ' ἐπι-
ταγὴν τοῦ σωτῆρος ἡμῶν Θεοῦ·) 4 Τίτῳ
γνησίῳ τέκνῳ, κατὰ κοινὴν πίστιν,
χάρις [d] καὶ″ εἰρήνη ἀπὸ Θεοῦ πατρὸς,
καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος
ἡμῶν.
5 Τούτου χάριν [e] κατέλιπόν″ σε ἐν
Κρήτῃ, ἵνα τὰ λείποντα [f] ἐπιδιορθώσῃς,″
καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέ-

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a → b → c Rec. add αμην. d ∾—. Rec. & Gh. ελεος. e ∾ απελιπον. f Rec. & Gh. επιδιορθωσῃ.
[α] *Or*, for. [β] *Or*, left undone.

ρους, ὡς ἐγώ σοι διεταξάμην· 6 εἴ τις
ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνήρ,
τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ
ἀσωτίας, ἢ ἀνυπότακτα. 7 δεῖ γὰρ
τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς
Θεοῦ οἰκονόμον· μὴ αὐθάδη, μὴ ὀργίλον,
μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχρο-
κερδῆ, 8 ἀλλὰ φιλόξενον, φιλάγαθον,
σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ,
9 ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν
πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρα-
καλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ,
καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

10 Εἰσὶ γὰρ πολλοὶ [a]καὶ' ἀνυπότα-
κτοι ματαιολόγοι καὶ φρεναπάται, μά-
λιστα οἱ ἐκ περιτομῆς, 11 οὓς δεῖ
ἐπιστομίζειν· οἵτινες ὅλους οἴκους ἀνα-
τρέπουσι, διδάσκοντες ἃ μὴ δεῖ, αἰσχροῦ
κέρδους χάριν. 12 εἶπέ τις ἐξ αὐτῶν
ἴδιος αὐτῶν προφήτης· Κρῆτες ἀεὶ
ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.
13 Ἡ μαρτυρία αὕτη ἐστὶν ἀληθής· δι'
ἣν αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως, ἵνα
ὑγιαίνωσιν ἐν τῇ πίστει, 14 μὴ προσ-
έχοντες Ἰουδαϊκοῖς μύθοις, καὶ ἐντολαῖς
ἀνθρώπων ἀποστρεφομένων τὴν ἀλή-
θειαν. 15 πάντα [b]μὲν' καθαρὰ τοῖς
καθαροῖς· τοῖς δὲ μεμιασμένοις καὶ
ἀπίστοις οὐδὲν καθαρόν, ἀλλὰ μεμίανται
αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.
16 Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ
ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ
ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν
ἀδόκιμοι.

2. Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαι-
νούσῃ διδασκαλίᾳ· 2 πρεσβύτας νη-
φαλίους εἶναι, σεμνούς, σώφρονας,
ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ
ὑπομονῇ· 3 πρεσβύτιδας ὡσαύτως ἐν
καταστήματι ἱεροπρεπεῖς, μὴ διαβό-
λους, μὴ οἴνῳ πολλῷ δεδουλωμένας,

every city, as I had appointed
thee. 6 If any be blameless,
the husband of one wife, having
faithful children, not accused
of riot, or unruly. 7 For a
bishop must be blameless, as
the steward of God: not self-
willed, not soon angry, not given
to wine, no striker, not given
to filthy lucre, 8 but a lover of
hospitality, a lover of [α] good
men, sober, just, holy, tempe-
rate, 9 holding fast the faith-
ful word, [β] as he hath been
taught, that he may be able by
sound doctrine, both to exhort
and to convince the gainsayers.

10 For there are many unruly
and vain talkers and deceivers,
specially they of the circumci-
sion: 11 whose mouths must
be stopped, who subvert whole
houses, teaching things which
they ought not, for filthy lucre's
sake. 12 One of themselves,
even a prophet of their own,
said: The Cretians are alway
liars, evil beasts, slow bellies.
13 This witness is true: where-
fore rebuke them sharply that
they may be sound in the faith;
14 not giving heed to Jewish
fables, and commandments of
men that turn from the truth.
15 Unto the pure all things are
pure, but unto them that are
defiled, and unbelieving, is no-
thing pure: but even their mind
& conscience is defiled. 16 They
profess that they know God;
but in works they deny him,
being abominable, and disobe-
dient, and unto every good
work [γ] reprobate.

2. But speak thou the things
which become sound doctrine:
2 that the aged men be [δ] sober,
grave, temperate, sound in
faith, in charity, in patience.
3 The aged women likewise ỷ
they be in behaviour as becom-
eth [ε] holiness, not [ζ] false accu-
sers, not given to much wine,

a → —. Bs. om. b ⇉ [α] *Or*, good things. [β] *Or*, in teaching. [γ] *Or*, void of judgmen
[δ] *Or*, vigilant. [ε] *Or*, holy women. [ζ] *Or*, makebates.

teachers of good things, 4 that
they may teach the young wo-
men to be [a] sober, to love their
husbands, to love their children,
5 *to be* discreet, chaste, keepers
at home, good, obedient to their
own husbands, that the word of
God be not blasphemed.

6 Young men likewise exhort,
to be [β] sober minded. 7 In all
things shewing thyself a pattern
of good works: in doctrine *shew-
ing* uncorruptness, gravity,
sincerity, 8 sound speech that
cannot be condemned, that he
that is of the contrary part, may
be ashamed, having no evil
thing to say of you.

9 *Exhort* servants to be obe-
dient unto their own masters,
and to please *them* well in all
things, not [γ] answering again:
10 not purloining, but shewing
all good fidelity, that they may
adorn the doctrine of God our
Saviour in all things.

11 For the grace of God [δ] that
bringeth salvation, hath ap-
peared to all men, 12 teaching
us that denying ungodliness and
worldly lusts we should live
soberly, righteously and godly
in this present world, 13 looking
for that blessed hope, and the
glorious appearing of the great
God, and our Saviour Jesus
Christ, 14 who gave himself for
us, that he might redeem us
from all iniquity, and purify
unto himself a peculiar people,
zealous of good works. 15 These
things speak and exhort, and
rebuke with all authority. Let
no man despise thee.

καλοδιδασκάλους, 4 ἵνα σωφρονίζωσι
τὰς νέας, φιλάνδρους εἶναι, φιλοτέκνους,
5 σώφρονας, ἁγνὰς, [a] οἰκουροὺς," ἀγα-
θὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδρά-
σιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφη-
μῆται.

6 Τοὺς νεωτέρους ὡσαύτως παρακάλει
σωφρονεῖν, 7 περὶ πάντα σεαυτὸν
παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ
διδασκαλίᾳ [b] ἀδιαφθορίαν," σεμνότητα,[c]"
8 λόγον ὑγιῆ, ἀκατάγνωστον, ἵνα ὁ ἐξ
ἐναντίας ἐντραπῇ, μηδὲν ἔχων περὶ
[d] ἡμῶν" λέγειν φαῦλον.

9 Δούλους ἰδίοις δεσπόταις ὑποτάσ-
σεσθαι, ἐν πᾶσιν εὐαρέστους εἶναι, μὴ
ἀντιλέγοντας, 10 μὴ νοσφιζομένους, ἀλ-
λὰ πίστιν πᾶσαν ἐνδεικνυμένους ἀγαθήν·
ἵνα τὴν διδασκαλίαν [e] τὴν" τοῦ σωτῆρος
[f] ἡμῶν" Θεοῦ κοσμῶσιν ἐν πᾶσιν.

11 Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ
σωτήριος πᾶσιν ἀνθρώποις, 12 παιδεύ-
ουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέ-
βειαν καὶ τὰς κοσμικὰς ἐπιθυμίας,
σωφρόνως καὶ δικαίως καὶ εὐσεβῶς
ζήσωμεν ἐν τῷ νῦν αἰῶνι, 13 προσδε-
χόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπι-
φάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ
καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ·
14 ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα
λυτρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας,
καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον,
ζηλωτὴν καλῶν ἔργων. 15 ταῦτα λάλει,
καὶ παρακάλει, καὶ ἔλεγχε μετὰ πάσης
ἐπιταγῆς. μηδείς σου περιφρονείτω.

3. Put them in mind to be
subject to principalities and
powers, to obey magistrates, to
be ready to every good work,
2 to speak evil of no man, to be
no brawlers, *but* gentle, shew-
ing all meekness unto all men.
3 For we ourselves also were
sometimes foolish, disobedient,

3. Ὑπομίμνησκε αὐτοὺς ἀρχαῖς [g] καὶ"
ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν,
πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους εἶναι,
2 μηδένα βλασφημεῖν, ἀμάχους εἶναι,
ἐπιεικεῖς, πᾶσαν ἐνδεικνυμένους πραό-
τητα πρὸς πάντας ἀνθρώπους. 3 ἦμεν
γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς,

a ∾ οικουργους. b ∾ αφθοριαν. c St. add αφθαρσιαν. d Rec. υμων. e ∾ —. Rec. & Gb. om. f St. υμων.
g →. [a] *Or*, wise. [β] *Or*, discreet. [γ] *Or*, gainsaying. [δ] *Or*, that bringeth salvation to all men, hath appeared.

πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ
ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ
διάγοντες, στυγητοὶ, μισοῦντες ἀλλή-
λους.

4 Ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλαν-
θρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν
Θεοῦ, 5 οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ
ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸν
αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς, διὰ λουτροῦ
παλιγγενεσίας, καὶ ἀνακαινώσεως Πνεύ-
ματος ἁγίου, 6 οὗ ἐξέχεεν ἐφ᾽ ἡμᾶς
πλουσίως, διὰ Ἰησοῦ Χριστοῦ τοῦ σω-
τῆρος ἡμῶν, 7 ἵνα δικαιωθέντες τῇ
ἐκείνου χάριτι, κληρονόμοι γενώμεθα
κατ᾽ ἐλπίδα ζωῆς αἰωνίου.

8 Πιστὸς ὁ λόγος, καὶ περὶ τούτων
βούλομαί σε διαβεβαιοῦσθαι, ἵνα φρον-
τίζωσι καλῶν ἔργων προΐστασθαι οἱ
πεπιστευκότες [a]τῷ" Θεῷ· ταῦτά ἐστι
[b]τὰ" καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις·
9 μωρὰς δὲ ζητήσεις καὶ γενεαλογίας
καὶ ἔρεις καὶ μάχας νομικὰς περιΐστασο·
εἰσὶ γὰρ ἀνωφελεῖς καὶ μάταιοι. 10 αἱ-
ρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέ-
ραν νουθεσίαν παραιτοῦ, 11 εἰδὼς ὅτι
ἐξέστραπται ὁ τοιοῦτος, καὶ ἁμαρτάνει,
ὢν αὐτοκατάκριτος.

12 Ὅταν πέμψω Ἀρτεμᾶν πρός σε
ἢ Τυχικὸν, σπούδασον ἐλθεῖν πρός με
εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα παρα-
χειμάσαι. 13 Ζηνᾶν τὸν νομικὸν καὶ
Ἀπολλὼ σπουδαίως πρόπεμψον, ἵνα
μηδὲν αὐτοῖς λείπῃ. 14 μανθανέτωσαν
δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προΐ-
στασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα
μὴ ὦσιν ἄκαρποι.

15 Ἀσπάζονταί σε οἱ μετ᾽ ἐμοῦ πάν-
τες. ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν
πίστει. ἡ χάρις μετὰ πάντων ὑμῶν.[c]"

deceived, serving divers lusts
and pleasures, living in malice
and envy, hateful, *and* hating
one another.

4 But after that the kindness
and [α] love of God our Saviour
toward man appeared, 5 not by
works of righteousness which
we have done, but according to
his mercy he saved us, by the
washing of regeneration, and
renewing of the Holy Ghost,
6 which he shed on us [β] abun-
dantly, through Jesus Christ
our Saviour: 7 that being justi-
fied by his grace, we should be
made heirs according to the
hope of eternal life.

8 *This is* a faithful saying, and
these things I will that thou
affirm constantly, ÿ they which
have believed in God, might be
careful to maintain good works:
these things are good and pro-
fitable unto men. 9 But avoid
foolish questions, and genealo-
gies, and contentions, and striv-
ings about the law; for they are
unprofitable and vain. 10 A man
that is an heretick, after the
first and second admonition, re-
ject: 11 knowing that he that is
such, is subverted, and sinneth,
being condemned of himself.

12 When I shall send Artemas
unto thee, or Tychicus, be dili-
gent to come unto me to Nico-
polis: for I have determined
there to winter. 13 Bring Zenas
the lawyer, and Apollos, on
their journey diligently, that
nothing be wanting unto them.
14 And let our's also learn to
[γ] maintain good works for ne-
cessary uses, that they be not
unfruitful.

15 All that are with me salute
thee. Greet them that love us
in the faith. Grace be with you
all. Amen.

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a → b ⇉ c Rec. add αμην. [α] *Or*, pity. [β] *Gr.* richly. [γ] *Or*, profess honest trades.

ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ

ΠΡΟΣ ΦΙΛΗΜΟΝΑ.

PAUL a prisoner of Jesus
Christ, & Timothy our brother unto Philemon our dearly
beloved, and fellowlabourer,
2 and to our beloved Apphia,
& Archippus our fellowsoldier,
and to the church in thy house.
3 Grace to you, and peace from
God our Father, and the Lord
Jesus Christ.

4 I thank my God, making
mention of thee always in my
prayers, 5 hearing of thy love,
and faith, which thou hast toward the Lord Jesus, and toward all saints: 6 that the communication of thy faith may
become effectual by ỷ acknowledging of every good thing,
which is in you in Christ Jesus.
7 For we have great joy and
consolation in thy love, because
the bowels of the saints are
refreshed by thee, brother.

8 Wherefore, though I might
be much bold in Christ to injoin
thee that which is convenient;
9 yet for love's sake I rather beseech thee, being such a one
as Paul the aged, and now also
a prisoner of Jesus Christ. 10 I
beseech thee for my son Onesimus, whom I have begotten in
my bonds, 11 which in time past
was to thee unprofitable: but
now profitable to thee and to
me: 12 whom I have sent again:
thou therefore receive him, that
is mine own bowels. 13 Whom
I would have retained with me,
that in thy stead he might have

ΠΑΥΛΟΣ δέσμιος Χριστοῦ Ἰησοῦ,
καὶ Τιμόθεος ὁ ἀδελφὸς, Φιλήμονι
τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν, 2 καὶ
Ἀπφίᾳ τῇ [a] ἀγαπητῇ," καὶ Ἀρχίππῳ
τῷ συστρατιώτῃ ἡμῶν, καὶ τῇ κατ'
οἶκόν σου ἐκκλησίᾳ· 3 χάρις ὑμῖν καὶ
εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ
Κυρίου Ἰησοῦ Χριστοῦ.
4 Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε
μνείαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου, 5 ἀκούων σου τὴν ἀγάπην καὶ
τὴν πίστιν, ἣν ἔχεις πρὸς τὸν Κύριον
Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους,
6 ὅπως ἡ κοινωνία τῆς πίστεώς σου
ἐνεργὴς γένηται ἐν ἐπιγνώσει παντὸς
ἀγαθοῦ τοῦ ἐν [b] ἡμῖν" εἰς Χριστὸν Ἰησοῦν. 7 [c] χαρὰν" γὰρ [d] ἔχομεν" πολλὴν
καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι
τὰ σπλάγχνα τῶν ἁγίων ἀναπέπαυται
διὰ σοῦ, ἀδελφέ.
8 Διὸ πολλὴν ἐν Χριστῷ παῤῥησίαν
ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον, 9 διὰ
τὴν ἀγάπην μᾶλλον παρακαλῶ· τοιοῦτος
ὢν ὡς Παῦλος πρεσβύτης, νυνὶ δὲ καὶ
δέσμιος Ἰησοῦ Χριστοῦ· 10 παρακαλῶ
σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα
ἐν τοῖς δεσμοῖς [e] μου," Ὀνήσιμον, 11 τόν
ποτέ σοι ἄχρηστον, νυνὶ δέ σοι καὶ
ἐμοὶ εὔχρηστον, 12 ὃν [f] ἀνέπεμψα·" σὺ
δὲ αὐτὸν, τοῦτ' ἔστι τὰ ἐμὰ σπλάγχνα,
προσλαβοῦ. 13 ὃν ἐγὼ ἐβουλόμην πρὸς
ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ [g] μοι

[a] ∾ αδελφῃ. [b] Rec. ∾ υμιν. [c] St.&Be. ∾ χαριν. [d] ∾ εσχον. [e] ⇉ [f] ∾ επεμψα σοι. [g] Rec. διακ. μοι.

διακονῇ″ ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου·
14 χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν
ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγ-
κην τὸ ἀγαθόν σου ᾖ, ἀλλὰ κατὰ ἑ-
κούσιον.

15 Τάχα γὰρ διὰ τοῦτο ἐχωρίσθη
πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς.
16 Οὐκέτι ὡς δοῦλον, ἀλλ' ὑπὲρ δοῦλον,
ἀδελφὸν ἀγαπητὸν, μάλιστα ἐμοὶ, πόσῳ
δὲ μᾶλλόν σοι καὶ ἐν σαρκὶ καὶ ἐν Κυ-
ρίῳ; 17 εἰ οὖν [a] με″ ἔχεις κοινωνὸν,
προσλαβοῦ αὐτὸν ὡς ἐμέ. 18 εἰ δέ τι
ἠδίκησέ σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλό-
γει. 19 ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ
χειρὶ, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι
ὅτι καὶ σεαυτόν μοι προσοφείλεις.
20 ναὶ, ἀδελφὲ, ἐγώ σου ὀναίμην ἐν Κυ-
ρίῳ· ἀνάπαυσόν μου τὰ σπλάγχνα ἐν
[b] Χριστῷ.″ 21 πεποιθὼς τῇ ὑπακοῇ σου
ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ὃ λέγω
ποιήσεις.

22 Ἅμα δὲ καὶ ἑτοίμαζέ μοι ξενίαν·
ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν
ὑμῶν χαρισθήσομαι ὑμῖν. 23 [c] ἀσπά-
ζεταί″ σε Ἐπαφρᾶς ὁ συναιχμάλωτός
μου ἐν Χριστῷ Ἰησοῦ, 24 Μάρκος,
Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συν-
εργοί μου.
25 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.[d]″

ministered unto me in ẏ bonds
of the gospel. 14 But without
thy mind would I do nothing,
that thy benefit should not be
as it were of necessity, but
willingly.

15 For perhaps he therefore
departed for a season, that thou
shouldest receive him for ever:
16 not now as a servant, but
above a servant, a brother be-
loved, specially to me, but how
much more unto thee, both in
the flesh, and in the Lord? 17 If
thou count me therefore a part-
ner, receive him as myself. 18 If
he hath wronged thee, or oweth
thee ought, put that on mine
account. 19 I Paul have written
it with mine own hand, I will
repay it: albeit I do not say to
thee how thou owest unto me,
even thine own self besides:
20 yea, brother, let me have joy
of thee in the Lord: refresh my
bowels in the Lord. 21 Having
confidence in thy obedience, I
wrote unto thee, knowing that
thou wilt also do more than I
say.

22 But withal prepare me
also a lodging: for I trust that
through your prayers I shall be
given unto you. 23 There salute
thee Epaphras, my fellowpri-
soner in Christ Jesus: 24 Mar-
cus, Aristarchus, Demas, Lucas,
my fellowlabourers.
25 The grace of our Lord Je-
sus Christ *be* with your spirit.
Amen.

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[a] Rec. ἐμέ. [b] Rec. Κυρίῳ. [c] Rec. ἀσπάζονται. [d] Rec. add ἀμήν.

ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ

ΠΡΟΣ ΕΒΡΑΙΟΥΣ.

GOD who at sundry times,
and in divers manners, spake
in time past unto the fathers
by the prophets, 2 hath in these
last days spoken unto us by *his*
Son, whom he hath appointed
heir of all things, by whom also
he made the worlds, 3 who
being ȳ brightness of his glory,
and the express image of his
person, and upholding all things
by the word of his power, when
he had by himself purged our
sins, sat down on the right hand
of the Majesty on high, 4 being
made so much better than the
angels, as he hath by inheritance
obtained a more excellent name
than they.

5 For unto which of the
angels said he at any time,
Thou art my Son, this day
have I begotten thee? And
again, I will be to him a Fa-
ther, and he shall be to me a
Son. 6 And again, when he
bringeth in the firstbegotten
into the world, he saith, And
let all the angels of God worship
him. 7 And of the angels he
saith: Who maketh his angels
spirits, and his ministers a flame
of fire. 8 But unto the Son, *he
saith*, Thy throne, O God, *is*
for ever and ever: a sceptre of
[a] righteousness *is* the sceptre of
thy kingdom. 9 Thou hast
loved righteousness, and hated
iniquity, therefore God, *even*
thy God hath anointed thee
with the oil of gladness above
thy fellows. 10 And, Thou Lord
in the beginning hast laid the
foundation of the earth: and
the heavens are the works of

ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάλαι
ὁ Θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς
προφήταις, ἐπ' [a] ἐσχάτου" τῶν ἡμερῶν
τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, 2 ὃν ἔθηκε
κληρονόμον πάντων, (δι' οὗ καὶ τοὺς αἰῶ-
νας ἐποίησεν,) 3 ὃς (ὢν ἀπαύγασμα τῆς
δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐ-
τοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς
δυνάμεως αὐτοῦ,) δι' ἑαυτοῦ καθαρισμὸν
ποιησάμενος τῶν ἁμαρτιῶν [b] ἡμῶν," ἐκά-
θισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν
ὑψηλοῖς, 4 τοσούτῳ κρείττων γενόμενος
τῶν ἀγγέλων, ὅσῳ διαφορώτερον παρ'
αὐτοὺς κεκληρονόμηκεν ὄνομα.
5 Τίνι γὰρ εἶπέ ποτε τῶν ἀγγέλων·
Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά
σε; καὶ πάλιν· Ἐγὼ ἔσομαι αὐτῷ εις
πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;
6 Ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτό-
τοκον εἰς τὴν οἰκουμένην, λέγει· Καὶ
προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι
Θεοῦ. 7 Καὶ πρὸς μὲν τοὺς ἀγγέλους
λέγει· Ὁ ποιῶν τοὺς ἀγγέλους αὐ-
τοῦ πνεύματα, καὶ τοὺς λειτουργοὺς
αὐτοῦ πυρὸς φλόγα· 8 πρὸς δὲ τὸν
υἱόν· Ὁ θρόνος σου, ὁ Θεὸς, εἰς τὸν
αἰῶνα τοῦ αἰῶνος· ῥάβδος εὐθύτητος ἡ
ῥάβδος τῆς βασιλείας σου. 9 ἠγάπησας
δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν· διὰ
τοῦτο ἔχρισέ σε, ὁ Θεὸς, ὁ Θεός σου,
ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους
σου. 10 Καί· Σὺ κατ' ἀρχὰς, Κύριε, τὴν
γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν

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a Rec. ἐσχάτων. b ⇉ a *Gr.* rightness, *or*, straightness.

σου εἰσὶν οἱ οὐρανοί· [11] αὐτοὶ ἀπο-
λοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς
ἱμάτιον παλαιωθήσονται, [12] καὶ ὡσεὶ
περιβόλαιον ἑλίξεις αὐτοὺς καὶ ἀλλαγή-
σονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου
οὐκ ἐκλείψουσι.

[13] Πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέ
ποτε· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ
τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν
σου; [14] Οὐχὶ πάντες εἰσὶ λειτουργικὰ
πνεύματα, εἰς διακονίαν ἀποστελλόμενα
διὰ τοὺς μέλλοντας κληρονομεῖν σω-
τηρίαν;

2. Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς
προσέχειν τοῖς ἀκουσθεῖσι, μήποτε πα-
ραῤῥυῶμεν. [2] εἰ γὰρ ὁ δι' ἀγγέλων
λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ
πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν
ἔνδικον μισθαποδοσίαν, [3] πῶς ἡμεῖς
ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες
σωτηρίας; ἥτις ἀρχὴν λαβοῦσα λαλεῖ-
σθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάν-
των εἰς ἡμᾶς ἐβεβαιώθη, [4] συνεπιμαρτυ-
ροῦντος τοῦ Θεοῦ σημείοις τε καὶ τέρασι,
καὶ ποικίλαις δυνάμεσι, καὶ Πνεύματος
ἁγίου μερισμοῖς, κατὰ τὴν αὐτοῦ θέλησιν.

[5] Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰ-
κουμένην τὴν μέλλουσαν, περὶ ἧς λα-
λοῦμεν· [6] διεμαρτύρατο δέ που τὶς
λέγων· Τί ἐστιν ἄνθρωπος, ὅτι μιμνήσκῃ
αὐτοῦ· ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτῃ
αὐτόν; [7] ἠλάττωσας αὐτὸν βραχύ τι
παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφά-
νωσας αὐτόν,[a] " [8] πάντα ὑπέταξας
ὑποκάτω τῶν ποδῶν αὐτοῦ. Ἐν γὰρ τῷ
ὑποτάξαι αὐτῷ τὰ πάντα, οὐδὲν ἀφῆκεν
αὐτῷ ἀνυπότακτον· νῦν δὲ οὔπω ὁρῶμεν
αὐτῷ τὰ πάντα ὑποτεταγμένα. [9] τὸν
δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον
βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ
θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον,

thine hands. [11] They shall
perish, but thou remainest: and
they all shall wax old as doth a
garment. [12] And as a vesture
shalt thou fold them up, and
they shall be changed, but thou
art the same, and thy years
shall not fail.

[13] But to which of the angels
said he at any time, Sit on my
right hand, until I make thine
enemies thy footstool? [14] Are
they not all ministering spirits,
sent forth to minister for them,
who shall be heirs of salvation?

2. Therefore we ought to give
the more earnest heed to the
things which we have heard,
lest at any time we should [α]let
them slip. [2] For if the word
spoken by angels was stedfast,
and every transgression and
disobedience received a just
recompence of reward: [3] how
shall we escape, if we neglect
so great salvation, which at the
first began to be spoken by the
Lord, *and* was confirmed unto
us by them that heard *him*,
[4] God also bearing them wit-
ness, both with signs and won-
ders, and with divers miracles,
and [β]gifts of the Holy Ghost,
according to his own will?

[5] For unto the angels hath
he not put in subjection the
world to come, whereof we
speak. [6] But one in a certain
place testified, saying: What is
man, that thou art mindful of
him: or the son of man that
thou visitest him? [7] Thou
madest him [γ]a little lower than
the angels, thou crownedst him
with glory and honour, and didst
set him over the works of thy
hands. [8] Thou hast put all
things in subjection under his
feet. For in that he put all in
subjection under him, he left
nothing that is not put under
him. But now we see not yet
all things put under him. [9] But
we see Jesus, who was made a
little lower than the angels,
[δ]for the suffering of death,
crowned with glory and honour,

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a Rec. add και καταστησας αυτον επι τα εργα των χειρων σου. [α] *Gr.* run out as leaking vessels.
[β] *Or*, distributions. [γ] *Or*, a little while inferior to. [δ] *Or*, by.

that he by the grace of God
should taste death for every
man. 10 For it became him,
for whom are all things, and by
whom are all things, in bringing
many sons unto glory, to make
the captain of their salvation
perfect through sufferings.

11 For both he that sanctifi-
eth, and they who are sanctified,
are all of one: for which cause
he is not ashamed to call them
brethren, 12 saying, I will de-
clare thy name unto my bre-
thren, in the midst of ŷ church
will I sing praise unto thee.
13 And again, I will put my
trust in him: and again, Behold,
I, and the children which God
hath given me. 14 Forasmuch
then as the children are parta-
kers of flesh and blood, he also
himself likewise took part of
the same, that through death
he might destroy him that had
the power of death, that is, the
devil: 15 and deliver them,
who through fear of death were
all their lifetime subject to
bondage. 16 For verily [α] he took
not on him *the nature of* an-
gels: but he took on *him* the
seed of Abraham. 17 Wherefore
in all things it behoved him to
be made like unto his brethren,
that he might be a merciful and
faithful high priest, in things
pertaining to God, to make
reconciliation for the sins of
the people. 18 For in that he
himself hath suffered, being
tempted, he is able to succour
them that are tempted.

3. Wherefore holy brethren,
partakers of the heavenly call-
ing, consider the apostle and
high priest of our profession
Christ Jesus, 2 who was faith-
ful to him that [β] appointed him,
as also Moses was faithful in
all his house. 3 For this *man*
was counted worthy of more
glory than Moses, inasmuch as
he who hath builded the house,
hath more honour than ŷ house.
4 For every house is builded
by some man, but he that built

ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσηται
θανάτου. 10 ἔπρεπε γὰρ αὐτῷ, δι' ὃν
τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς
υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν ἀρχηγὸν
τῆς σωτηρίας αὐτῶν διὰ παθημάτων
τελειῶσαι.

11 Ὅ τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζό-
μενοι, ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ
ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν,
12 λέγων· Ἀπαγγελῶ τὸ ὄνομά σου τοῖς
ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνή-
σω σε. 13 Καὶ πάλιν· Ἐγὼ ἔσομαι
πεποιθὼς ἐπ' αὐτῷ. Καὶ πάλιν· Ἰδοὺ
ἐγὼ καὶ τὰ παιδία ἅ μοι ἔδωκεν ὁ Θεός.
14 Ἐπεὶ οὖν τὰ παιδία κεκοινώνηκε
[a] σαρκὸς καὶ αἵματος," καὶ αὐτὸς παρα-
πλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ
τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος
ἔχοντα τοῦ θανάτου, τοῦτ' ἔστι, τὸν διά-
βολον, 15 καὶ ἀπαλλάξῃ τούτους, ὅσοι
φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι
ἦσαν δουλείας. 16 οὐ γὰρ δήπου ἀγγέ-
λων ἐπιλαμβάνεται, ἀλλὰ σπέρματος
Ἀβραὰμ ἐπιλαμβάνεται. 17 ὅθεν ὤφειλε
κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆ-
ναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς
ἀρχιερεὺς τὰ πρὸς τὸν Θεὸν, εἰς τὸ
ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ.
18 ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρα-
σθεὶς, δύναται τοῖς πειραζομένοις βοη-
θῆσαι.

3. Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως
ἐπουρανίου μέτοχοι, κατανοήσατε τὸν
ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας
ἡμῶν [b]" Ἰησοῦν· 2 πιστὸν ὄντα τῷ
ποιήσαντι αὐτὸν, ὡς καὶ [c] Μωσῆς" ἐν
ὅλῳ τῷ οἴκῳ αὐτοῦ. 3 πλείονος γὰρ
[d] οὗτος δόξης" παρὰ [e] Μωσῆν" ἠξίωται,
καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου
ὁ κατασκευάσας αὐτόν· 4 πᾶς γὰρ οἶκος
κατασκευάζεται ὑπό τινος· ὁ δὲ [f] τὰ"

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[a] ∾ αιματος και σαρκος. [b] Rec. add Χριστον. [c] Gb. Μωυσης. [d] Rec. δοξης ουτος. [e] Gb. Μωυσην. [f] →
[α] Gr. he taketh not hold of angels, but of the seed of Abraham he taketh hold. [β] Gr. made.

πάντα κατασκευάσας, Θεός. 5 καὶ
[a] Μωσῆς" μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ
αὐτοῦ, ὡς θεράπων, εἰς μαρτύριον τῶν
λαληθησομένων· 6 Χριστὸς δὲ, ὡς υἱὸς
ἐπὶ τὸν οἶκον αὐτοῦ, [b] οὗ" οἶκός ἐσμεν
ἡμεῖς, ἐάνπερ τὴν παῤῥησίαν καὶ τὸ
καύχημα τῆς ἐλπίδος μέχρι τέλους βε-
βαίαν κατάσχωμεν.

7 Διὸ, καθὼς λέγει τὸ Πνεῦμα τὸ
ἅγιον· Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ
ἀκούσητε, 8 μὴ σκληρύνητε τὰς καρ-
δίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ,
κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ
ἐρήμῳ, 9 οὗ [c] ἐπείρασάν με οἱ πατέρες
ὑμῶν, ἐδοκίμασάν με," καὶ εἶδον τὰ ἔργα
μου τεσσαράκοντα ἔτη· 10 διὸ προσώ-
χθισα τῇ γενεᾷ [d] ἐκείνῃ," καὶ εἶπον· Ἀεὶ
πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ
ἔγνωσαν τὰς ὁδούς μου· 11 ὡς ὤμοσα
ἐν τῇ ὀργῇ μου· Εἰ εἰσελεύσονται εἰς
τὴν κατάπαυσίν μου· 12 Βλέπετε ἀδελ-
φοὶ, μήποτε ἔσται ἔν τινι ὑμῶν καρδία
πονηρὰ ἀπιστίας, ἐν τῷ ἀποστῆναι ἀπὸ
Θεοῦ ζῶντος· 13 ἀλλὰ παρακαλεῖτε
ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ
τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ
[e] ἐξ ὑμῶν τις" ἀπάτῃ τῆς ἁμαρτίας·
14 μέτοχοι γὰρ [f] τοῦ Χριστοῦ γεγόναμεν,"
ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέ-
χρι τέλους βεβαίαν κατάσχωμεν.

15 Ἐν τῷ λέγεσθαι· Σήμερον ἐὰν τῆς
φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε
τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρα-
σμῷ. 16 [g] Τίνες" γὰρ ἀκούσαντες παρ-
επίκραναν; ἀλλ' οὐ πάντες οἱ ἐξελθόν-
τες ἐξ Αἰγύπτου διὰ [h] Μωσέως." 17 τίσι
δὲ προσώχθισε τεσσαράκοντα ἔτη; οὐχὶ
τοῖς ἁμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν
ἐν τῇ ἐρήμῳ; 18 τίσι δὲ ὤμοσε μὴ
εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐ-
τοῦ, εἰ μὴ τοῖς ἀπειθήσασι; 19 καὶ

all things is God. 5 And Moses
verily was faithful in all his
house as a servant, for a testi-
mony of those things which
were to be spoken after. 6 But
Christ as a son over his own
house, whose house are we, if
we hold fast the confidence, and
the rejoicing of the hope firm
unto the end.

7 Wherefore as the Holy
Ghost saith, To day if ye will
hear his voice, 8 harden not
your hearts, as in the provoca-
tion, in the day of temptation
in the wilderness: 9 when your
fathers tempted me, proved me,
and saw my works forty years.
10 Wherefore I was grieved
with that generation, and said,
They do alway err in their
hearts, & they have not known
my ways. 11 So I sware in my
wrath: [a] they shall not enter
into my rest. 12 Take heed,
brethren, lest there be in any
of you an evil heart of unbe-
lief, in departing from the
living God. 13 But exhort
one another daily, while it is
called To day, lest any of you
be hardened through the de-
ceitfulness of sin. 14 For we
are made partakers of Christ,
if we hold the beginning of
our confidence stedfast unto
the end.

15 Whilst it is said, To day if
ye will hear his voice, harden
not your hearts, as in the
provocation. 16 For some
when they had heard, did
provoke: howbeit not all that
came out of Egypt by Moses.
17 But with whom was he
grieved forty years? *was it*
not with them that had sinned,
whose carcases fell in the
wilderness? 18 And to whom
sware he that they should not
enter into his rest, but to
them that believed not? 19 So

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[a] Gb. Μωυσης. [b] ∾ ος. [c] ∾ επειρασαν οι πατερες υμων εν δοκιμασιᾳ. [d] ∾ ταυτῃ. [e] Rec. τις εξ υμ-
[f] Rec. γεγον. του Χρισ. [g] Rec. Τινες. [h] Gb Μωυσεως. [a] *Gr.* if they shall ente

we see that they could not
enter in, because of unbelief.

4. Let us therefore fear, lest
a promise being left *us*, of en-
tering into his rest, any of you
should seem to come short of it.
2 For unto us was the gospel
preached, as well as unto them:
but [α] the word preached did not
profit them, [β] not being mixed
with faith in them that heard
it. 3 For we which have be-
lieved do enter into rest, as he
said, As I have sworn in my
wrath, if they shall enter into
my rest, although the works
were finished from the founda-
tion of the world. 4 For he
spake in a certain place of the
seventh day on this wise: And
God did rest the seventh day
from all his works. 5 And in
this place again: If they shall
enter into my rest.

6 Seeing therefore it re-
maineth that some must enter
therein, and they to whom
[γ] it was first preached, entered
not in because of unbelief:
7 again, he limiteth a certain
day, saying in David, To day,
after so long a time; as it is
said, To day if ye will hear his
voice, harden not your hearts.
8 For if [δ] Jesus had given them
rest, then would he not after-
ward have spoken of another
day. 9 There remaineth there-
fore a [ε] rest to the people of
God. 10 For he that is entered
into his rest, he also hath ceased
from his own works, as God *did*
from his.

11 Let us labour therefore to
enter into that rest, lest any
man fall after the same exam-
ple of [ζ] unbelief. 12 For the
word of God is quick and power-
ful, and sharper than any two-

βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν
δι' ἀπιστίαν.

4. Φοβηθῶμεν οὖν μήποτε καταλει-
πομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν
κατάπαυσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν
ὑστερηκέναι. 2 καὶ γάρ ἐσμεν εὐηγγε-
λισμένοι, καθάπερ κἀκεῖνοι· ἀλλ' οὐκ
ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους,
μὴ [a] συγκεκραμένος" τῇ πίστει τοῖς
ἀκούσασιν. 3 εἰσερχόμεθα γὰρ εἰς τὴν
κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἴ-
ρηκεν· Ὡς ὤμοσα ἐν τῇ ὀργῇ μου· Εἰ
εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.
καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου
γενηθέντων. 4 εἴρηκε γάρ που περὶ τῆς
ἑβδόμης οὕτω· Καὶ κατέπαυσεν ὁ Θεὸς
ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν
ἔργων αὐτοῦ· 5 καὶ ἐν τούτῳ πάλιν·
Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν
μου.

6 Ἐπεὶ οὖν ἀπολείπεταί τινας εἰσελ-
θεῖν εἰς αὐτήν, καὶ οἱ πρότερον εὐαγ-
γελισθέντες οὐκ εἰσῆλθον δι' ἀπείθειαν·
7 πάλιν τινὰ ὁρίζει ἡμέραν· Σήμερον,
ἐν [b] Δαβὶδ" λέγων, μετὰ τοσοῦτον χρό-
νον· (καθὼς [c] εἴρηται·") Σήμερον ἐὰν τῆς
φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε
τὰς καρδίας ὑμῶν. 8 Εἰ γὰρ αὐτοὺς
Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης
ἐλάλει μετὰ ταῦτα ἡμέρας· 9 ἄρα
ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ
Θεοῦ. 10 ὁ γὰρ εἰσελθὼν εἰς τὴν κατά-
παυσιν αὐτοῦ, καὶ αὐτὸς κατέπαυσεν
ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ τῶν
ἰδίων ὁ Θεός.

11 Σπουδάσωμεν οὖν εἰσελθεῖν εἰς
ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ
αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπει-
θείας. 12 ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ,
καὶ ἐνεργὴς, καὶ τομώτερος ὑπὲρ πᾶσαν

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a ∾ συγκεκερασμένους. b Gb. Δαυὶδ. c ∾ προείρηται. α *Gr.* the word of hearing. β *Or*, because they were not united by faith to. γ *Or*, the gospel was first preached. δ *That is*, Joshua. ε *Or*, keeping of a sabbath. ζ *Or*, disobedience.

μάχαιραν δίστομον, καὶ διϊκνούμενος
ἄχρι μερισμοῦ ψυχῆς [a] τε ″ καὶ πνεύ-
ματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτι-
κὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας·
13 καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον
αὐτοῦ· πάντα δὲ γυμνὰ καὶ τετραχη-
λισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν
ἡμῖν ὁ λόγος.
14 Ἔχοντες οὖν ἀρχιερέα μέγαν, διε-
ληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν
υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας.
15 οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον
συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, [b] πε-
πειρασμένον″ δὲ κατὰ πάντα καθ' ὁμοιό-
τητα, χωρὶς ἁμαρτίας. 16 προσερχώ-
μεθα οὖν μετὰ παῤῥησίας τῷ θρόνῳ τῆς
χάριτος, ἵνα λάβωμεν ἔλεον, καὶ χάριν
εὕρωμεν εἰς εὔκαιρον βοήθειαν.
5. Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων
λαμβανόμενος, ὑπὲρ ἀνθρώπων καθί-
σταται τὰ πρὸς τὸν Θεὸν, ἵνα προσφέρῃ
δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν,
2 μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι
καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περί-
κειται ἀσθένειαν· 3 καὶ διὰ ταύτην
ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ
περὶ ἑαυτοῦ προσφέρειν [c] ὑπὲρ ″ ἁμαρ-
τιῶν. 4 καὶ οὐχ ἑαυτῷ τις λαμβάνει
τὴν τιμὴν, ἀλλὰ [d] ″ καλούμενος ὑπὸ τοῦ
Θεοῦ, καθάπερ καὶ [e] ″ Ἀαρών. 5 οὕτω
καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασε γε-
νηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς
αὐτόν· Υἱός μου εἶ σὺ, ἐγὼ σήμερον
γεγέννηκά σε· 6 καθὼς καὶ ἐν ἑτέρῳ
λέγει· Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν
τάξιν Μελχισεδέκ.
7 Ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐ-
τοῦ, δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν
δυνάμενον σώζειν αὐτὸν ἐκ θανάτου,
μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων
προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς

edged sword, piercing even to
the dividing asunder of soul and
spirit, and of the joints and
marrow, and is a discerner of
the thoughts and intents of the
heart. 13 Neither is there any
creature that is not manifest in
his sight: but all things *are*
naked, and opened unto the eyes
of him with whom we have to
do.
14 Seeing then that we have
a great high priest, that is passed
into the heavens, Jesus the son
of God, let us hold fast *our* pro-
fession. 15 For we have not an
high priest which cannot be
touched with the feeling of our
infirmities: but was in all points
tempted like as we are, *yet*
without sin. 16 Let us there-
fore come boldly unto the throne
of grace, that we may obtain
mercy, and find grace to help in
time of need.
5. For every high priest taken
from among men, is ordained
for men in things *pertaining* to
God, that he may offer both
gifts and sacrifices for sins.
2 Who [α] can have compassion
on the ignorant, and on them
that are out of the way, for that
he himself also is compassed
with infirmity. 3 And by reason
hereof he ought as for the peo-
ple, so also for himself, to offer
for sins. 4 And no man taketh
this honour unto himself, but
he that is called of God, as *was*
Aaron. 5 So also, Christ glo-
rified not himself, to be made
an high priest: but he that said
unto him, Thou art my Son, to
day have I begotten thee. 6 As
he saith also in another place,
Thou *art* a priest for ever after
the order of Melchisedec.
7 Who in the days of his
flesh, when he had offered up
prayers and supplications, with
strong crying and tears, unto
him that was able to save him
from death, and was heard, [β] in

a ⇄ b St. ∾ πεπειραμενον. c ∾ περι. d Rec. add ὁ. e Rec. add ὁ. α *Or*, can reasonably bear with.
β *Or*, for his piety.

that he feared. 8 Though he
were a Son, yet learned he obe-
dience, by the things which he
suffered: 9 and being made per-
fect, he became the author of
eternal salvation unto all them
that obey him, 10 called of God
an high priest after the order of
Melchisedec:
11 of whom we have many
things to say, and hard to be
uttered, seeing ye are dull of
hearing. 12 For when for the
time ye ought to be teachers, ye
have need that one teach you
again which be the first princi-
ples of the oracles of God, and
are become such as have need
of milk, and not of strong meat.
13 For every one that useth
milk, [α] is unskilful in the word
of righteousness: for he is a
babe. 14 But strong meat be-
longeth to them that are [β] of
full age, *even* those who by
reason [γ] of use have their senses
exercised to discern both good
and evil.
6. Therefore leaving [δ] the
principles of the doctrine of
Christ, let us go on unto per-
fection, not laying again the
foundation of repentance from
dead works, and of faith toward
God, 2 of the doctrine of bap-
tisms, and of laying on of hands,
and of resurrection of the dead,
and of eternal judgment. 3 And
this will we do, if God permit.
4 For it is impossible for those
who were once enlightened, and
have tasted of the heavenly
gift, and were made partakers
of the Holy Ghost, 5 and have
tasted the good word of God,
and the powers of the world to
come; 6 if they shall fall away,
to renew them again unto re-
pentance: seeing they crucify
to themselves the son of God
afresh, and put him to an open
shame.
7 For the earth which drink-
eth in the rain that cometh oft
upon it, & bringeth forth herbs
meet for them [ε] by whom it is
dressed, receiveth blessing from

εὐλαβείας, 8 καίπερ ὢν υἱὸς, ἔμαθεν
ἀφ' ὧν ἔπαθε τὴν ὑπακοὴν, 9 καὶ τε-
λειωθεὶς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ
πᾶσιν αἴτιος σωτηρίας αἰωνίου· 10 προσ-
αγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς
κατὰ τὴν τάξιν Μελχισεδέκ.
11 Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ
δυσερμήνευτος λέγειν, ἐπεὶ νωθροὶ γε-
γόνατε ταῖς ἀκοαῖς. 12 καὶ γὰρ ὀφεί-
λοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον,
πάλιν χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς,
τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων
τοῦ Θεοῦ· καὶ γεγόνατε χρείαν ἔχοντες
γάλακτος, καὶ οὐ στερεᾶς τροφῆς.
13 πᾶς γὰρ ὁ μετέχων γάλακτος, ἄπειρος
λόγου δικαιοσύνης· νήπιος γάρ ἐστι·
14 τελείων δέ ἐστιν ἡ στερεὰ τροφὴ, τῶν
διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνα-
σμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε
καὶ κακοῦ.
6. Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ
Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φε-
ρώμεθα· μὴ πάλιν θεμέλιον καταβαλλό-
μενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ
πίστεως ἐπὶ Θεὸν, 2 βαπτισμῶν δι-
δαχῆς, ἐπιθέσεώς τε χειρῶν, ἀναστά-
σεώς τε νεκρῶν, καὶ κρίματος αἰωνίου.
3 καὶ τοῦτο [a] ποιήσομεν, ἐάνπερ ἐπι-
τρέπῃ ὁ Θεός. 4 ἀδύνατον γὰρ τοὺς
ἅπαξ φωτισθέντας, γευσαμένους τε τῆς
δωρεᾶς τῆ. ἐπουρανίου, καὶ μετόχους
γενηθέντας Πνεύματος ἁγίου, 5 καὶ κα-
λὸν γευσαμένους Θεοῦ ῥῆμα, δυνάμεις
τε μέλλοντος αἰῶνος, 6 καὶ παραπε-
σόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν,
ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ
Θεοῦ καὶ παραδειγματίζοντας.
7 Γῆ γὰρ ἡ πιοῦσα τὸν ἐπ' αὐτῆς πολ-
λάκις ἐρχόμενον ὑετὸν, καὶ τίκτουσα
βοτάνην εὔθετον ἐκείνοις δι' οὓς καὶ
γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ

[a] ∾ ποιησωμεν. [α] *Gr.* hath no experience. [β] *Or,* perfect. [γ] *Or,* of an habit, *or,* perfection.
[δ] *Or,* the word of the beginning of Christ. [ε] *Or,* for.

τοῦ Θεοῦ· 8 ἐκφέρουσα δὲ ἀκάνθας
καὶ τριβόλους, ἀδόκιμος καὶ κατάρας
ἐγγὺς, ἧς τὸ τέλος εἰς καῦσιν.

God. 8 But that which beareth
thorns and briers, is rejected,
and is nigh unto cursing, whose
end is to be burned.

9 Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπη-
τοὶ, τὰ κρείττονα καὶ ἐχόμενα σωτηρίας,
εἰ καὶ οὕτω λαλοῦμεν. 10 οὐ γὰρ ἄδικος
ὁ Θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν,
καὶ [a] τῆς ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ
ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις
καὶ διακονοῦντες.

9 But beloved, we are per-
suaded better things of you, and
things that accompany salva-
tion, though we thus speak.
10 For God is not unrighteous, to
forget your work and labour of
love, which ye have shewed to-
ward his name, in that ye have
ministered to the saints, and do
minister.

11 Ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν
αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν
πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους·
12 ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ
τῶν διὰ πίστεως καὶ μακροθυμίας κλη-
ρονομούντων τὰς ἐπαγγελίας. 13 τῷ γὰρ
Ἀβραὰμ ἐπαγγειλάμενος ὁ Θεὸς, ἐπεὶ
κατ᾽ οὐδενὸς εἶχε μείζονος ὀμόσαι,
ὤμοσε καθ᾽ ἑαυτοῦ, 14 λέγων· Ἦ μὴν
εὐλογῶν εὐλογήσω σε, καὶ πληθύνων
πληθυνῶ σε· 15 καὶ οὕτω μακροθυμήσας
ἐπέτυχε τῆς ἐπαγγελίας. 16 ἄνθρωποι
μὲν γὰρ κατὰ τοῦ μείζονος ὀμνύουσι,
καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς
βεβαίωσιν ὁ ὅρκος.

11 And we desire, that every
one of you do shew the same
diligence, to the full assurance
of hope unto the end: 12 that ye
be not slothful, but followers of
them, who through faith and
patience inherit the promises.
13 For when God made promise
to Abraham, because he could
swear by no greater, he sware
by himself, 14 saying, Surely,
blessing I will bless thee, and
multiplying I will multiply thee.
15 And so after he had patiently
endured, he obtained the pro-
mise. 16 For men verily swear
by the greater, and an oath for
confirmation is to them an end
of all strife.

17 Ἐν ᾧ περισσότερον βουλόμενος ὁ
Θεὸς ἐπιδεῖξαι τοῖς κληρονόμοις τῆς
ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς
αὐτοῦ, ἐμεσίτευσεν ὅρκῳ, 18 ἵνα διὰ δύο
πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον
ψεύσασθαι Θεὸν, ἰσχυρὰν παράκλησιν
ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς
προκειμένης ἐλπίδος· 19 ἣν ὡς ἄγκυραν
ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βε-
βαίαν, καὶ εἰσερχομένην εἰς τὸ ἐσώτερον
τοῦ καταπετάσματος, 20 ὅπου πρόδρομος
ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν
τάξιν Μελχισεδὲκ ἀρχιερεὺς γενόμενος
εἰς τὸν αἰῶνα.

17 Wherein God willing more
abundantly to shew unto the
heirs of promise the immuta-
bility of his counsel, [a] confirmed
it by an oath: 18 that by two
immutable things, in which it
was impossible for God to lie,
we might have a strong conso-
lation, who have fled for refuge
to lay hold upon the hope set
before us. 19 Which *hope* we
have as an anchor of the soul
both sure and stedfast, and
which entereth into that within
the veil, 20 whither the fore-
runner is for us entered; *even*
Jesus, made an high priest for
ever after the order of Mel-
chisedec.

7. Οὗτος γὰρ ὁ Μελχισεδὲκ, βασιλεὺς
Σαλὴμ, ἱερεὺς τοῦ Θεοῦ [b] τοῦ ὑψίστου,

7. For this Melchisedec king
of Salem, priest of the most

[a] Rec. add τοῦ κόπου. [b] Bz. & Elz. om. [a] *Gr.* interposed himself by an oath.

35

high God, who met Abraham
returning from the slaughter of
the kings, and blessed him: [2] to
whom also Abraham gave a
tenth part of all: first being by
interpretation King of righte-
ousness, and after that also King
of Salem, which is, King of
peace. [3] Without father, with-
out mother, [α] without descent,
having neither beginning of
days nor end of life: but made
like unto the son of God, abid-
eth a priest continually.

[4] Now consider how great this
man was, unto whom even the
patriarch Abraham gave the
tenth of the spoils. [5] And verily
they that are of the sons of
Levi, who receive the office of
ỷ priesthood, have a command-
ment to take tithes of the peo-
ple according to the law, that is
of their brethren, though they
come out of the loins of Abra-
ham: [6] but he whose [β] descent
is not counted from them, re-
ceived tithes of Abraham, and
blessed him that had the pro-
mises. [7] And without all con-
tradiction, the less is blessed of
the better.

[8] And here men that die re-
ceive tithes: but there he *re-
ceiveth them*, of whom it is
witnessed that he liveth. [9] And
as I may so say, Levi also who
receiveth tithes, payed tithes in
Abraham. [10] For he was yet in
the loins of his father when
Melchisedec met him.

[11] If therefore perfection were
by the Levitical priesthood (for
under it the people received the
law) what further need was
there, that another priest should
rise after the order of Melchi-
sedec, and not be called after
the order of Aaron? [12] For
the priesthood being changed,
there is made of necessity a
change also of the law. [13] For
he of whom these things are
spoken, pertaineth to another
tribe, of which no man gave

(ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι
ἀπὸ τῆς κοπῆς τῶν βασιλέων, καὶ εὐλο-
γήσας αὐτὸν, [2] ᾧ καὶ δεκάτην ἀπὸ
πάντων ἐμέρισεν Ἀβραὰμ,) πρῶτον μὲν
ἑρμηνευόμενος βασιλεὺς δικαιοσύνης,
ἔπειτα δὲ καὶ βασιλεὺς Σαλὴμ, (ὅ ἐστι,
βασιλεὺς εἰρήνης·) [3] ἀπάτωρ, ἀμήτωρ,
ἀγενεαλόγητος· μήτε ἀρχὴν ἡμερῶν,
μήτε ζωῆς τέλος ἔχων· ἀφωμοιωμένος
δὲ τῷ υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ
διηνεκές.

[4] Θεωρεῖτε δὲ πηλίκος οὗτος, ᾧ καὶ
δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκρο-
θινίων ὁ πατριάρχης. [5] καὶ οἱ μὲν ἐκ
τῶν υἱῶν Λευῒ τὴν ἱερατείαν λαμβάνον-
τες, ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν
λαὸν κατὰ τὸν νόμον, τοῦτ' ἔστι, τοὺς
ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας
ἐκ τῆς ὀσφύος Ἀβραάμ· [6] ὁ δὲ μὴ γε-
νεαλογούμενος ἐξ αὐτῶν, δεδεκάτωκε τὸν
Ἀβραὰμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας
εὐλόγηκε· [7] χωρὶς δὲ πάσης ἀντιλογίας,
τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλο-
γεῖται.

[8] Καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες
ἄνθρωποι λαμβάνουσιν· ἐκεῖ δὲ, μαρτυ-
ρούμενος ὅτι ζῇ. [9] καὶ, (ὡς ἔπος εἰπεῖν),
διὰ Ἀβραὰμ καὶ Λευῒ ὁ δεκάτας λαμβά-
νων δεδεκάτωται· [10] ἔτι γὰρ ἐν τῇ
ὀσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήντησεν
αὐτῷ ὁ Μελχισεδέκ.

[11] Εἰ μὲν οὖν τελείωσις διὰ τῆς
Λευϊτικῆς ἱερωσύνης ἦν· (ὁ λαὸς γὰρ
ἐπ' [a] αὐτῇ" νενομοθέτητο·) τίς ἔτι χρεία·
κατὰ τὴν τάξιν Μελχισεδὲκ ἕτερον
ἀνίστασθαι ἱερέα, καὶ οὐ κατὰ τὴν τάξιν
Ἀαρὼν λέγεσθαι; [12] μετατιθεμένης γὰρ
τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου
μετάθεσις γίνεται. [13] ἐφ' ὃν γὰρ λέ-
γεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν,
ἀφ' ἧς οὐδεὶς [b] προσέσχηκε" τῷ θυσια-

[a] ∾ αυτης. [b] ∾ προσεσχε. [α] *Gr.* without pedigree [β] *Or* pedigree.

στηρίῳ· 14 πρόδηλον γὰρ ὅτι ἐξ Ἰούδα
ἀνατέταλκεν ὁ Κύριος ἡμῶν, εἰς ἣν φυ-
λὴν [a] οὐδὲν περὶ ἱερωσύνης″ [b] Μωσῆς″
ἐλάλησε.

15 Καὶ περισσότερον ἔτι κατάδηλόν
ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδὲκ
ἀνίσταται ἱερεὺς ἕτερος, 16 ὃς οὐ κατὰ
νόμον ἐντολῆς [c] σαρκικῆς″ γέγονεν, ἀλλὰ
κατὰ δύναμιν ζωῆς ἀκαταλύτου· 17 [d] μαρ-
τυρεῖ″ γάρ· ″Οτι σὺ ἱερεὺς εἰς τὸν αἰῶνα
κατὰ τὴν τάξιν Μελχισεδέκ.

18 Ἀθέτησις μὲν γὰρ γίνεται προα-
γούσης ἐντολῆς, διὰ τὸ αὐτῆς ἀσθενὲς
καὶ ἀνωφελές· 19 (οὐδὲν γὰρ ἐτελείωσεν
ὁ νόμος), ἐπεισαγωγὴ δὲ κρείττονος ἐλ-
πίδος, δι' ἧς ἐγγίζομεν τῷ Θεῷ. 20 καὶ
καθ' ὅσον οὐ χωρὶς ὁρκωμοσίας· 21 (οἱ
μὲν γὰρ, χωρὶς ὁρκωμοσίας εἰσὶν ἱερεῖς
γεγονότες, ὁ δὲ, μετὰ ὁρκωμοσίας, διὰ
τοῦ λέγοντος πρὸς αὐτόν· ″Ωμοσε Κύ-
ριος καὶ οὐ μεταμεληθήσεται· Σὺ ἱερεὺς
εἰς τὸν αἰῶνα [e] κατὰ τὴν τάξιν Μελχισε-
δέκ·)″ 22 κατὰ τοσοῦτον κρείττονος δια-
θήκης γέγονεν ἔγγυος Ἰησοῦς.

23 Καὶ οἱ μὲν, πλείονές εἰσι γεγονότες
ἱερεῖς, διὰ τὸ θανάτῳ κωλύεσθαι παρα-
μένειν· 24 ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς
τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱερω-
σύνην· 25 ὅθεν καὶ σώζειν εἰς τὸ παν-
τελὲς δύναται τοὺς προσερχομένους δι'
αὐτοῦ τῷ Θεῷ, πάντοτε ζῶν εἰς τὸ ἐν-
τυγχάνειν ὑπὲρ αὐτῶν.

26 Τοιοῦτος γὰρ ἡμῖν [f] καὶ″ ἔπρεπεν
ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος, κε-
χωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ
ὑψηλότερος τῶν οὐρανῶν γενόμενος·
27 ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην,
ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν
ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπει-
τα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν

attendance at the altar. 14 For
it is evident ẏ our Lord sprang
out of Juda, of which tribe
Moses spake nothing concern-
ing priesthood.

15 And it is yet far more evi-
dent: for that after the simili-
tude of Melchisedec there
ariseth another priest, 16 who
is made not after the law of a
carnal commandment, but after
the power of an endless life.
17 For he testifieth; Thou art
a priest for ever, after the order
of Melchisedec.

18 For there is verily a dis-
annulling of the commandment
going before, for the weakness
and unprofitableness thereof.
19 For the law made nothing
perfect, [α] but the bringing in of
a better hope *did:* by the which
we draw nigh unto God. 20 And
in as much as not without an
oath *he was made priest,* 21 (for
those *priests* were made [β] with-
out an oath: but this with an
oath, by him that said unto
him, The Lord sware and will
not repent, thou art a priest for
ever after the order of Mel-
chisedec) 22 by so much was
Jesus made a surety of a better
testament.

23 And they truly were many
priests, because they were not
suffered to continue by reason
of death. 24 But this man be-
cause he continueth ever, hath
[γ] an unchangeable priesthood.
25 Wherefore he is able also to
save them [δ] to the uttermost,
that come unto God by him,
seeing he ever liveth to make
intercession for them.

26 For such an high priest
became us, *who is* holy, harm-
less, undefiled, separate from
sinners, and made higher than
the heavens. 27 Who needeth
not daily, as those high priests,
to offer up sacrifice, first for his
own sins and then for the peo-
ple's: for this he did once, when

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[a] ∾ περι ιερεων ουδεν. [b] Gb. Μωυσης. [c] ∾ —. Gb. σαρκινης. [d] ∾ μαρτυρειται. [e] —.
[f] ∾ —. Rec. & Gb. om. [α] *Or,* but *it was* the bringing in. [β] *Or,* without swearing of an oat'
[γ] *Or,* which passeth not from one to another. [δ] *Or,* evermore

he offered up himself. 28 For
the law maketh men high
priests which have infirmity,
but the word of the oath which
was since the law, *maketh* the
Son, who is [α] consecrated for
evermore.

8. Now of the things which
we have spoken, *this is* the sum:
We have such an high priest,
who is set on the right hand of
the throne of the Majesty in the
heavens: 2 a minister [β] of the
sanctuary, and of the true taber-
nacle, which the Lord pitched,
and not man.

3 For every high priest is or-
dained to offer gifts and sacri-
fices: wherefore it is of neces-
sity ỷ this man have somewhat
also to offer. 4 For if he were
on earth, he should not be a
priest, seeing that [γ] there are
priests that offer gifts according
to the law: 5 who serve unto
the example and shadow of hea-
venly things, as Moses was ad-
monished of God when he was
about to make the tabernacle.
For see (saith he) that thou
make all things according to the
pattern shewed to thee in the
mount. 6 But now hath he ob-
tained a more excellent minis-
try, by how much also he is the
mediator of a better [δ] covenant,
which was established upon
better promises.

7 For if that first *covenant*
had been faultless, then should
no place have been sought for
the second. 8 For finding fault
with them, he saith, Behold,
the days come (saith the Lord)
when I will make a new cove-
nant with the house of Israel,
and the house of Judah. 9 Not
according to the covenant that
I made with their fathers, in
the day when I took them by the
hand to lead them out of ỷ land
of Egypt, because they continu-
ed not in my covenant, & I re-
garded them not, saith ỷ Lord.
10 For this is the covenant that I
will make with ỷ house of Israel
after those days, saith the Lord:

ἐφάπαξ, ἑαυτὸν ἀνενέγκας. 28 ὁ νόμος
γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς,
ἔχοντας ἀσθένειαν· ὁ λόγος δὲ τῆς
ὁρκωμοσίας τῆς μετὰ τὸν νόμον, υἱὸν εἰς
τὸν αἰῶνα τετελειωμένον.

8. Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις,
τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν
ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης
ἐν τοῖς οὐρανοῖς, 2 τῶν ἁγίων λειτουρ-
γὸς, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν
ἔπηξεν ὁ Κύριος, [a] καὶ″ οὐκ ἄνθρωπος.
3 Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέ-
ρειν δῶρά τε καὶ θυσίας καθίσταται·
ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ
προσενέγκῃ. 4 εἰ μὲν [b] οὖν″ ἦν ἐπὶ
γῆς, οὐδ᾽ ἂν ἦν ἱερεὺς, ὄντων [c] τῶν
ἱερέων″ τῶν προσφερόντων κατὰ τὸν
νόμον τὰ δῶρα, 5 (οἵτινες ὑποδείγματι
καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων,
καθὼς κεχρημάτισται [d] Μωσῆς″ μέλλων
ἐπιτελεῖν τὴν σκηνήν· Ὅρα γάρ φησι·
[e] ποιήσεις″ πάντα κατὰ τὸν τύπον τὸν
δειχθέντα σοι ἐν τῷ ὄρει·) 6 νυνὶ δὲ
διαφορωτέρας τέτευχε λειτουργίας, ὅσῳ
καὶ κρείττονός ἐστι διαθήκης μεσίτης,
ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομο-
θέτηται.
7 Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμ-
πτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος.
8 μεμφόμενος γὰρ αὐτοῖς λέγει· Ἰδοὺ,
ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συν-
τελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ
τὸν οἶκον Ἰούδα διαθήκην καινήν· 9 οὐ
κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς
πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου
μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς
ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέ-
μειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἠμέλησα
αὐτῶν, λέγει Κύριος. 10 ὅτι αὕτη ἡ
διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ
μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος,

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a → b Rec. & Gb. γαρ. c ⇉ d Gb. Μωυσης. e Rec. & Gb. ποιησης. α Gr. perfected
β Or, of holy things. γ Or, they are priests. δ Or, testament.

*διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐ-
τῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω
αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς Θεὸν, καὶ
αὐτοὶ ἔσονταί μοι εἰς λαόν.* 11 *καὶ οὐ
μὴ διδάξωσιν ἕκαστος τὸν* [a]*πολίτην*″
*αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ,
λέγων·* Γνῶθι *τὸν* Κύριον· *ὅτι πάντες
εἰδήσουσί με, ἀπὸ μικροῦ* [b]*αὐτῶν*′ *ἕως
μεγάλου αὐτῶν·* 12 *ὅτι ἵλεως ἔσομαι
ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν
αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ
μνησθῶ ἔτι.*

I will [α]put my laws into their
mind, and write them [β]in
their hearts: and I will be
to them a God, and they shall
be to me a people. 11 And
they shall not teach every man
his neighbour, and every man
his brother, saying, Know the
Lord: for all shall know me,
from the least to the greatest.
12 For I will be merciful to their
unrighteousness, and their sins
and their iniquities will I re-
member no more.

13 Ἐν *τῷ λέγειν·* Καινὴν, *πεπαλαίωκε
τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ
γηράσκον, ἐγγὺς ἀφανισμοῦ.*

13 In that he saith, A new *co-
venant*, he hath made the first
old. Now that which decayeth
and waxeth old, is ready to
vanish away.

9. Εἶχε *μὲν οὖν καὶ ἡ πρώτη* [c]″ *δι-
καιώματα* λατρείας, *τό τε ἅγιον κοσμι-
κόν.* 2 *σκηνὴ γὰρ κατεσκευάσθη, ἡ
πρώτη, ἐν ᾗ ἥ τε λυχνία καὶ ἡ τράπεζα
καὶ ἡ πρόθεσις τῶν ἄρτων· ἥτις λέγεται
ἁγία.* 3 *μετὰ δὲ τὸ δεύτερον καταπέ-
τασμα σκηνὴ ἡ λεγομένη ἅγια ἁγίων,*
4 *χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν
κιβωτὸν τῆς διαθήκης περικεκαλυμμένην
πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῆ
ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος* Ἀαρὼν
*ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς δια-
θήκης·* 5 *ὑπεράνω δὲ αὐτῆς* Χερουβὶμ
[d]*τῆς*″ *δόξης, κατασκιάζοντα τὸ ἱλαστή-
ριον· περὶ ὧν οὐκ ἔστι νῦν λέγειν κατὰ
μέρος.*

9. Then verily the first *cove-
nant* had also [γ]ordinances of
divine service, and a worldly
sanctuary. 2 For there was a
tabernacle made, ỹ first, where-
in was the candlestick, and the
table, and the shewbread, which
is called [δ]the sanctuary. 3 And
after the second veil, the taber-
nacle which is called the Holiest
of all: 4 which had the golden
censer, and the ark of the cove-
nant overlaid round about with
gold, wherein was the golden
pot that had manna, & Aaron's
rod that budded, and the tables
of the covenant. 5 And over it
the cherubims of glory shadow-
ing the mercyseat; of which we
cannot now speak particularly.

6 Τούτων *δὲ οὕτω κατεσκευασμένων,
εἰς μὲν τὴν πρώτην σκηνὴν διαπαντὸς
εἰσίασιν οἱ ἱερεῖς τὰς λατρείας ἐπιτε-
λοῦντες·* 7 *εἰς δὲ τὴν δευτέραν ἅπαξ
τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ
χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυ-
τοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων·*
8 *τοῦτο δηλοῦντος τοῦ* Πνεύματος *τοῦ
ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν
ἁγίων ὁδὸν, ἔτι τῆς πρώτης σκηνῆς*

6 Now when these things were
thus ordained, the priests went
always into the first tabernacle,
accomplishing ỹ service of God.
7 But into the second *went* the
high priest alone once every
year, not without blood, which
he offered for himself, and for
the errors of the people. 8 The
Holy Ghost this signifying, that
the way into the holiest of all,
was not yet made manifest,
while as the first tabernacle was

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a Rec. πλησιον. b → c St. & Elz. add *σκηνη*. d Rec. & Gb. om. α *Gr.* give. β *Or*, u
γ *Or*, ceremonies. δ *Or*, holy.

yet standing: 9 which *was* a
figure for the time then present,
in which were offered both gifts
and sacrifices, that could not
make him that did the service
perfect, as pertaining to the
conscience, 10 *which stood* only
in meats and drinks, and divers
washings, and [α]carnal ordinan-
ces imposed on them until the
time of reformation.

11 But Christ being come an
high priest of good things to
come, by a greater and more
perfect tabernacle, not made
with hands, that is to say, not
of this building: 12 neither by
the blood of goats and calves:
but by his own blood he entered
in once into the holy place, hav-
ing obtained eternal redemption
for us. 13 For if the blood of
bulls, and of goats, and the ashes
of an heifer sprinkling the un-
clean, sanctifieth to the purify-
ing of the flesh: 14 how much
more shall the blood of Christ,
who through the eternal Spirit,
offered himself without [β]spot
to God, purge your conscience
from dead works, to serve the
living God?

15 And for this cause he is
the mediator of the new testa-
ment, that by means of death,
for the redemption of the trans-
gressions *that were* under the
first testament, they which are
called, might receive the pro-
mise of eternal inheritance.
16 For where a testament is,
there must also of necessity [γ]be
the death of the testator. 17 For
a testament is of force after
men are dead: otherwise it is
of no strength at all whilst the
testator liveth.
18 Whereupon, neither the
first *testament* was [δ]dedicated
without blood. 19 For when
Moses had spoken every pre-
cept to all the people according
to the law, he took the blood of
calves and of goats, with water
and [ε]scarlet wool, and hyssop,
and sprinkled both the book

ἐχούσης στάσιν· 9 ἥτις παραβολὴ εἰς
τὸν καιρὸν τὸν ἐνεστηκότα, καθ' [a]ἣν"
δῶρά τε καὶ θυσίαι προσφέρονται, μὴ
δυνάμεναι κατὰ συνείδησιν τελειῶσαι
τὸν λατρεύοντα, 10 μόνον ἐπὶ βρώμασι
καὶ πόμασι καὶ διαφόροις βαπτισμοῖς,
[b]" [c]δικαιώματα" σαρκὸς, μέχρι καιροῦ
διορθώσεως ἐπικείμενα.

11 Χριστὸς δὲ παραγενόμενος ἀρχιε-
ρεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς
μείζονος καὶ τελειοτέρας σκηνῆς, οὐ
χειροποιήτου, (τοῦτ' ἔστιν, οὐ ταύτης
τῆς κτίσεως,) 12 οὐδὲ δι' αἵματος τρά-
γων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου
αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια,
αἰωνίαν λύτρωσιν εὑράμενος. 13 εἰ γὰρ
τὸ αἷμα ταύρων καὶ τράγων, καὶ σποδὸς
δαμάλεως ῥαντίζουσα τοὺς κεκοινωμέ-
νους, ἁγιάζει πρὸς τὴν τῆς σαρκὸς κα-
θαρότητα, 14 πόσῳ μᾶλλον τὸ αἷμα τοῦ
Χριστοῦ, ὃς διὰ Πνεύματος αἰωνίου
ἑαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ,
καθαριεῖ τὴν συνείδησιν [d]ὑμῶν" ἀπὸ νε-
κρῶν ἔργων, εἰς τὸ λατρεύειν Θεῷ ζῶντι;

15 Καὶ διὰ τοῦτο διαθήκης καινῆς
μεσίτης ἐστὶν, ὅπως θανάτου γενομένου,
εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ
διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν
λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου
κληρονομίας. 16 ὅπου γὰρ διαθήκη,
θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμέ-
νου· 17 διαθήκη γὰρ ἐπὶ νεκροῖς βε-
βαία, ἐπεὶ μήποτε ἰσχύει ὅτε ζῇ ὁ
διαθέμενος.

18 Ὅθεν οὐδ' ἡ πρώτη χωρὶς αἵματος
ἐγκεκαίνισται. 19 λαληθείσης γὰρ πά-
σης ἐντολῆς κατὰ νόμον ὑπὸ Μωϋσέως
παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν
μόσχων καὶ τράγων, μετὰ ὕδατος καὶ
ἐρίου κοκκίνου καὶ ὑσσώπου, αὐτό τε
τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐῤῥάν-

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[a] ∾ —. Rec. & Gb ον. [b] Rec. add και. [c] ∾ —. Rec. & Gb. δικαιωμασι. [d] ∾ ημων. [α] Or, rites, or, ceremonies. [β] Or, fault. [γ] Or, be brought in. [δ] Or, purified [ε] Or, purple.

τισε, 20 λέγων· Τοῦτο τὸ αἷμα τῆς
διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ
Θεός· 21 καὶ τὴν σκηνὴν δὲ καὶ πάντα
τὰ σκεύη τῆς λειτουργίας τῷ αἵματι
ὁμοίως ἐρράντισε. 22 καὶ σχεδὸν ἐν
αἵματι πάντα καθαρίζεται κατὰ τὸν
νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ
γίνεται ἄφεσις.

23 Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα
τῶν ἐν τοῖς οὐρανοῖς, τούτοις καθαρίζε-
σθαι· αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι
θυσίαις παρὰ ταύτας. 24 οὐ γὰρ εἰς
χειροποίητα ἅγια εἰσῆλθεν ὁ Χριστὸς,
ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν
τὸν οὐρανὸν, νῦν ἐμφανισθῆναι τῷ προσ-
ώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν. 25 οὐδ'
ἵνα πολλάκις προσφέρῃ ἑαυτὸν, ὥσπερ
ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ'
ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ· 26 ἐπεὶ
ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ κατα-
βολῆς κόσμου· νῦν δὲ ἅπαξ ἐπὶ συντε-
λείᾳ τῶν αἰώνων, εἰς ἀθέτησιν ἁμαρτίας
διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.
27 καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις
ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις·
28 οὕτω [a] καὶ" ὁ Χριστὸς ἅπαξ προσ-
ενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν
ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας
ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις
εἰς σωτηρίαν.

10. Σκιὰν γὰρ ἔχων ὁ νόμος τῶν
μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν
εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν
ταῖς αὐταῖς θυσίαις ἃς προσφέρουσιν,
εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς
προσερχομένους τελειῶσαι. 2 ἐπεὶ [b] οὐκ"
ἂν ἐπαύσαντο προσφερόμεναι; διὰ τὸ
μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρ-
τιῶν τοὺς λατρεύοντας, ἅπαξ κεκαθαρ-
μένους· 3 ἀλλ' ἐν αὐταῖς ἀνάμνησις
ἁμαρτιῶν κατ' ἐνιαυτόν.

and all the people, 20 saying,
This is the blood of ỷ testament
which God hath injoined unto
you. 21 Moreover, he sprinkled
with blood both the tabernacle,
and all the vessels of ỷ ministry.
22 And almost all things are by
the law purged with blood: and
without shedding of blood is no
remission.

23 It was therefore necessary
that the patterns of things in ỷ
heavens should be purified with
these, but the heavenly things
themselves with better sacri-
fices than these. 24 For Christ is
not entered into the holy places
made with hands, which are the
figures of the true, but into
heaven itself, now to appear in
the presence of God for us.
25 Nor yet that he should offer
himself often, as the high priest
entereth into the holy place,
every year with blood of others:
26 for then must he often
have suffered since the foun-
dation of the world: but now
once in the end of the world,
hath he appeared to put away
sin by the sacrifice of himself.
27 And as it is appointed unto
men once to die, but after this
the judgment: 28 so Christ was
once offered to bear the sins of
many, and unto them that look
for him shall he appear the
second time without sin, unto
salvation.

10. For the law having a sha-
dow of good things to come,
and not the very image of the
things, can never with those
sacrifices which they offered
year by year continually, make
the comers thereunto perfect:
2 for then would they not have
ceased to be offered, because
that ỷ worshippers once purged,
should have had no more con-
science of sins? 3 But in those
sacrifices *there is* a remem-
brance again *made* of sins every
year.

[a] St. & Elz. om. [b] Bz. & Elz. om.

4 For it is not possible that
the blood of bulls and of goats,
should take away sins. 5 Where-
fore when he cometh into the
world, he saith, Sacrifice and
offering thou wouldest not, but
a body hast thou *prepared
me: 6 in burnt offerings, and
sacrifices for sin thou hast had
no pleasure: 7 then said I, Lo,
I come. (In the volume of the
book it is written of me) to do
thy will, O God. 8 Above when
he said, Sacrifice, and offering,
and burnt offerings, and offer-
ing for sin thou wouldest not,
neither hadst pleasure therein,
which are offered by the law:
9 then said he, Lo, I come
to do thy will (O God:) he
taketh away the first, that he
may establish the second. 10 By
the which will we are sanctified,
through the offering of the body
of Jesus Christ once for all.

4 Ἀδύνατον γὰρ αἷμα ταύρων καὶ
τράγων ἀφαιρεῖν ἁμαρτίας. 5 Διὸ εἰσ-
ερχόμενος εἰς τὸν κόσμον λέγει· Θυσίαν
καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ
κατηρτίσω μοι· 6 ὁλοκαυτώματα καὶ
περὶ ἁμαρτίας οὐκ εὐδόκησας· 7 τότε
εἶπον· Ἰδοὺ ἥκω· (ἐν κεφαλίδι βιβλίου
γέγραπται περὶ ἐμοῦ·) τοῦ ποιῆσαι, ὁ
Θεὸς, τὸ θέλημά σου. 8 Ἀνώτερον
λέγων· Ὅτι θυσίαν καὶ προσφορὰν καὶ
ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ
ἠθέλησας, οὐδὲ εὐδόκησας, (αἵτινες κατὰ
ᵃτὸν″ νόμον προσφέρονται,) 9 τότε
εἴρηκεν· Ἰδοὺ ἥκω τοῦ ποιῆσαι ᵇ″ τὸ
θέλημά σου. Ἀναιρεῖ τὸ πρῶτον, ἵνα
τὸ δεύτερον στήσῃ· 10 ἐν ᾧ θελήματι
ἡγιασμένοι ἐσμὲν ᶜ″ διὰ τῆς προσφορᾶς
τοῦ σώματος ᵈ″ Ἰησοῦ Χριστοῦ ἐφ-
άπαξ.

11 And every priest stand-
eth daily ministering and of-
fering oftentimes the same
sacrifices which can never take
away sins. 12 But this man
after he had offered one sacri-
fice for sins for ever, sat down
on the right hand of God,
13 from henceforth expecting
till his enemies be made his
footstool. 14 For by one offer-
ing he hath perfected for ever
them that are sanctified.

11 Καὶ πᾶς μὲν ἱερεὺς ἕστηκε καθ'
ἡμέραν λειτουργῶν, καὶ τὰς αὐτὰς πολ-
λάκις προσφέρων θυσίας, αἵτινες οὐ-
δέποτε δύνανται περιελεῖν ἁμαρτίας·
12 ᵉοὗτος″ δὲ μίαν ὑπὲρ ἁμαρτιῶν προσ-
ενέγκας θυσίαν εἰς τὸ διηνεκὲς, ἐκά-
θισεν ἐν δεξιᾷ τοῦ Θεοῦ, 13 τὸ λοιπὸν
ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ
αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.
14 μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς
τὸ διηνεκὲς τοὺς ἁγιαζομένους.

15 Whereof the Holy Ghost
also is a witness to us: for after
ẏ he had said before, 16 This
is the covenant that I will make
with them after those days,
saith the Lord: I will put my
laws into their hearts, and in
their minds will I write them:
17 and their sins and iniquities
will I remember no more.
18 Now, where remission of
these is, there is no more offer-
ing for sin.

15 Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα
τὸ ἅγιον· μετὰ γὰρ τὸ ᶠπροειρηκέναι·″
16 Αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς
αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας, λέγει
Κύριος, διδοὺς νόμους μου ἐπὶ καρδίας
αὐτῶν, καὶ ἐπὶ τῶν διανοιῶν αὐτῶν ἐπι-
γράψω αὐτούς· 17 ᵍ″ καί· Τῶν ἁμαρτιῶν
αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ
μνησθῶ ἔτι. 18 Ὅπου δὲ ἄφεσις τού-
των, οὐκέτι προσφορὰ περὶ ἁμαρτίας.

19 Having therefore, brethren,

19 Ἔχοντες οὖν, ἀδελφοὶ, παῤῥησίαν

a → b Rec. add ὁ Θεός. c St. add οἱ. d Rec add τοῦ. e ∾ —. Rec. & Gb. αὐτος
f ∾ εἰρηκέναι g Bz add τότε εἴρηκε * Or, thou hast fitted me.

εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι
Ἰησοῦ, 20 ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν
πρόσφατον καὶ ζῶσαν, διὰ τοῦ καταπε-
τάσματος, (τοῦτ᾽ ἔστι, τῆς σαρκὸς αὐ-
τοῦ,) 21 καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον
τοῦ Θεοῦ, 22 προσερχώμεθα μετὰ ἀλη-
θινῆς καρδίας ἐν πληροφορίᾳ πίστεως,
ἐῤῥαντισμένοι τὰς καρδίας ἀπὸ συνει-
δήσεως πονηρᾶς, 23 καὶ λελουμένοι τὸ
σῶμα ὕδατι καθαρῷ· κατέχωμεν τὴν
ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ· (πιστὸς
γὰρ ὁ ἐπαγγειλάμενος·) 24 καὶ κατα-
νοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγά-
πης καὶ καλῶν ἔργων, 25 μὴ ἐγκατα-
λείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν,
καθὼς ἔθος τισὶν, ἀλλὰ παρακαλοῦντες·
καὶ τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγ-
γίζουσαν τὴν ἡμέραν.

26 Ἑκουσίως γὰρ ἁμαρτανόντων ἡμῶν
μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀλη-
θείας, οὐκέτι περὶ ἁμαρτιῶν ἀπολείπεται
θυσία· 27 φοβερὰ δέ τις ἐκδοχὴ κρί-
σεως, καὶ πυρὸς ζῆλος ἐσθίειν μέλ-
λοντος τοὺς ὑπεναντίους. 28 ἀθετήσας
τὶς νόμον [a] Μωσέως," χωρὶς οἰκτιρμῶν
ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει·
29 πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται
τιμωρίας ὁ τὸν υἱὸν τοῦ Θεοῦ καταπα-
τήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν
ἡγησάμενος ἐν ᾧ ἡγιάσθη, καὶ τὸ Πνεῦμα
τῆς χάριτος ἐνυβρίσας; 30 οἴδαμεν γὰρ
τὸν εἰπόντα· Ἐμοὶ ἐκδίκησις, ἐγὼ ἀν-
ταποδώσω, [b] λέγει Κύριος·" καὶ πάλιν·
Κύριος κρινεῖ τὸν λαὸν αὐτοῦ. 31 Φο-
βερὸν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ
ζῶντος.

32 Ἀναμιμνήσκεσθε δὲ τὰς πρότερον
ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν
ἄθλησιν ὑπεμείνατε παθημάτων· 33 τοῦ-
το μὲν, ὀνειδισμοῖς τε καὶ θλίψεσι
θεατριζόμενοι· τοῦτο δὲ, κοινωνοὶ τῶν

[*] boldness to enter into the ho-
liest by the blood of Jesus, 20 by
a new and living way which
he hath [β] consecrated for us,
through the veil, that is to say,
his flesh: 21 and *having* an high
priest over the house of God:
22 let us draw near with a true
heart in full assurance of faith,
having our hearts sprinkled
from an evil conscience, and
our bodies washed with pure
water. 23 Let us hold fast the
profession of our faith without
wavering (for he is faithful that
promised) 24 and let us con-
sider one another to provoke
unto love, and to good works:
25 not forsaking the assembling
of ourselves together, as the
manner of some is: but ex-
horting one another, and so
much the more, as ye see the
day approaching.

26 For if we sin wilfully after
that we have received ẏ know-
ledge of ẏ truth, there remain-
eth no more sacrifice for sins,
27 but a certain fearful looking
for of judgment, and fiery in-
dignation, which shall devour
the adversaries. 28 He that
despised Moses' law, died with-
out mercy, under two or three
witnesses. 29 Of how much
sorer punishment *suppose ye*,
shall he be thought worthy,
who hath trodden under foot
ẏ son of God, and hath counted
the blood of ẏ covenant where-
with he was sanctified, an un-
holy thing, & hath done despite
unto the Spirit of grace? 30 For
we know him that hath said,
Vengeance belongeth unto me,
I will recompense, saith the
Lord: and again, The Lord
shall judge his people. 31 It is
a fearful thing to fall into the
hands of the living God.

32 But call to remembrance
the former days, in which after
ye were illuminated, ye endur-
ed a great fight of afflictions:
33 partly whilst ye were made
a gazingstock both by re-
proaches and afflictions, and

a Gb. Μωσεως. b ⇉ * *Or*, liberty. β *Or*, new made.

partly whilst ye became com-
panions of them that were so
used. 34 For ye had compas-
sion of me in my bonds, and
took joyfully ŷ spoiling of your
goods, knowing in yourselves
that ye have in heaven a better
and an enduring substance.
35 Cast not away therefore your
confidence which hath great
recompence of reward.

36 For ye have need of pa-
tience, that after ye have done
the will of God ye might re-
ceive the promise. 37 For yet
a little while, and he that shall
come will come, and will not
tarry. 38 Now the just shall
live by faith: but if any man
draw back, my soul shall have
no pleasure in him. 39 But we
are not of them who draw back
unto perdition : but of them
that believe, to the saving of
the soul.

11. Now faith is the [α]sub-
stance of things hoped for, the
evidence of things not seen.
2 For by it the elders obtained
a good report.

3 Through faith we under-
stand that the worlds were fra-
med by the word of God, so
that things which are seen were
not made of things which do
appear.

4 By faith Abel offered unto
God a more excellent sacrifice
than Cain, by which he obtained
witness that he was righteous,
God testifying of his gifts:
and by it he being dead, [β]yet
speaketh.

5 By faith Enoch was trans-
lated, that he should not see
death, and was not found, be-
cause God had translated him:
for before his translation he
had this testimony, that he
pleased God. 6 But without
faith it is impossible to please
him: for he that cometh to God,
must believe that he is, and that
he is a rewarder of them that
diligently seek him.

7 By faith Noah being warned
of God of things not seen as yet,

οὕτως ἀναστρεφομένων γενηθέντες·
34 καὶ γὰρ τοῖς [a]δεσμίοις" συνεπαθή-
σατε, καὶ τὴν ἁρπαγὴν τῶν ὑπαρχόντων
ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γι-
νώσκοντες ἔχειν [b]" ἑαυτοῖς κρείττονα
ὕπαρξιν [c]ἐν οὐρανοῖς" καὶ μένουσαν.
35 μὴ ἀποβάλητε οὖν τὴν παῤῥησίαν
ὑμῶν, ἥτις ἔχει μισθαποδοσίαν με-
γάλην.

36 Ὑπομονῆς γὰρ ἔχετε χρείαν, ἵνα
τὸ θέλημα τοῦ Θεοῦ ποιήσαντες, κομί-
σησθε τὴν ἐπαγγελίαν. 37 ἔτι γὰρ μικρὸν
ὅσον ὅσον· ὁ ἐρχόμενος ἥξει, καὶ οὐ
χρονιεῖ. 38 ὁ δὲ δίκαιος ἐκ πίστεως
ζήσεται· καὶ ἐὰν ὑποστείληται, οὐκ εὐ-
δοκεῖ ἡ ψυχή μου ἐν αὐτῷ. 39 ἡμεῖς δὲ
οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν,
ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.

11. Ἔστι δὲ πίστις, ἐλπιζομένων
ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλε-
πομένων. 2 ἐν ταύτῃ γὰρ ἐμαρτυρήθη-
σαν οἱ πρεσβύτεροι.

3 Πίστει νοοῦμεν κατηρτίσθαι τοὺς
αἰῶνας ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ φαι-
νομένων [d]τὰ βλεπόμενα" γεγονέναι.

4 Πίστει πλείονα θυσίαν Ἄβελ παρὰ
Κάϊν προσήνεγκε τῷ Θεῷ, δι' ἧς ἐμαρ-
τυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ
τοῖς δώροις αὐτοῦ τοῦ Θεοῦ· καὶ δι' αὐ-
τῆς ἀποθανὼν ἔτι [e]λαλεῖ."

5 Πίστει Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν
θάνατον, καὶ οὐχ εὑρίσκετο, διότι μετέ-
θηκεν αὐτὸν ὁ Θεός· πρὸ γὰρ τῆς
μεταθέσεως [f]αὐτοῦ" μεμαρτύρηται εὐη-
ρεστηκέναι τῷ Θεῷ· 6 χωρὶς δὲ πίστεως
ἀδύνατον εὐαρεστῆσαι· πιστεῦσαι γὰρ
δεῖ τὸν προσερχόμενον τῷ Θεῷ, ὅτι ἐστὶ,
καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης
γίνεται.

7 Πίστει χρηματισθεὶς Νῶε περὶ
τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς

a Rec. δεσμοις μου. b Rec. add εν. c →. d ∾ το βλεπομενον. e Rec. ∾ λαλειται. f →

α Or, ground, or, confidence. β Or, is yet spoken of.

κατεσκεύασε κιβωτὸν εἰς σωτηρίαν τοῦ
οἴκου αὐτοῦ· δι' ἧς κατέκρινε τὸν κό-
σμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης
ἐγένετο κληρονόμος.
8 Πίστει καλούμενος Ἀβραὰμ ὑπή-
κουσεν ἐξελθεῖν εἰς τὸν τόπον ὃν ἤμελλε
λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθε,
μὴ ἐπιστάμενος ποῦ ἔρχεται. 9 πίστει
παρῴκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας,
ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας
μετὰ Ἰσαὰκ καὶ Ἰακὼβ τῶν συγκληρο-
νόμων τῆς ἐπαγγελίας τῆς αὐτῆς· 10 ἐξε-
δέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν
πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ
Θεός. 11 πίστει καὶ αὐτὴ Σάῤῥα δύνα-
μιν εἰς καταβολὴν σπέρματος ἔλαβε,
καὶ παρὰ καιρὸν ἡλικίας[a]", ἐπεὶ πιστὸν
ἡγήσατο τὸν ἐπαγγειλάμενον. 12 διὸ
καὶ ἀφ' ἑνὸς ἐγεννήθησαν, καὶ ταῦτα
νενεκρωμένου, καθὼς τὰ ἄστρα τοῦ οὐ-
ρανοῦ τῷ πλήθει, καὶ [b] ὡς ἡ" ἄμμος ἡ
παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀνα-
ρίθμητος.
13 Κατὰ πίστιν ἀπέθανον οὗτοι πάν-
τες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ
πόῤῥωθεν αὐτὰς ἰδόντες,[c]" καὶ ἀσπασά-
μενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ
παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς. 14 οἱ
γὰρ τοιαῦτα λέγοντες, ἐμφανίζουσιν ὅτι
πατρίδα ἐπιζητοῦσι. 15 καὶ εἰ μὲν ἐκεί-
νης ἐμνημόνευον ἀφ' ἧς ἐξῆλθον, εἶχον
ἂν καιρὸν ἀνακάμψαι· 16 νῦν δὲ κρείτ-
τονος ὀρέγονται, τοῦτ' ἔστιν, ἐπουρανίου·
διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεὸς,
Θεὸς ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασε γὰρ
αὐτοῖς πόλιν.
17 Πίστει προσενήνοχεν Ἀβραὰμ τὸν
Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ
προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξά-
μενος, 18 πρὸς ὃν ἐλαλήθη· Ὅτι ἐν
Ἰσαὰκ κληθήσεταί σοι σπέρμα· 19 λο-

[α] moved with fear, prepared an
ark to the saving of his house,
by the which he condemned the
world, and became heir of the
righteousness which is by faith.
8 By faith Abraham when he
was called to go out into a place
which he should after receive
for an inheritance, obeyed, and
he went out, not knowing whi-
ther he went. 9 By faith he
sojourned in the land of pro-
mise, as in a strange country,
dwelling in tabernacles with
Isaac and Jacob, the heirs with
him of ẏ same promise. 10 For
he looked for a city which hath
foundations, whose builder and
maker is God. 11 Through
faith also Sara herself received
strength to conceive seed, and
was delivered of a child when
she was past age, because she
judged him faithful who had
promised. 12 Therefore sprang
there even of one, and him as
good as dead, *so many* as the
stars of the sky in multitude,
and as the sand which is by the
sea shore innumerable.
13 These all died [β] in faith,
not having received ẏ promises,
but having seen them afar off,
and were persuaded of *them*,
and embraced *them*, and con-
fessed that they were strangers
and pilgrims on ẏ earth. 14 For
they that say such things, de-
clare plainly that they seek a
country. 15 And truly if they
had been mindful of ẏ *country*,
from whence they came out,
they might have had opportu-
nity to have returned: 16 but
now they desire a better coun-
try, that is, an heavenly: where-
fore God is not ashamed to be
called their God: for he hath
prepared for them a city.
17 By faith Abraham when he
was tried, offered up Isaac: and
he that had received the pro-
mises, offered up his only be-
gotten son, 18 [γ] of whom it was
said, That, in Isaac shall thy
seed be called: 19 accounting

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a Rec. add ∾ ἔτεκεν b Rec. ὡσεί. c Rec. add καὶ πεισθέντες. α *Or*, being w
β *Gr.* according to faith. γ *Or*, to.

that God was able to raise *him*
up, even from the dead: from
whence also he received him in
a figure.
20 By faith Isaac blessed Ja-
cob and Esau concerning things
to come. 21 By faith Jacob when
he was a dying, blessed both
the sons of Joseph, and wor-
shipped *leaning* upon the top
of his staff.
22 By faith, Joseph when he
died, α made mention of the de-
parting of the children of Israel:
and gave commandment con-
cerning his bones.
23 By faith, Moses when he
was born was hid three months
of his parents, because they saw
he was a proper child, and they
were not afraid of the king's
commandment. 24 By faith Mo-
ses when he was come to years,
refused to be called the son of
Pharaoh's daughter, 25 choosing
rather to suffer affliction with
the people of God, than to en-
joy the pleasures of sin for a
season: 26 esteeming the re-
proach β of Christ greater riches
than the treasures in Egypt:
for he had respect unto the re-
compence of the reward. 27 By
faith he forsook Egypt, not fear
ing the wrath of the king: for
he endured, as seeing him who
is invisible. 28 Through faith
he kept the passover, and the
sprinkling of blood, lest he
that destroyed the firstborn,
should touch them.
29 By faith they passed through
the Red sea, as by dry land:
which the Egyptians assaying
to do, were drowned.
30 By faith the walls of Jeri-
cho fell down, after they were
compassed about seven days.
31 By faith the harlot Rahab
perished not with them γ that
believed not, when she had re-
ceived the spies with peace.
32 And what shall I more say?
for the time would fail me to
tell of Gedeon, and of Barak,
and of Samson, & of Jephthae,
of David also & Samuel, and of

γισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν
δυνατὸς ὁ Θεὸς, ὅθεν αὐτὸν καὶ ἐν πα-
ραβολῇ ἐκομίσατο.
20 Πίστει περὶ μελλόντων εὐλόγησεν
Ἰσαὰκ τὸν Ἰακὼβ καὶ τὸν Ἡσαῦ. 21 πί-
στει Ἰακὼβ ἀποθνήσκων ἕκαστον τῶν
υἱῶν Ἰωσὴφ εὐλόγησε· καὶ προσεκύ-
νησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.
22 Πίστει Ἰωσὴφ τελευτῶν περὶ τῆς
ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε,
καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.
23 Πίστει ᵃ Μωσῆς" γεννηθεὶς ἐκρύβη
τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι
εἶδον ἀστεῖον τὸ παιδίον· καὶ οὐκ ἐφο-
βήθησαν τὸ διάταγμα τοῦ βασιλέως.
24 πίστει ᵃ Μωσῆς" μέγας γενόμενος
ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φα-
ραὼ, 25 μᾶλλον ἑλόμενος συγκακου-
χεῖσθαι τῷ λαῷ τοῦ Θεοῦ, ἢ πρόσκαιρον
ἔχειν ἁμαρτίας ἀπόλαυσιν· 26 μείζονα
πλοῦτον ἡγησάμενος τῶν ᵇ Αἰγύπτου"
θησαυρῶν τὸν ὀνειδισμὸν τοῦ Χριστοῦ·
ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν.
27 πίστει κατέλιπεν Αἴγυπτον, μὴ φο-
βηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν
γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησε.
28 πίστει πεποίηκε τὸ πάσχα καὶ τὴν
πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλο-
θρεύων τὰ πρωτότοκα, θίγῃ αὐτῶν.
29 Πίστει διέβησαν τὴν ἐρυθρὰν
θάλασσαν ὡς διὰ ξηρᾶς· ἧς πεῖραν
λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.
30 Πίστει τὰ τείχη Ἱεριχὼ ἔπεσε,
κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.
31 Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώ-
λετο τοῖς ἀπειθήσασι, δεξαμένη τοὺς
κατασκόπους μετ' εἰρήνης.
32 Καὶ τί ἔτι λέγω; ἐπιλείψει γάρ
με διηγούμενον ὁ χρόνος περὶ Γεδεὼν,
Βαράκ τε καὶ Σαμψὼν καὶ Ἰεφθάε,
ᶜ Δαβίδ" τε καὶ Σαμουὴλ καὶ τῶν προφη-

a Gb. Μωυσης bis. b Rec. ~ εν Αιγυπτῳ. c Gb. Δαυιδ. α *Or*, remembered. β *Or*, for Christ.
γ *Or*, that were disobedient.

τῶν· [33] οἳ διὰ πίστεως κατηγωνίσαντο
βασιλείας, εἰργάσαντο δικαιοσύνην,
ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα
λεόντων, [34] ἔσβεσαν δύναμιν πυρὸς,
ἔφυγον στόματα μαχαίρας, ἐνεδυναμώ-
θησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυ-
ροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν
ἀλλοτρίων· [35] ἔλαβον γυναῖκες ἐξ
ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι
δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι
τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀνα-
στάσεως τύχωσιν· [36] ἕτεροι δὲ ἐμ-
παιγμῶν καὶ μαστίγων πεῖραν ἔλαβον,
ἔτι δὲ δεσμῶν καὶ φυλακῆς· [37] ἐλιθά-
σθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν
φόνῳ μαχαίρας ἀπέθανον· περιῆλθον
ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν,
ὑστερούμενοι, θλιβόμενοι, κακουχούμε-
νοι, [38] (ὧν οὐκ ἦν ἄξιος ὁ κόσμος·) ἐν
ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ
σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς.

[39] Καὶ οὗτοι πάντες μαρτυρηθέντες
διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν
ἐπαγγελίαν, [40] τοῦ Θεοῦ περὶ ἡμῶν
κρεῖττόν τι προβλεψαμένου, ἵνα μὴ
χωρὶς ἡμῶν τελειωθῶσι.

12. Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον
ἔχοντες περικείμενον ἡμῖν νέφος μαρτύ-
ρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν
εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς
τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα·
[2] ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρ-
χηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ
τῆς προκειμένης αὐτῷ χαρᾶς, ὑπέμεινε
σταυρὸν, αἰσχύνης καταφρονήσας, ἐν
δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ [a]κεκά-
θικεν. [3] ἀναλογίσασθε γὰρ τὸν τοιαύ-
την ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν
εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κάμητε,
ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.

[4] Οὔπω μέχρις αἵματος ἀντικατέστητε

ẏ prophets: [33] who through faith
subdued kingdoms, wrought
righteousness, obtained pro-
mises, stopped the mouths of
lions, [34] quenched the violence
of fire, escaped the edge of the
sword, out of weakness were
made strong, waxed valiant in
fight, turned to flight the armies
of ẏ aliens. [35] Women received
their dead raised to life again:
and others were tortured, not
accepting deliverance, that they
might obtain a better resurrec-
tion. [36] And others had trial of
cruel mockings and scourgings,
yea moreover, of bonds and
imprisonment. [37] They were
stoned, they were sawn asunder,
were tempted, were slain with
ẏ sword: they wandered about
in sheepskins, and goatskins, be-
ing destitute, afflicted, torment-
ed. [38] Of whom the world was
not worthy: they wandered in
deserts, and in mountains, and
in dens and caves of the earth.

[39] And these all having ob-
tained a good report through
faith, received not the promise:
[40] God having [α] provided some
better thing for us, that they
without us, should not be made
perfect.

12. Wherefore, seeing we also
are compassed about with so
great a cloud of witnesses, let
us lay aside every weight, and
the sin which doth so easily be-
set us, and let us run with pa-
tience unto the race that is set
before us. [2] Looking unto Jesus
the [β] author and finisher of *our*
faith, who for the joy that was
set before him, endured ṫ cross,
despising the shame, and is set
down at the right hand of the
throne of God. [3] For consider
him that endured such contra-
diction of sinners against him-
self, lest ye be wearied and
faint in your minds.

[4] Ye have not yet resisted

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[a] Rec. εκαθισεν [α] *Or*, foreseen. [β] *Or*, beginner.

unto blood, striving against sin.
5 And ye have forgotten the exhortation which speaketh unto
you as unto children, My son,
despise not thou the chastening
of the Lord, nor faint when thou
art rebuked of him. 6 For whom
the Lord loveth he chasteneth,
and scourgeth every son whom
he receiveth. 7 If ye endure
chastening, God dealeth with
you as with sons: for what son
is he whom the father chasteneth not? 8 But if ye be without
chastisement, whereof all are
partakers, then are ye bastards,
and not sons.

9 Furthermore, we have had
fathers of our flesh, which corrected us, and we gave them
reverence: shall we not much
rather be in subjection unto the
Father of spirits, & live? 10 For
they verily for a few days chastened us after their own pleasure, ~~but he for~~ our profit, that
we might be partakers of his
holiness. 11 Now no chastening
for the present seemeth to be
joyous, but grievous: nevertheless, afterward it yieldeth the
peaceable fruit of righteousness, unto them which are exercised thereby.

12 Wherefore lift up the hands
which hang down, & the feeble
knees. 13 And make [α] straight
paths for your feet, lest that
which is lame be turned out of
the way, but let it rather be
healed. 14 Follow peace with all
men, & holiness, without which
no man shall see the Lord:
15 looking diligently, lest any
man [β] fail of the grace of God,
lest any root of bitterness springing up, trouble *you*, and thereby many be defiled: 16 lest there
be any fornicator, or profane
person, as Esau, who for one
morsel of meat sold his birthright. 17 For ye know how that
afterward when he would have
inherited the blessing, he was
rejected: for he found no [γ] place
of repentance, though he sought
it carefully with tears.

πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι,
5 καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις
ὑμῖν ὡς υἱοῖς διαλέγεται· Υἱέ μου, μὴ
ὀλιγώρει παιδείας Κυρίου, μηδὲ ἐκλύου,
ὑπ' αὐτοῦ ἐλεγχόμενος. 6 ὃν γὰρ ἀγαπᾷ
Κύριος, παιδεύει· μαστιγοῖ δὲ πάντα
υἱὸν ὃν παραδέχεται. 7 Εἰ παιδείαν
ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται
ὁ Θεός· τίς γάρ ἐστιν υἱὸς ὃν οὐ παιδεύει πατήρ; 8 εἰ δὲ χωρίς ἐστε
παιδείας, ἧς μέτοχοι γεγόνασι πάντες,
ἄρα νόθοι ἐστὲ καὶ οὐχ υἱοί.

9 Εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν
πατέρας εἴχομεν παιδευτὰς, καὶ ἐνετρεπόμεθα· οὐ πολλῷ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων, καὶ
ζήσομεν; 10 οἱ μὲν γὰρ πρὸς ὀλίγας
ἡμέρας, κατὰ τὸ δοκοῦν αὐτοῖς, ἐπαίδευον· ὁ δὲ ἐπὶ τὸ συμφέρον, εἰς τὸ
μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ. 11 πᾶσα
δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ
χαρᾶς εἶναι, ἀλλὰ λύπης· ὕστερον δὲ
καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης.

12 Διὸ τὰς παρειμένας χεῖρας καὶ τὰ
παραλελυμένα γόνατα ἀνορθώσατε·
13 καὶ τροχιὰς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ,
ἰαθῇ δὲ μᾶλλον. 14 εἰρήνην διώκετε
μετὰ πάντων, καὶ τὸν ἁγιασμὸν, οὗ
χωρὶς οὐδεὶς ὄψεται τὸν Κύριον· 15 ἐπισκοποῦντες μή τις ὑστερῶν ἀπὸ τῆς
χάριτος τοῦ Θεοῦ· μή τις ῥίζα πικρίας
ἄνω φύουσα ἐνοχλῇ, καὶ διὰ ταύτης
μιανθῶσι πολλοί· 16 μή τις πόρνος, ἢ
βέβηλος, ὡς Ἠσαῦ, ὃς ἀντὶ βρώσεως
μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ.
17 ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων
κληρονομῆσαι τὴν εὐλογίαν, ἀπεδοκιμάσθη· μετανοίας γὰρ τόπον οὐχ εὗρε,
καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν.

[α] *Or*, even. [β] *Or*, fall from. [γ] *Or*, way to change his mind.

18 Οὐ γὰρ προσεληλύθατε ψηλαφω-
μένῳ ὄρει, καὶ κεκαυμένῳ πυρὶ, καὶ
γνόφῳ, καὶ [a]σκότῳ,″ καὶ θυέλλῃ, 19 καὶ
σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς
οἱ ἀκούσαντες παρῃτήσαντο μὴ προστε-
θῆναι αὐτοῖς λόγον· 20 (οὐκ ἔφερον
γὰρ τὸ διαστελλόμενον· Κἂν θηρίον
θίγῃ τοῦ ὄρους, λιθοβοληθήσεται, [b]″
21 καὶ, οὕτω φοβερὸν ἦν τὸ φανταζόμε-
νον, [c]Μωσῆς″ εἶπεν· ″Ἔκφοβός εἰμι καὶ
ἔντρομος·) 22 ἀλλὰ προσεληλύθατε
Σιὼν ὄρει, καὶ πόλει Θεοῦ ζῶντος, Ἰε-
ρουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν
ἀγγέλων, 23 πανηγύρει καὶ ἐκκλησίᾳ
πρωτοτόκων [d]ἀπογεγραμμένων ἐν οὐρα-
νοῖς,″ καὶ κριτῇ Θεῷ πάντων, καὶ πνεύ-
μασι δικαίων τετελειωμένων, 24 καὶ
διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ αἵματι
ῥαντισμοῦ, [e]κρεῖττον″ λαλοῦντι παρὰ
[f]τὸν″ ″Ἄβελ.

25 Βλέπετε μὴ παραιτήσησθε τὸν λα-
λοῦντα. εἰ γὰρ ἐκεῖνοι οὐκ ἔφυγον, τὸν
ἐπὶ [g]″γῆς παραιτησάμενοι χρηματίζοντα,
πολλῷ μᾶλλον ἡμεῖς οἱ τὸν ἀπ᾽ οὐρα-
νῶν ἀποστρεφόμενοι, 26 οὗ ἡ φωνὴ τὴν
γῆν ἐσάλευσε τότε, νῦν δὲ ἐπήγγελται,
λέγων· ″Ἔτι ἅπαξ ἐγὼ [h]σείσω″ οὐ μόνον
τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν. 27 Τὸ
δέ· ″Ἔτι ἅπαξ, δηλοῖ τῶν σαλευομένων
τὴν μετάθεσιν, ὡς πεποιημένων, ἵνα
μείνῃ τὰ μὴ σαλευόμενα. 28 διὸ βα-
σιλείαν ἀσάλευτον παραλαμβάνοντες,
ἔχωμεν χάριν, δι᾽ ἧς [i]λατρεύωμεν″
εὐαρέστως τῷ Θεῷ μετὰ [k]αἰδοῦς καὶ
εὐλαβείας.″ 29 καὶ γὰρ ὁ Θεὸς ἡμῶν
πῦρ καταναλίσκον.

13. Ἡ φιλαδελφία μενέτω. 2 τῆς
φιλοξενίας μὴ ἐπιλανθάνεσθε· διὰ ταύ-
της γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέ-
λους. 3 μιμνήσκεσθε τῶν δεσμίων,

18 For ye are not come unto ẏ
mount ẏ might be touched, and ẏ
burned with fire, nor unto black-
ness, & darkness, and tempest,
19 and ẏ sound of a trumpet, and
the voice of words, which *voice*
they that heard, intreated ẏ the
word should not be spoken to
them any more. 20 For they
could not endure ẏ which was
commanded: And if so much as
a beast touch ẏ mountain, it shall
be stoned, or thrust through with
a dart. 21 And so terrible was ẏ
sight, ẏ Moses said, I exceeding-
ly fear, & quake. 22 But ye are
come unto mount Sion, & unto
ẏ city of the living God ẏ heaven-
ly Jerusalem, & to an innume-
rable company of angels: 23 to ẏ
general assembly, & church of ẏ
firstborn which are [α] written in
heaven, & to God ẏ Judge of all,
& to ẏ spirits of just men made
perfect: 24 and to Jesus ẏ medi-
ator of the new [β] covenant, and
to ẏ blood of sprinkling, ẏ speak-
eth better things than ẏ of Abel.

25 See that ye refuse not him
that speaketh: for if they es-
caped not who refused him that
spake on earth, much more
shall not we *escape* if we turn
away from him that *speaketh*
from heaven. 26 Whose voice
then shook the earth, but now
he hath promised, saying, Yet
once more I shake not the earth
only, but also heaven. 27 And
this *word* Yet once more, sig-
nifieth the removing of those
things that [γ] are shaken, as of
things that are made, ẏ those
things which cannot be shaken
may remain. 28 Wherefore we
receiving a kingdom which can-
not be moved, [δ] let us have
grace, whereby we may serve
God acceptably, with reverence
and godly fear. 29 For our God
is a consuming fire.

13. Let brotherly love con-
tinue. 2 Be not forgetful to en-
tertain strangers, for thereby
some have entertained angels
unawares. 3 Remember them ẏ

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[a] ∾ ζοφῳ. [b] Rec. add η βολιδι κατατοξευθησεται. [c] Gb. Μωυσης. [d] Rec. εν ουρ. απογεγρ. [e] Rec. κρειττονα. [f] ∾ το. [g] Rec. add της. [h] ∾ —. Rec. & Gb σειω. [i] ∾ λατρευομεν. [k] ∾ ευλαβειας και δεους.
[α] *Or,* enrolled. [β] *Or,* testament. [γ] *Or,* may be shaken. [δ] *Or,* let us hold fast

are in bonds, as bound with
them; *and* them which suffer
adversity, as being yourselves
also in the body.
4 Marriage *is* honourable in
all, and the bed undefiled: but
whoremongers, and adulterers
God will judge. 5 Let your con-
versation be without covetous-
ness: and be content with such
things as ye have. For he hath
said, I will never leave thee, nor
forsake thee. 6 So that we may
boldly say, The Lord is my
helper, and I will not fear what
man shall do unto me.
7 Remember them which
[α]have the rule over you, who
have spoken unto you the word
of God, whose faith follow, con-
sidering the end of their con-
versation. 8 Jesus Christ the
same yesterday, and to day, and
for ever. 9 Be not carried about
with divers and strange doc-
trines: for it is a good thing that
the heart be established with
grace, not with meats, which
have not profited them that have
been occupied therein. 10 We
have an altar whereof they have
no right to eat, which serve the
tabernacle.
11 For the bodies of those
beasts, whose blood is brought
into the sanctuary by the high
priest for sin, are burnt with-
out the camp. 12 Wherefore
Jesus also, that he might sanc-
tify the people with his own
blood, suffered without the gate.
13 Let us go forth therefore
unto him without the camp,
bearing his reproach. 14 For
here have we no continuing
city, but we seek one to come.
15 By him therefore let us offer
the sacrifice of praise to God
continually, that is, the fruit of
our lips, [β]giving thanks to his
name.
16 But to do good, and to com-
municate forget not, for with
such sacrifices God is well
pleased. 17 Obey them that
[γ]have the rule over you, and
submit yourselves: for they

ὡς συνδεδεμένοι· τῶν κακουχουμένων,
ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.
4 Τίμιος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη
ἀμίαντος· πόρνους [a]δὲ[a] καὶ μοιχοὺς
κρινεῖ ὁ Θεός. 5 ἀφιλάργυρος ὁ τρό-
πος· ἀρκούμενοι τοῖς παροῦσιν. αὐτὸς
γὰρ εἴρηκεν· Οὐ μή σε ἀνῶ, οὐδ᾽ οὐ μή
σε ἐγκαταλίπω· 6 ὥστε θαῤῥοῦντας
ἡμᾶς λέγειν· Κύριος ἐμοὶ βοηθὸς, καὶ
οὐ φοβηθήσομαι τί ποιήσει μοι ἄν-
θρωπος.
7 Μνημονεύετε τῶν ἡγουμένων ὑμῶν,
οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ
Θεοῦ· ὧν ἀναθεωροῦντες τὴν ἔκβασιν
τῆς ἀναστροφῆς, μιμεῖσθε τὴν πίστιν.
8 Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ
αὐτὸς, καὶ εἰς τοὺς αἰῶνας. 9 διδαχαῖς
ποικίλαις καὶ ξέναις μὴ [b]παραφέρεσθε·[b]
καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρ-
δίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελή-
θησαν οἱ περιπατήσαντες. 10 ἔχομεν
θυσιαστήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν
ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες.
11 Ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα
περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ
ἀρχιερέως, τούτων τὰ σώματα κατα-
καίεται ἔξω τῆς παρεμβολῆς· 12 διὸ καὶ
Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵμα-
τος τὸν λαὸν, ἔξω τῆς πύλης ἔπαθε.
13 τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω
τῆς παρεμβολῆς, τὸν ὀνειδισμὸν αὐτοῦ
φέροντες· 14 οὐ γὰρ ἔχομεν ὧδε μέ-
νουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν
ἐπιζητοῦμεν. 15 δι᾽ αὐτοῦ οὖν ἀναφέ-
ρωμεν θυσίαν αἰνέσεως διαπαντὸς τῷ
Θεῷ, τοῦτ᾽ ἔστι, καρπὸν χειλέων ὁμο-
λογούντων τῷ ὀνόματι αὐτοῦ.
16 Τῆς δὲ εὐποιΐας καὶ κοινωνίας μὴ
ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις
εὐαρεστεῖται ὁ Θεός. 17 πείθεσθε τοῖς
ἡγουμένοις ὑμῶν, καὶ ὑπείκετε· αὐτοὶ

[a] ~ γάρ. [b] Rec. περιφέρεσθε. [α] Or, are the guides. [β] Gr. confessing to. [γ] Or, guide.

γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν
ὑμῶν, ὡς λόγον ἀποδώσοντες· ἵνα μετὰ
χαρᾶς τοῦτο ποιῶσι, καὶ μὴ στενάζοντες·
ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο. 18 προσεύ-
χεσθε περὶ ἡμῶν· [a] πεποίθαμεν" γὰρ
ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσι
καλῶς θέλοντες ἀναστρέφεσθαι· 19 πε-
ρισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι,
ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

watch for your souls, as they
that must give account, that they
may do it with joy, and not with
grief: for that is unprofitable
for you. 18 Pray for us: for
we trust we have a good con-
science in all things, willing to
live honestly. 19 But I beseech
you the rather to do this, that
I may be restored to you the
sooner.

20 Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγα-
γὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προ-
βάτων τὸν μέγαν ἐν αἵματι διαθήκης
αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν,
21 καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγα-
θῷ, εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ,
ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον
αὐτοῦ, διὰ Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα
εἰς τοὺς αἰῶνας [b] τῶν αἰώνων." ἀμήν.

20 Now the God of peace, that
brought again from ẏ dead our
Lord Jesus, that great Shepherd
of the sheep, through the blood
of the everlasting [α] covenant,
21 make you perfect in every
good work to do his will, [β] work-
ing in you that which is well-
pleasing in his sight, through
Jesus Christ, to whom be glory
for ever and ever. Amen.

22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέ-
χεσθε τοῦ λόγου τῆς παρακλήσεως·
καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν.

22 And I beseech you bre-
thren, suffer the word of ex-
hortation, for I have written a
letter unto you in few words.

23 Γινώσκετε τὸν ἀδελφὸν Τιμόθεον
ἀπολελυμένον, μεθ᾽ οὗ, ἐὰν τάχιον ἔρ-
χηται, ὄψομαι ὑμᾶς. 24 ἀσπάσασθε
πάντας τοὺς ἡγουμένους ὑμῶν, καὶ πάν-
τας τοὺς ἁγίους. ἀσπάζονται ὑμᾶς οἱ
ἀπὸ τῆς Ἰταλίας.

23 Know ye, that our brother
Timothy is set at liberty, with
whom if he come shortly, I will
see you. 24 Salute all them ẏ
have the rule over you, and all
the saints. They of Italy salute
you.

25 Ἡ χάρις μετὰ πάντων ὑμῶν
[c] ἀμήν."

25 Grace be with you all. A-
men.

ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ.

ΙΑΚΩΒΟΣ, Θεοῦ καὶ Κυρίου Ἰησοῦ
Χριστοῦ δοῦλος, ταῖς δώδεκα φυ-
λαῖς ταῖς ἐν τῇ διασπορᾷ, χαίρειν.
2 Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί

JAMES a servant of God, and
of the Lord Jesus Christ, to
the twelve tribes which are
scattered abroad, greeting.
2 My brethren, count it all

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[a] ∾ πειθόμεθα. [b] ⇄ [c] → [α] Or, testament. [β] Or, doing.

joy when ye fall into divers
temptations, 3 knowing *this*, that
the trying of your faith worketh
patience, 4 but let patience have
her perfect work, that ye may
be perfect, and entire, wanting
nothing.

μου, ὅταν πειρασμοῖς περιπέσητε ποι-
κίλοις, 3 γινώσκοντες ὅτι τὸ δοκίμιον
ὑμῶν τῆς πίστεως κατεργάζεται ὑπομο-
νήν· 4 ἡ δὲ ὑπομονὴ ἔργον τέλειον
ἐχέτω, ἵνα ἦτε τέλειοι καὶ ὁλόκληροι, ἐν
μηδενὶ λειπόμενοι.

5 If any of you lack wisdom,
let him ask of God, that giveth
to all men liberally, and up-
braideth not: and it shall be
given him. 6 But let him ask in
faith, nothing wavering: for he
that wavereth is like a wave of
the sea, driven with the wind,
and tossed. 7 For let not that
man think that he shall receive
any thing of the Lord. 8 A dou-
ble minded man *is* unstable in
all his ways.

5 Εἰ δέ τις ὑμῶν λείπεται σοφίας,
αἰτείτω παρὰ τοῦ διδόντος Θεοῦ πᾶσιν
ἁπλῶς, καὶ μὴ ὀνειδίζοντος, καὶ δοθή-
σεται αὐτῷ. 6 αἰτείτω δὲ ἐν πίστει,
μηδὲν διακρινόμενος· ὁ γὰρ διακρινό-
μενος ἔοικε κλύδωνι θαλάσσης ἀνεμι-
ζομένῳ καὶ ῥιπιζομένῳ. 7 μὴ γὰρ
οἰέσθω ὁ ἄνθρωπος ἐκεῖνος, ὅτι λήψεταί
τι παρὰ τοῦ Κυρίου. 8 ἀνὴρ δίψυχος,
ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐ-
τοῦ.

9 Let the brother of low de-
gree, [α] rejoice in that he is ex-
alted: 10 but the rich, in ỿ he is
made low: because as the flower
of the grass he shall pass away.
11 For the sun is no sooner risen
with a burning heat, but it wi-
thereth the grass; and ỿ flower
thereof falleth, and the grace of
the fashion of it perisheth: so
also shall the rich man fade
away in his ways.

9 Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς
ἐν τῷ ὕψει αὐτοῦ· 10 ὁ δὲ πλούσιος
ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος
χόρτου παρελεύσεται. 11 ἀνέτειλε γὰρ
ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξήρανε
τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε,
καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ
ἀπώλετο· οὕτω καὶ ὁ πλούσιος ἐν ταῖς
πορείαις αὐτοῦ μαρανθήσεται.

12 Blessed is the man that en-
dureth temptation: for when he
is tried, he shall receive the
crown of life, which the Lord
hath promised to them that love
him. 13 Let no man say when he
is tempted, I am tempted of
God: for God cannot be tempt-
ed with [β] evil, neither tempteth
he any man. 14 But every man
is tempted, when he is drawn
away of his own lust, and en-
ticed. 15 Then when lust hath
conceived, it bringeth forth sin:
& sin, when it is finished, bring-
eth forth death.

12 Μακάριος ἀνὴρ ὃς ὑπομένει πει-
ρασμόν· ὅτι δόκιμος γενόμενος λήψεται
τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο
[a] ὁ Κύριος″ τοῖς ἀγαπῶσιν αὐτόν. 13 μη-
δεὶς πειραζόμενος λεγέτω· Ὅτι ἀπὸ [b]′
Θεοῦ πειράζομαι· ὁ γὰρ Θεὸς ἀπεί-
ραστός ἐστι κακῶν, πειράζει δὲ αὐτὸς
οὐδένα. 14 ἕκαστος δὲ πειράζεται, ὑπὸ
τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δε-
λεαζόμενος· 15 εἶτα ἡ ἐπιθυμία συλλα-
βοῦσα τίκτει ἁμαρτίαν· ἡ δὲ ἁμαρτία
ἀποτελεσθεῖσα ἀποκύει θάνατον.

16 Do not err, my beloved
brethren. 17 Every good gift,
and every perfect gift is from
above, and cometh down from

16 Μὴ πλανᾶσθε, ἀδελφοί μου ἀγα-
πητοί· 17 πᾶσα δόσις ἀγαθὴ, καὶ πᾶν
δώρημα τέλειον ἄνωθέν ἐστι, καταβαῖνον

a → b Rec. add τοῦ. α Or, glory. β Or, evils.

ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ
οὐκ ἔνι παραλλαγή, ἢ τροπῆς ἀπο-
σκίασμα. 18 βουληθεὶς ἀπεκύησεν ἡμᾶς
λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρ-
χήν τινα τῶν αὐτοῦ κτισμάτων.
19 [a] "Ὥστε," ἀδελφοί μου ἀγαπητοί,
ἔστω πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦ-
σαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς
ὀργήν. 20 ὀργὴ γὰρ ἀνδρὸς, δικαιοσύνην
Θεοῦ οὐ κατεργάζεται. 21 διὸ ἀποθέ-
μενοι πᾶσαν ῥυπαρίαν καὶ περισσείαν
κακίας, ἐν πραΰτητι δέξασθε τὸν ἔμφυ-
τον λόγον, τὸν δυνάμενον σῶσαι τὰς
ψυχὰς ὑμῶν.
22 Γίνεσθε δὲ ποιηταὶ λόγου, καὶ μὴ
μόνον ἀκροαταὶ, παραλογιζόμενοι ἑαυ-
τούς. 23 ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶ
καὶ οὐ ποιητὴς, οὗτος ἔοικεν ἀνδρὶ κα-
τανοοῦντι τὸ πρόσωπον τῆς γενέσεως
αὐτοῦ ἐν ἐσόπτρῳ· 24 κατενόησε γὰρ
ἑαυτὸν καὶ ἀπελήλυθε, καὶ εὐθέως ἐπε-
λάθετο ὁποῖος ἦν. 25 ὁ δὲ παρακύψας
εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας,
καὶ παραμείνας, [b] οὗτος" οὐκ ἀκροατὴς
ἐπιλησμονῆς γενόμενος, ἀλλὰ ποιητὴς
ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει
αὐτοῦ ἔσται.
26 Εἴ τις δοκεῖ θρῆσκος εἶναι [c] " μὴ
χαλιναγωγῶν γλῶσσαν αὐτοῦ, ἀλλ' ἀ-
πατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ
θρησκεία. 27 θρησκεία καθαρὰ καὶ ἀ-
μίαντος παρὰ [d] τῷ" Θεῷ καὶ πατρὶ αὕτη
ἐστὶν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ
χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον
ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.
2. Ἀδελφοί μου, μὴ ἐν προσωπο-
ληψίαις ἔχετε τὴν πίστιν τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. 2 ἐὰν
γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν
ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ,
εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ

the Father of lights, with whom
is no variableness, neither sha-
dow of turning. 18 Of his own
will begat he us, with the word
of truth, that we should be a
kind of firstfruits of his crea-
tures.
19 Wherefore my beloved bre-
thren, let every man be swift to
hear, slow to speak, slow to
wrath. 20 For the wrath of man
worketh not the righteousness
of God. 21 Wherefore lay apart
all filthiness, and superfluity of
naughtiness, and receive with
meekness the engrafted word,
which is able to save your souls.

22 But be ye doers of ÿ word,
and not hearers only, deceiving
your own selves. 23 For if any
be a hearer of the word and not
a doer, he is like unto a man
beholding his natural face in a
glass: 24 for he beholdeth him-
self, and goeth his way, and
straightway forgetteth what
manner of man he was. 25 But
whoso looketh into the perfect
law of liberty, and continueth
therein, he being not a forgetful
hearer, but a doer of the work,
this man shall be blessed in his
[α] deed.

26 If any man among you
seem to be religious, & bridleth
not his tongue, but deceiveth
his own heart, this man's religion
is vain. 27 Pure religion and un-
defiled before God and the Fa-
ther, is this, to visit the father-
less & widows in their affliction,
and to keep himself unspotted
from the world.

2. My brethren, have not the
faith of our Lord Jesus Christ
the Lord of glory, with re-
spect of persons. 2 For if there
come unto your [β] assembly
a man with a gold ring, in
goodly apparel, and there come
in also a poor man, in vile

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a ∾ Ἴστε. b → c ∾ Rec. add ἐν ὑμῖν. d ⇄ α Or, doing. β Gr. synagogue.

raiment: [3] & ye have respect to
him ŷ weareth the gay clothing,
and say unto him, Sit thou here
[*] in a good place: and say to the
poor, Stand thou there, or sit
here under my footstool: [4] are
ye not then partial in your-
selves, and are become judges
of evil thoughts? [5] Hearken,
my beloved brethren, Hath not
God chosen ŷ poor of this world,
rich in faith, and heirs of [β] the
kingdom, which he hath pro-
mised to them that love him?
[6] But ye have despised ŷ poor.
Do not rich men oppress you,
and draw you before the judg-
ment seats? [7] Do not they blas-
pheme that worthy name, by ŷ
which ye are called? [8] If ye ful-
fil the royal law, according to
the scripture, Thou shalt love
thy neighbour as thyself, ye do
well. [9] But if ye have respect
to persons, ye commit sin, *and*
are convinced of the law, as
transgressors.

ἐσθῆτι, [3] καὶ ἐπιβλέψητε ἐπὶ τὸν φο-
ροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν, καὶ
εἴπητε[a]ʺ· Σὺ κάθου ὧδε καλῶς, καὶ τῷ
πτωχῷ εἴπητε· Σὺ στῆθι ἐκεῖ, ἢ κάθου
[b] ὧδεʺ ὑπὸ τὸ ὑποπόδιόν μου· [4] [c] καὶʺ
οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε
κριταὶ διαλογισμῶν πονηρῶν; [5] ἀκού-
σατε, ἀδελφοί μου ἀγαπητοὶ, οὐχ ὁ Θεὸς
ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου[d]ʺ,
πλουσίους ἐν πίστει, καὶ κληρονόμους
τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγα-
πῶσιν αὐτόν; [6] ὑμεῖς δὲ ἠτιμάσατε
τὸν πτωχόν. οὐχ οἱ πλούσιοι καταδυ-
ναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἕλκουσιν
ὑμᾶς εἰς κριτήρια; [7] οὐκ αὐτοὶ βλασ-
φημοῦσι τὸ καλὸν ὄνομα τὸ ἐπικληθὲν
ἐφ' ὑμᾶς; [8] εἰ μέντοι νόμον τελεῖτε
βασιλικὸν, κατὰ τὴν γραφήν· Ἀγαπήσεις
τὸν πλησίον σου ὡς σεαυτόν· καλῶς
ποιεῖτε· [9] εἰ δὲ προσωποληπτεῖτε,
ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ
τοῦ νόμου ὡς παραβάται.

[10] For whosoever shall keep
the whole law, and yet offend
in one point, he is guilty of all.
[11] For [γ] he that said, Do not
commit adultery; said also,
Do not kill. Now if thou com-
mit no adultery, yet if thou
kill, thou art become a trans-
gressor of the law.
[12] So speak ye, and so do, as
they that shall be judged by the
law of liberty. [13] For he *shall
have* judgment without mercy,
that hath shewed no mercy,
and mercy [δ] rejoiceth against
judgment.
[14] What doth it profit, my
brethren, though a man say he
hath faith, & have not works?
can faith save him? [15] If a
brother or sister be naked, and
destitute of daily food, [16] and
one of you say unto them, De-
part in peace, be you warmed
and filled: notwithstanding ye
give them not those things

[10] Ὅστις γὰρ ὅλον τὸν νόμον τηρή-
σει, πταίσει δὲ ἐν ἑνὶ, γέγονε πάντων
ἔνοχος. [11] ὁ γὰρ εἰπών· Μὴ μοιχεύσῃς,
εἶπε καί· Μὴ φονεύσῃς· εἰ δὲ οὐ μοι-
χεύσεις, φονεύσεις δὲ, γέγονας παρα-
βάτης νόμου.
[12] Οὕτω λαλεῖτε καὶ οὕτω ποιεῖτε,
ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρί-
νεσθαι· [13] ἡ γὰρ κρίσις [e] ἀνίλεωςʺ τῷ
μὴ ποιήσαντι ἔλεος· [f]ʺ κατακαυχᾶται
ἔλεος κρίσεως.
[14] Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν
πίστιν λέγῃ τις ἔχειν, ἔργα δὲ μὴ ἔχῃ;
μὴ δύναται ἡ πίστις σῶσαι αὐτόν;
[15] ἐὰν [g] δὲʺ ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ
ὑπάρχωσι καὶ λειπόμενοι ὦσι τῆς ἐφη-
μέρου τροφῆς, [16] εἴπῃ δέ τις αὐτοῖς ἐξ
ὑμῶν· Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε
καὶ χορτάζεσθε, μὴ δῶτε δὲ αὐτοῖς τὰ

[a] Rec. add αυτῳ. [b] ⇄ [c] ⇄ [d] Rec. add τουτου. [e] ∾ ανελεος. [f] Rec. add και. [g] ⇄ [*] Or, well, or, seemly. [β] Or, that. [γ] Or, that *law* which said. [δ] Or, glorieth.

ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος;
17 οὕτω καὶ ἡ πίστις, ἐὰν μὴ [a]ἔχῃ ἔργα,″
νεκρά ἐστι καθ' ἑαυτήν. 18 ἀλλ' ἐρεῖ
τις· Σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω·
δεῖξόν μοι τὴν πίστιν σου [b]χωρὶς″ τῶν
ἔργων [c]σου,″ κἀγὼ δείξω σοι ἐκ τῶν
ἔργων μου τὴν πίστιν [d]μου.″ 19 σὺ
πιστεύεις ὅτι ὁ Θεὸς εἷς ἐστι· καλῶς
ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσι, καὶ
φρίσσουσι. 20 θέλεις δὲ γνῶναι, ὦ ἄν-
θρωπε κενὲ, ὅτι ἡ πίστις χωρὶς τῶν
ἔργων νεκρά ἐστιν;

21 Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ
ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν
υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; 22 βλέ-
πεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις
αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτε-
λειώθη; 23 καὶ ἐπληρώθη ἡ γραφὴ ἡ
λέγουσα· Ἐπίστευσε δὲ Ἀβραὰμ τῷ
Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιο-
σύνην, καὶ φίλος Θεοῦ ἐκλήθη. 24 Ὁ-
ρᾶτε [e]″ ὅτι ἐξ ἔργων δικαιοῦται ἄνθρω-
πος, καὶ οὐκ ἐκ πίστεως μόνον;

25 Ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ
ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς
ἀγγέλους, καὶ ἑτέρᾳ ὁδῷ ἐκβαλοῦσα;
26 ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος
νεκρόν ἐστιν, οὕτω καὶ ἡ πίστις χωρὶς
τῶν ἔργων νεκρά ἐστι.

3. Μὴ πολλοὶ διδάσκαλοι γίνεσθε,
ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρίμα
ληψόμεθα· 2 πολλὰ γὰρ πταίομεν
ἅπαντες. εἴ τις ἐν λόγῳ οὐ πταίει,
οὗτος τέλειος ἀνὴρ, δυνατὸς χαλιναγω-
γῆσαι καὶ ὅλον τὸ σῶμα. 3 [f]ἴδε″ τῶν
ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα
βάλλομεν πρὸς τὸ πείθεσθαι αὐτοὺς
ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγο-
μεν. 4 ἰδοὺ καὶ τὰ πλοῖα τηλικαῦτα
ὄντα, καὶ ὑπὸ σκληρῶν ἀνέμων ἐλαυ-
νόμενα, μετάγεται ὑπὸ ἐλαχίστου

which are needful to the body:
what doth it profit? 17 Even
so faith, if it hath not works, is
dead being [α]alone. 18 Yea, a
man may say, Thou hast faith,
and I have works: shew me thy
faith [β]without thy works, and
I will shew thee my faith by
my works. 19 Thou believest
ẏ there is one God, thou doest
well: the devils also believe,
and tremble. 20 But wilt thou
know, O vain man, that faith
without works is dead?

21 Was not Abraham our fa-
ther justified by works, when he
had offered Isaac his son upon
the altar? 22 [γ]Seest thou how
faith wrought with his works,
and by works was faith made
perfect? 23 And the scripture
was fulfilled which saith, Abra-
ham believed God, and it was
imputed unto him for right-
eousness: and he was called the
Friend of God. 24 Ye see then,
how that by works a man is
justified, and not by faith only.

25 Likewise also, was not Ra-
hab ẏ harlot justified by works
when she had received ẏ mes-
sengers, and had sent them out
another way? 26 For as the
body without ẏ [δ]spirit is dead,
so faith without works is dead
also.

3. My brethren, be not many
masters, knowing that we shall
receive the greater [ε]condemna-
tion. 2 For in many things we
offend all. If any man offend
not in word, the same is a per-
fect man, and able also to bridle
the whole body. 3 Behold, we
put bits in the horses' mouths,
that they may obey us, and we
turn about their whole body.
4 Behold also the ships, which
though they be so great, and are
driven of fierce winds, yet are
they turned about with a very

a ἔργα ἔχῃ. b St. & Elz. ἐκ. c ⇄ d ⇄ e Rec. add τοίνυν. f Rec. ἰδοὺ —. ∾ εἰ δὲ
α Gr. by itself. β Some copies read, by thy works. γ Or, Thou seest. δ Or, breath. ε Or, judgment.

small helm, whithersoever the
governor listeth. 5 Even so the
tongue is a little member, and
boasteth great things: behold,
how great [α] a matter a little fire
kindleth. 6 And the tongue is a
fire, a world of iniquity: so is
the tongue amongst our members,
that it defileth the whole
body, and setteth on fire the
course of nature, and it is set
on fire of hell.

7 For every [β] kind of beasts,
and of birds, and of serpents,
and things in the sea, is tamed,
and hath been tamed of [γ] mankind.
8 But the tongue can no
man tame, *it is* an unruly evil,
full of deadly poison. 9 Therewith
bless we God, even the
Father: and therewith curse
we men, which are made after
the similitude of God. 10 Out
of the same mouth proceedeth
blessing and cursing: my brethren,
these things ought not so
to be. 11 Doth a fountain send
forth at the same [δ] place sweet
water and bitter? 12 can the
fig tree, my brethren, bear olive
berries? either a vine, figs? so
can no fountain both yield salt
water and fresh.

13 Who is a wise man and
endued with knowledge amongst
you? let him shew out of a
good conversation his works
with meekness of wisdom.
14 But if ye have bitter envying
and strife in your hearts, glory
not, and lie not against ỷ truth.
15 This wisdom descendeth not
from above, but *is* earthly, [ε] sensual,
devilish. 16 For where
envying and strife is, there is
[ζ] confusion, & every evil work.
17 But the wisdom that is from
above, is first pure, then peaceable,
gentle, and easy to be intreated,
full of mercy, and good
fruits, [η] without partiality, and
without hypocrisy. 18 And the

πηδαλίου, ὅπου ἂν ἡ ὁρμὴ τοῦ εὐθύνοντος
βούληται. 5 οὕτω καὶ ἡ γλῶσσα μι-
κρὸν μέλος ἐστὶ, καὶ μεγαλαυχεῖ. ἰδοὺ
ὀλίγον πῦρ ἡλίκην ὕλην ἀνάπτει· 6 καὶ
ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας.
[a]οὕτως″ ἡ γλῶσσα καθίσταται ἐν τοῖς
μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ
σῶμα, καὶ φλογίζουσα τὸν [b]τροχὸν″
τῆς γενέσεως[c]″, καὶ φλογιζομένη ὑπὸ τῆς
γεέννης·
7 Πᾶσα γὰρ φύσις θηρίων τε καὶ
πετεινῶν, ἑρπετῶν τε καὶ ἐναλίων, δα-
μάζεται καὶ δεδάμασται τῇ φύσει τῇ
ἀνθρωπίνῃ· 8 τὴν δὲ γλῶσσαν οὐδεὶς
δύναται ἀνθρώπων δαμάσαι· ἀκατά-
σχετον κακὸν, μεστὴ ἰοῦ θανατηφόρου.
9 ἐν αὐτῇ εὐλογοῦμεν τὸν [d]Θεὸν″ καὶ
πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς
ἀνθρώπους τοὺς καθ᾽ ὁμοίωσιν Θεοῦ
γεγονότας· 10 ἐκ τοῦ αὐτοῦ στόματος
ἐξέρχεται εὐλογία καὶ κατάρα· οὐ χρὴ,
ἀδελφοί μου, ταυτα οὕτω γίνεσθαι.
11 μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρύει
τὸ γλυκὺ καὶ τὸ πικρόν; 12 μὴ δύναται,
ἀδελφοί μου, συκῆ ἐλαίας ποιῆσαι, ἢ
ἄμπελος σῦκα; [e]οὕτως″ [f]οὐδεμία πηγὴ
ἁλυκὸν καὶ″ γλυκὺ ποιῆσαι ὕδωρ.
13 Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν;
δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ
ἔργα αὐτοῦ ἐν πραΰτητι σοφίας. 14 εἰ
δὲ ζῆλον πικρὸν ἔχετε καὶ ἐρίθειαν ἐν
τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ
ψεύδεσθε κατὰ τῆς ἀληθείας. 15 οὐκ
ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη,
ἀλλ᾽ ἐπίγειος, ψυχική, δαιμονιώδης.
16 ὅπου γὰρ ζῆλος καὶ ἐρίθεια, ἐκεῖ
ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.
17 ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἁγνή
ἐστιν, ἔπειτα εἰρηνική, ἐπιεικής, εὐπειθής,
μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν,
ἀδιάκριτος [g]καὶ″ ἀνυπόκριτος. 18 καρπὸς

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a ⇄ b ∾ τρόχον. c Bz. add ημων. d ∾ Κυριον. e ⇄ f Gb. ουτε αλυκον. g ⇄ α *Or,* wood. β *Gr.* nature γ *Gr.* nature of man. δ *Or,* hole. ε *Or,* natural. ζ *Gr.* tumult, *or,* unquietness. η *Or,* without wrangling

δὲ [a]″ δικαιοσύνης ἐν εἰρήνῃ σπείρεται
τοῖς ποιοῦσιν εἰρήνην.
4. Πόθεν πόλεμοι καὶ [b]πόθεν″ μάχαι
ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν
ὑμῶν τῶν στρατευομένων ἐν τοῖς μέ-
λεσιν ὑμῶν; 2 ἐπιθυμεῖτε, καὶ οὐκ
ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ
δύνασθε ἐπιτυχεῖν. μάχεσθε καὶ πολε-
μεῖτε, [c]οὐκ ἔχετε,″ διὰ τὸ μὴ αἰτεῖσθαι
ὑμᾶς· 3 αἰτεῖτε, καὶ οὐ λαμβάνετε,
διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς
ὑμῶν δαπανήσητε.
4 Μοιχοὶ καὶ μοιχαλίδες, οὐκ οἴδατε
ὅτι ἡ φιλία τοῦ κόσμου, ἔχθρα τοῦ
Θεοῦ ἐστιν; ὃς ἂν οὖν βουληθῇ φίλος
εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ Θεοῦ
καθίσταται. 5 ἢ δοκεῖτε ὅτι κενῶς ἡ
γραφὴ λέγει; πρὸς φθόνον ἐπιποθεῖ
τὸ Πνεῦμα ὃ κατῴκησεν ἐν ἡμῖν;
6 μείζονα δὲ δίδωσι χάριν· διὸ λέγει·
Ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, τα-
πεινοῖς δὲ δίδωσι χάριν. 7 Ὑποτάγητε
οὖν τῷ Θεῷ· ἀντίστητε τῷ διαβόλῳ,
καὶ φεύξεται ἀφ᾽ ὑμῶν· 8 ἐγγίσατε
τῷ Θεῷ, καὶ ἐγγιεῖ ὑμῖν. καθαρίσατε
χεῖρας, ἁμαρτωλοὶ, καὶ ἁγνίσατε καρ-
δίας, δίψυχοι. 9 ταλαιπωρήσατε καὶ
πενθήσατε καὶ κλαύσατε· ὁ γέλως ὑμῶν
εἰς πένθος μεταστραφήτω, καὶ ἡ χαρὰ
εἰς κατήφειαν. 10 ταπεινώθητε ἐνώπιον
[d]τοῦ″ Κυρίου, καὶ ὑψώσει ὑμᾶς.
11 Μὴ καταλαλεῖτε ἀλλήλων, ἀδελ-
φοί· ὁ καταλαλῶν ἀδελφοῦ, [e]καὶ″
κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ
νόμου, καὶ κρίνει νόμον· εἰ δὲ νόμον
κρίνεις, οὐκ εἶ ποιητὴς νόμου, ἀλλὰ
κριτής. 12 εἷς ἐστιν ὁ νομοθέτης [f]καὶ
κριτὴς″ ὁ δυνάμενος σῶσαι καὶ ἀπολέ-
σαι· σὺ [g]δὲ″ τίς εἶ [h]ὃς κρίνεις τὸν
ἕτερον;″

fruit of righteousness is sown
in peace, of them that make
peace.
4. From whence come wars &
[α] fightings among you? come
they not hence, even of your
[β] lusts, that war in your mem-
bers? 2 Ye lust, and have not:
ye kill, and desire to have, and
cannot obtain: ye fight and war,
yet ye have not, because ye ask
not. 3 Ye ask and receive not,
because ye ask amiss, that ye
may consume it upon your
[γ] lusts.

4 Ye adulterers, and adul-
teresses, know ye not that the
friendship of ÿ world is enmity
with God? whosoever therefore
will be a friend of the world, is
the enemy of God. 5 Do ye
think that the scripture saith in
vain, the spirit that dwelleth in
us lusteth [δ] to envy? 6 But he
giveth more grace, wherefore
he saith, God resisteth ÿ proud,
but giveth grace unto the hum-
ble. 7 Submit yourselves there-
fore to God: resist the devil,
& he will flee from you. 8 Draw
nigh to God, and he will draw
nigh to you: cleanse your hands
ye sinners, and purify your
hearts ye double minded. 9 Be
afflicted, and mourn, and weep:
let your laughter be turned to
mourning, and your joy to hea-
viness. 10 Humble yourselves
in the sight of the Lord, and he
shall lift you up.

11 Speak not evil one of ano-
ther (brethren:) he that speak-
eth evil of his brother, and
judgeth his brother, speaketh
evil of the law, and judgeth the
law: but if thou judge the law,
thou art not a doer of the law,
but a judge. 12 There is one
lawgiver, who is able to save,
and to destroy: who art thou
that judgest another?

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a Rec. add της. b ∾ —. Rec. & Gb. om. c Rec. ουκ εχετε δε. —. ∾ και ουκ εχετε. d ⇉ e ∾ η. f Rec. om. g Rec. om. h ∾ ο κρινων τον πλησιον. α Or, brawlings. β Or, pleasures. γ Or, pleasures. δ Or, enviously.

13 Go to now ye that say, To
day or to morrow we will go
into such a city and continue
there a year, and buy, and sell,
and get gain: 14 whereas ye
know not what *shall be* on the
morrow: for what is your life?
[α] It is even a vapour that ap-
peareth for a little time, and
then vanisheth away. 15 For
that ye ought to say, If the Lord
will, we shall live, and do this,
or that. 16 But now ye rejoice
in your boastings: all such re-
joicing is evil. 17 Therefore to
him that knoweth to do good,
and doeth it not, to him it is
sin.

13 Ἄγε νῦν οἱ λέγοντες· Σήμερον
[a] καὶ ″ αὔριον [b] πορευσώμεθα εἰς τήνδε
τὴν πόλιν, καὶ ποιήσωμεν ἐκεῖ ἐνιαυτὸν
ἕνα, καὶ ἐμπορευσώμεθα, καὶ κερδή-
σωμεν· ″ 14 οἵτινες οὐκ ἐπίστασθε τὸ
τῆς αὔριον· (ποία γὰρ ἡ ζωὴ ὑμῶν;
ἀτμὶς γάρ [c] ἐστιν ″ ἡ πρὸς ὀλίγον φαι-
νομένη, ἔπειτα δὲ ἀφανιζομένη·) 15 ἀντὶ
τοῦ λέγειν ὑμᾶς· Ἐὰν ὁ Κύριος θελήσῃ,
καὶ ζήσωμεν, καὶ [d] ποιήσομεν″ τοῦτο ἢ
ἐκεῖνο. 16 νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλα-
ζονείαις ὑμῶν· πᾶσα καύχησις τοιαύτη
πονηρά ἐστιν. 17 εἰδότι οὖν καλὸν
ποιεῖν, καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ
ἐστιν.

5. Go to now, ye rich men,
weep and howl for your mise-
ries that shall come upon you.
2 Your riches are corrupted,
and your garments motheaten:
3 your gold and silver is can-
kered, and the rust of them
shall be a witness against you,
and shall eat your flesh as it
were fire: ye have heaped trea-
sure together for the last days.
4 Behold, the hire of the labour-
ers which have reaped down
your fields, which is of you kept
back by fraud, crieth: and the
cries of them which have reap-
ed, are entered into the ears of
the Lord of sabaoth. 5 Ye have
lived in pleasure on the earth,
and been wanton: ye have
nourished your hearts, as in a
day of slaughter: 6 ye have
condemned, *and* killed the just,
and he doth not resist you.

5. Ἄγε νῦν οἱ πλούσιοι, κλαύσατε
ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν
ταῖς ἐπερχομέναις. 2 ὁ πλοῦτος ὑμῶν
σέσηπε, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα
γέγονεν· 3 ὁ χρυσὸς ὑμῶν καὶ ὁ ἄρ-
γυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς
μαρτύριον ὑμῖν ἔσται, καὶ φάγεται τὰς
σάρκας ὑμῶν ὡς πῦρ· ἐθησαυρίσατε ἐν
ἐσχάταις ἡμέραις· 4 ἰδοὺ ὁ μισθὸς τῶν
ἐργατῶν τῶν ἀμησάντων τὰς χώρας
ὑμῶν, ὁ ἀπεστερημένος ἀφʼ ὑμῶν, κρά-
ζει· καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ
ὦτα Κυρίου Σαβαὼθ εἰσεληλύθασιν.
5 ἐτρυφήσατε ἐπὶ τῆς γῆς, καὶ ἐσπατα-
λήσατε· ἐθρέψατε τὰς καρδίας ὑμῶν ὡς
ἐν ἡμέρᾳ σφαγῆς. 6 κατεδικάσατε,
ἐφονεύσατε τὸν δίκαιον· οὐκ ἀντιτάσ-
σεται ὑμῖν.

7 [β] Be patient therefore, bre-
thren, unto the coming of the
Lord: behold, the husbandman
waiteth for the precious fruit
of the earth, and hath long pa-
tience for it, until he receive
the early and latter rain. 8 Be
ye also patient; stablish your
hearts: for the coming of the
Lord draweth nigh.

7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως
τῆς παρουσίας τοῦ Κυρίου. ἰδού, ὁ
γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν
τῆς γῆς, μακροθυμῶν ἐπʼ αὐτῷ, ἕως ἂν
λάβῃ ὑετὸν πρώϊμον καὶ ὄψιμον· 8 μα-
κροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς
καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ Κυ-
ρίου ἤγγικε.

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[a] Bz.&Elz. ἢ [b] Bz.&Elz. πορευσομεθα . . . ποιησομεν . . . εμπορευσομεθα . . . κερδησομεν. [c] ∾ εσται
[d] St. & Gb. ποιησωμεν. [α] Or, For it is. [β] Or, Be long patient, or, suffer with long patience.

9 Μὴ στενάζετε κατ' ἀλλήλων, ἀδελ-
φοὶ, ἵνα μὴ a κριθῆτε·″ ἰδοὺ b ὁ ″ κριτὴς
πρὸ τῶν θυρῶν ἕστηκεν. 10 ὑπόδειγμα
λάβετε, c ἀδελφοί μου, τῆς κακοπαθείας,″
καὶ τῆς μακροθυμίας, τοὺς προφήτας οἳ
ἐλάλησαν τῷ ὀνόματι Κυρίου. 11 ἰδοὺ
μακαρίζομεν τοὺς d ὑπομένοντας.″ τὴν
ὑπομονὴν Ἰὼβ ἠκούσατε, καὶ τὸ τέλος
Κυρίου εἴδετε, ὅτι e πολύσπλαγχνός″
ἐστιν f ὁ Κύριος″ καὶ οἰκτίρμων.

9 * Grudge not one against
another, brethren, lest ye be
condemned: behold, the judge
standeth before ÿ door. 10 Take,
my brethren, the prophets, who
have spoken in the name of the
Lord, for an example of suffer-
ing affliction, and of patience.
11 Behold, we count them happy
which endure. Ye have heard
of the patience of Job, and have
seen the end of the Lord: that
the Lord is very pitiful and of
tender mercy.

12 Πρὸ πάντων δὲ, ἀδελφοί μου, μὴ
ὀμνύετε μήτε τὸν οὐρανὸν, μήτε τὴν γῆν,
μήτε ἄλλον τινὰ ὅρκον· ἤτω δὲ ὑμῶν τὸ
ναὶ, ναὶ, καὶ τὸ οὒ, οὔ· ἵνα μὴ g ὑπὸ κρί-
σιν″ πέσητε.

12 But above all things, my
brethren, swear not, neither by
heaven, neither by the earth,
neither by any other oath: but
let your yea, be yea, and your
nay, nay: lest ye fall into con-
demnation.

13 Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέ-
σθω· εὐθυμεῖ τις; ψαλλέτω. 14 ἀσθενεῖ
τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς
πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσ-
ευξάσθωσαν ἐπ' αὐτὸν, ἀλείψαντες
αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ Κυρίου.
15 καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν
κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος·
κἂν ἁμαρτίας ᾖ πεποιηκὼς, ἀφεθήσεται
αὐτῷ.

13 Is any among you afflicted?
let him pray. Is any merry?
let him sing psalms. 14 Is any
sick among you? let him call
for the elders of the church, and
let them pray over him, anoint-
ing him with oil in the name of
the Lord: 15 and the prayer of
faith shall save the sick, and the
Lord shall raise him up: and
if he have committed sins, they
shall be forgiven him.

16 Ἐξομολογεῖσθε ἀλλήλοις τὰ πα-
ραπτώματα, καὶ εὔχεσθε ὑπὲρ ἀλλήλων,
ὅπως ἰαθῆτε· πολὺ ἰσχύει δέησις δι-
καίου ἐνεργουμένη. 17 Ἠλίας ἄνθρωπος
ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσ-
ηύξατο τοῦ μὴ βρέξαι· καὶ οὐκ ἔβρε-
ξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ
μῆνας ἕξ. 18 καὶ πάλιν προσηύξατο,
καὶ ὁ οὐρανὸς ὑετὸν ἔδωκε, καὶ ἡ γῆ
ἐβλάστησε τὸν καρπὸν αὐτῆς.

16 Confess your faults one to
another, and pray one for ano-
ther, that ye may be healed:
the effectual fervent prayer of
a righteous man availeth much.
17 Elias was a man subject to
like passions as we are, and he
prayed β earnestly that it might
not rain: and it rained not on
the earth by the space of three
years and six months. 18 And
he prayed again, and the heaven
gave rain, and the earth brought
forth her fruit.

19 Ἀδελφοὶ, ἐάν τις ἐν ὑμῖν πλανηθῇ
ἀπὸ τῆς ἀληθείας, καὶ ἐπιστρέψῃ τις
αὐτὸν, 20 γινωσκέτω ὅτι ὁ ἐπιστρέψας
ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ, σώ-
σει ψυχὴν ἐκ θανάτου, καὶ καλύψει
πλῆθος ἁμαρτιῶν.

19 Brethren, if any of you do
err from the truth, and one
convert him, 20 let him know,
that he which converteth the
sinner from the error of his
way, shall save a soul from
death, and shall hide a multi-
tude of sins.

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a Rec. κατακριθῆτε. b Rec. om. c Rec. τ. κακ. ἀδελ. μ. d ∾ ὑπομείναντας. e ∾ πολυεύσπλαγχνος.
f ⇄ g St. εἰς ὑπόκρισιν. * Or, Groan, or, grieve not β Or, in his prayer.

ΠΕΤΡΟΥ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

PETER an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, [2] elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied.

[3] Blessed be the God and Father of our Lord Jesus Christ, which according to his [α] abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, [4] to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven [β] for you, [5] who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. [6] Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations: [7] that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ: [8] whom having not seen, ye love, in whom though now ye see *him* not, yet believing, ye rejoice with joy unspeakable, and full of glory, [9] receiving the end of your faith, even the salvation of your souls:

[10] of which salvation the prophets have enquired, and searched diligently, who prophesied of the grace *that should come* unto you, [11] searching

ΠΕΤΡΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας, [2] κατὰ πρόγνωσιν Θεοῦ πατρὸς, ἐν ἁγιασμῷ Πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

[3] Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας [a] ἡμᾶς' εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, [4] εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς [b] ὑμᾶς,' [5] τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως, εἰς σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ· [6] ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι, (εἰ δέον ἐστὶ) λυπηθέντες ἐν ποικίλοις πειρασμοῖς, [7] ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως [c] πολυτιμότερον' χρυσίου, τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου, εὑρεθῇ εἰς ἔπαινον καὶ τιμὴν καὶ δόξαν, ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ· [8] ὃν οὐκ εἰδότες ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὁρῶντες, πιστεύοντες δὲ, ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ, [9] κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν·

[10] Περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, [11] ἐρευ-

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[a] Elz. υμας. [b] St. & Elz. ημας. [c] Rec. πολυ τιμιωτερον [α] Gr. much. [β] Or, for us.

νῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου
τὸ ἐν αὐτοῖς Πνεῦμα Χριστοῦ, προμαρ-
τυρόμενον τὰ εἰς Χριστὸν παθήματα,
καὶ τὰς μετὰ ταῦτα δόξας· 12 οἷς ἀπε-
καλύφθη ὅτι οὐχ ἑαυτοῖς, [a]ὑμῖν" δὲ
διηκόνουν αὐτά, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ
τῶν εὐαγγελισαμένων ὑμᾶς [b]ἐν" Πνεύ-
ματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς
ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.
13 Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς
διανοίας ὑμῶν, νήφοντες, τελείως ἐλπί-
σατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν
ἀποκαλύψει Ἰησοῦ Χριστοῦ. 14 ὡς
τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι
ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπι-
θυμίαις, 15 ἀλλὰ κατὰ τὸν καλέσαντα
ὑμᾶς ἅγιον, καὶ αὐτοὶ ἅγιοι ἐν πάσῃ
ἀναστροφῇ γενήθητε· 16 διότι γέγρα-
πται· "Ἅγιοι [c]γένεσθε," ὅτι ἐγὼ ἅγιός
εἰμι.
17 Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν
ἀπροσωπολήπτως κρίνοντα κατὰ τὸ
ἑκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροι-
κίας ὑμῶν χρόνον ἀναστράφητε· 18 εἰ-
δότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ
χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας
ὑμῶν ἀναστροφῆς πατροπαραδότου,
19 ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου
καὶ ἀσπίλου Χριστοῦ· 20 προεγνω-
σμένου μὲν πρὸ καταβολῆς κόσμου, φα-
νερωθέντος δὲ ἐπ' [d]ἐσχάτων" τῶν χρόνων
δι' ὑμᾶς, 21 τοὺς δι' αὐτοῦ πιστεύοντας
εἰς Θεὸν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν,
καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν
ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν.
22 Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν
τῇ ὑπακοῇ τῆς ἀληθείας [e]διὰ Πνεύμα-
τος" εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ
καθαρᾶς καρδίας ἀλλήλους ἀγαπήσατε
ἐκτενῶς· 23 ἀναγεγεννημένοι οὐκ ἐκ
σπορᾶς φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ

what, or what manner of time
the Spirit of Christ which was
in them did signify, when it
testified beforehand the suffer-
ings of Christ, and the glory
that should follow. 12 Unto
whom it was revealed, that not
unto themselves, but unto us,
they did minister the things
which are now reported unto
you, by them ỷ have preached
the gospel unto you, with the
Holy Ghost sent down from
heaven, which things the angels
desire to look into.
13 Wherefore gird up the
loins of your mind, be sober,
and hope [α] to the end, for the
grace that is to be brought unto
you at the revelation of Jesus
Christ: 14 as obedient children,
not fashioning yourselves ac-
cording to ỷ former lusts, in your
ignorance: 15 but as he which
hath called you is holy, so be
ye holy in all manner of con-
versation; 16 because it is writ-
ten, Be ye holy, for I am holy.
17 And if ye call on the Fa-
ther, who without respect of
persons judgeth according to
every man's work, pass the time
of your sojourning here in fear:
18 forasmuch as ye know that
ye were not redeemed with
corruptible things, as silver
and gold, from your vain con-
versation *received* by tradition
from your fathers; 19 but with
the precious blood of Christ, as
of a lamb without blemish and
without spot, 20 who verily was
foreordained before the foun-
dation of the world, but was
manifest in these last times for
you: 21 who by him do believe
in God that raised him up from ỷ
dead, and gave him glory, ỷ your
faith and hope might be in God.
22 Seeing ye have purified
your souls in obeying the truth
through ỷ Spirit, unto unfeign-
ed love of the brethren: see
that ye love one another with
a pure heart fervently, 23 being
born again, not of corruptible
seed, but of incorruptible, by

[a] Rec. ∾ ημιν. [b] → [c] ∾ εσεσθε. [d] ∾ εσχατου. [e] ⇄ [α] *Gr.* perfectly.

the word of God which liveth
and abideth for ever. 24 [α] For
all flesh *is* as grass, and all the
glory of man as the flower of
grass: the grass withereth, and
the flower thereof falleth away.
25 But the word of the Lord en-
dureth for ever: and this is the
word which by the gospel is
preached unto you. 2. Where-
fore laying aside all malice,
and all guile, and hypocrisies,
and envies, and evil speak-
ings, 2 as newborn babes desire
the sincere milk of the word,
that ye may grow thereby, 3 if
so be ye have tasted that the
Lord *is* gracious.

4 To whom coming *as* unto a
living stone, disallowed indeed
of men, but chosen of God, and
precious, 5 ye also as lively
stones, [β] are built up a spiritual
house, an holy priesthood to
offer up spiritual sacrifice, ac-
ceptable to God by Jesus Christ.
6 Wherefore it is contained in
the scripture, Behold, I lay in
Sion a chief corner stone, elect,
precious, and he that believeth
on him, shall not be confounded.
7 Unto you therefore which be-
lieve [γ] he is precious; but unto
them which be disobedient, the
stone which the builders disal-
lowed, the same is made the
head of the corner, 8 and a stone
of stumbling, and a rock of of-
fence, *even to them* which stum-
ble at the word, being disobedi-
ent, whereunto also they were
appointed. 9 But ye are a chosen
generation, a royal priesthood,
an holy nation, [δ] a peculiar peo-
ple, that ye should shew forth
the [ε] praises of him, who hath
called you out of darkness into
his marvellous light: 10 which
in time past were not a people,
but are now the people of God:
which had not obtained mercy,
but now have obtained mercy.

11 Dearly beloved, I beseech
you as strangers and pilgrims,

λόγου ζῶντος Θεοῦ καὶ μένοντος [a].
24 διότι πᾶσα σὰρξ ὡς χόρτος, καὶ
πᾶσα δόξα [b] αὐτῆς ὡς ἄνθος χόρ-
του· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄν-
θος [c] αὐτοῦ ἐξέπεσε· 25 τὸ δὲ ῥῆμα
Κυρίου μένει εἰς τὸν αἰῶνα. τοῦτο δέ
ἐστι τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.
2. ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ
πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους
καὶ πάσας καταλαλιάς, 2 ὡς ἀρτιγέννητα
βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπιπο-
θήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε [d] εἰς
σωτηρίαν, 3 εἴπερ ἐγεύσασθε ὅτι
χρηστὸς ὁ Κύριος.

4 Πρὸς ὃν προσερχόμενοι, λίθον
ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδεδοκι-
μασμένον, παρὰ δὲ Θεῷ ἐκλεκτὸν, ἔν-
τιμον, 5 καὶ αὐτοὶ ὡς λίθοι ζῶντες
οἰκοδομεῖσθε, οἶκος πνευματικὸς, ἱερά-
τευμα ἅγιον, ἀνενέγκαι πνευματικὰς
θυσίας εὐπροσδέκτους τῷ Θεῷ διὰ
Ἰησοῦ Χριστοῦ. 6 [e] διότι περιέχει ἐν
τῇ γραφῇ· Ἰδοὺ τίθημι ἐν Σιὼν λίθον
ἀκρογωνιαῖον, ἐκλεκτὸν, ἔντιμον· καὶ ὁ
πιστεύων ἐπ᾽ αὐτῷ, οὐ μὴ καταισχυνθῇ.
7 Ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν·
ἀπειθοῦσι δὲ λίθον ὃν ἀπεδοκίμασαν
οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς
κεφαλὴν γωνίας, 8 καὶ λίθος προσ-
κόμματος καὶ πέτρα σκανδάλου· οἳ
προσκόπτουσι τῷ λόγῳ ἀπειθοῦντες,
εἰς ὃ καὶ ἐτέθησαν· 9 ὑμεῖς δὲ γένος
ἐκλεκτὸν, βασίλειον ἱεράτευμα, ἔθνος
ἅγιον, λαὸς εἰς περιποίησιν, ὅπως
τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους
ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν
αὐτοῦ φῶς· 10 οἱ ποτὲ οὐ λαὸς, νῦν
δὲ λαὸς Θεοῦ· οἱ οὐκ ἠλεημένοι, νῦν
δὲ ἐλεηθέντες.

11 Ἀγαπητοὶ, παρακαλῶ ὡς παροίκους
καὶ παρεπιδήμους, ἀπέχεσθαι τῶν σαρ-

[a] Rec. add εις τον αιωνα. [b] Rec. ∾ ανθρωπου. [c] ⇉ [d] Rec. om. [e] Rec. διο και. [α] *Or*, For th... [β] *Or*, be ye built. [γ] *Or*, he is an honour. [δ] *Or*, a purchased people. [ε] *Or*, virtues.

κικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται
κατὰ τῆς ψυχῆς. 12 τὴν ἀναστροφὴν
ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν, ἵνα
ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν,
ἐκ τῶν καλῶν ἔργων ἐποπτεύσαντες
δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ ἐπι-
σκοπῆς.

13 Ὑποτάγητε [a] οὖν″ πάσῃ ἀνθρωπίνῃ
κτίσει, διὰ τὸν Κύριον· εἴτε βασιλεῖ,
ὡς ὑπερέχοντι· 14 εἴτε ἡγεμόσιν, ὡς
δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν
[b]″ κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν.
15 ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ Θεοῦ,
ἀγαθοποιοῦντας φιμοῦν τὴν τῶν ἀφρό-
νων ἀνθρώπων ἀγνωσίαν· 16 ὡς ἐλεύ-
θεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες
τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς
δοῦλοι Θεοῦ. 17 πάντας τιμήσατε· τὴν
ἀδελφότητα ἀγαπᾶτε· τὸν Θεὸν φο-
βεῖσθε· τὸν βασιλέα τιμᾶτε.

18 Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ
φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς
ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς
σκολιοῖς. 19 τοῦτο γὰρ χάρις, εἰ διὰ
συνείδησιν Θεοῦ ὑποφέρει τις λύπας,
πάσχων ἀδίκως· 20 ποῖον γὰρ κλέος, εἰ
ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπο-
μενεῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ
πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ
Θεῷ. 21 εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι
καὶ Χριστὸς ἔπαθεν ὑπὲρ [c] ἡμῶν,″ [d] ὑμῖν″
ὑπολιμπάνων ὑπογραμμόν, ἵνα ἐπακο-
λουθήσητε τοῖς ἴχνεσιν αὐτοῦ· 22 ὃς
ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη
δόλος ἐν τῷ στόματι αὐτοῦ· 23 ὃς
λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων
οὐκ ἠπείλει· παρεδίδου δὲ τῷ κρίνοντι
δικαίως· 24 ὃς τὰς ἁμαρτίας ἡμῶν
αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ
ἐπὶ τὸ ξύλον, ἵνα ταῖς ἁμαρτίαις ἀπο-
γενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν· οὗ

abstain from fleshly lusts, which
war against the soul, 12 having
your conversation honest among
ÿ Gentiles, that [α] whereas they
speak against you as evildoers,
they may by *your* good works
which they shall behold, glorify
God in the day of visitation.

13 Submit yourselves to every
ordinance of man for the Lord's
sake, whether it be to the king,
as supreme, 14 or unto govern-
ors, as unto them that are sent
by him, for the punishment of
evildoers, and for the praise of
them that do well. 15 For so is
the will of God, that with well
doing ye may put to silence the
ignorance of foolish men. 16 As
free, and not [β] using your liberty
for a cloke of maliciousness,
but as ÿ servants of God. 17 [γ] Ho-
nour all men. Love the brother-
hood. Fear God. Honour the
king.

18 Servants, be subject to
your masters with all fear, not
only to the good and gentle, but
also to the froward. 19 For this
is thankworthy, if a man for
conscience toward God endure
grief, suffering wrongfully.
20 For what glory is it, if when
ye be buffeted for your faults,
ye shall take it patiently: but if
when ye do well, and suffer for
it, ye take it patiently, this is
[δ] acceptable with God. 21 For
even hereunto were ye called:
because Christ also suffered
[ε] for us, leaving us an exam-
ple, that ye should follow his
steps. 22 Who did no sin, nei-
ther was guile found in his
mouth. 23 Who when he was
reviled, reviled not again;
when he suffered, he threaten-
ed not, but [ζ] committed *himself*
to him that judgeth righte-
ously. 24 Who his own self bare
our sins in his own body [η] on ÿ
tree, that we being dead to sins,
should live unto righteousness,

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a ⇄ [b] Rec. add μεν. [c] ∾ —. Elz. & Gb. υμων. [d] St. & Bz. ημιν. [α] *Or*, wherein. [β] *Gr.* having.
[γ] *Or*, Esteem. [δ] *Or*, thank. [ε] *Some read*, for you. [ζ] *Or*, committed *his cause*. [η] *Or*, to

by whose stripes ye were healed.
25 For ye were as sheep going
astray, but are now returned
unto the Shepherd and Bishop
of your souls.

3. Likewise, ye wives, be in
subjection to your own hus-
bands, that if any obey not the
word, they also may without
the word be won by the conver-
sation of ẏ wives: 2 while they
behold your chaste conversation
coupled with fear: 3 whose
adorning, let it not be that out-
ward *adorning*, of plaiting the
hair, and of wearing of gold, or
of putting on of apparel. 4 But
let it be the hidden man of the
heart, in that which is not cor-
ruptible, *even the ornament* of
a meek and quiet spirit, which
is in the sight of God of great
price. 5 For after this manner
in the old time, the holy women
also who trusted in God adorn-
ed themselves, being in subjec-
tion unto their own husbands.
6 Even as Sara obeyed Abra-
ham, calling him lord, whose
[α] daughters ye are as long as ye
do well, and are not afraid with
any amazement.

7 Likewise ye husbands, dwell
with them according to know-
ledge, giving honour unto the
wife as unto the weaker vessel,
and as being heirs together of
the grace of life, that your
prayers be not hindered.

8 Finally, *be ye* all of one
mind, having compassion one of
another, [β] love as brethren, be
pitiful, be courteous, 9 not ren-
dering evil for evil, or railing for
railing: but contrariwise bless-
ing, knowing that ye are there-
unto called, that ye should in-
herit a blessing. 10 For he that
will love life, and see good days,
let him refrain his tongue from
evil, and his lips that they speak
no guile: 11 let him eschew evil
and do good, let him seek peace
and ensue it. 12 For the eyes of

τῷ μώλωπι [a] αὐτοῦ″ ἰάθητε. 25 ἦτε
γὰρ ὡς πρόβατα πλανώμενα· ἀλλ᾽
ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ
ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

3. Ὁμοίως, αἱ γυναῖκες, ὑποτασσό-
μεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ
τινες ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν
γυναικῶν ἀναστροφῆς ἄνευ λόγου [b] κερ-
δηθήσωνται,″ 2 ἐποπτεύσαντες τὴν ἐν
φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν. 3 ὧν
ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν,
καὶ περιθέσεως χρυσίων, ἢ ἐνδύσεως
ἱματίων κόσμος· 4 ἀλλ᾽ ὁ κρυπτὸς τῆς
καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ
πραέος καὶ ἡσυχίου πνεύματος, ὅ ἐστιν
ἐνώπιον τοῦ Θεοῦ πολυτελές. 5 οὕτω
γάρ ποτε καὶ αἱ ἅγιαι γυναῖκες αἱ ἐλπί-
ζουσαι [c] ἐπὶ τὸν″ Θεὸν, ἐκόσμουν ἑαυ-
τὰς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν
6 ὡς Σάῤῥα ὑπήκουσε τῷ Ἀβραὰμ, κύ-
ριον αὐτὸν καλοῦσα, ἧς ἐγενήθητε τέκνα
ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μη-
δεμίαν πτόησιν.

7 Οἱ ἄνδρες, ὁμοίως, συνοικοῦντες
κατὰ γνῶσιν, ὡς ἀσθενεστέρῳ σκεύει
τῷ γυναικείῳ ἀπονέμοντες τιμὴν, ὡς καὶ
[d] συγκληρονόμοι″ χάριτος ζωῆς, εἰς τὸ
μὴ [e] ἐγκόπτεσθαι″ τὰς προσευχὰς ὑμῶν.

8 Τὸ δὲ τέλος, πάντες ὁμόφρονες,
συμπαθεῖς, φιλάδελφοι, εὔσπλαγχνοι,
[f] ταπεινόφρονες·″ 9 μὴ ἀποδιδόντες
κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ
λοιδορίας· τοὐναντίον δὲ εὐλογοῦντες,
[g] εἰδότες″ ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα
εὐλογίαν κληρονομήσητε. 10 Ὁ γὰρ
θέλων ζωὴν ἀγαπᾷν, καὶ ἰδεῖν ἡμέρας
ἀγαθὰς, παυσάτω τὴν γλῶσσαν αὐτοῦ
ἀπὸ κακοῦ, καὶ χείλη αὐτοῦ τοῦ μὴ
λαλῆσαι δόλον. 11 ἐκκλινάτω ἀπὸ κα-
κοῦ, καὶ ποιησάτω [h] ἀγαθόν· ζητησάτω
εἰρήνην, καὶ διωξάτω αὐτήν. 12 ὅτι

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a → b ι∾ κερδηθησονται. c ∾ εις. d ∾ συγκληρονομοις. e Rec. εκκοπτεσθαι. f Rec. φιλοφρο-
g ⇉ h St. om. *per sphalma.* i Rec. & Gb. add οι. α *Gr.* children. β *Or,* loving to the brethren

ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα
αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ
Κυρίου ἐπὶ ποιοῦντας κακά.
13 Καὶ τίς ὁ κακώσων ὑμᾶς, ἐὰν τοῦ
ἀγαθοῦ [a] μιμηταὶʺ γένησθε; 14 ἀλλ' εἰ
καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι.
τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ
ταραχθῆτε· 15 Κύριον δὲ τὸν [b] Θεὸνʺ
ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν. ἕτοιμοι
δὲ ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰ-
τοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν
ἐλπίδος, μετὰ πραΰτητος καὶ φόβου·
16 συνείδησιν ἔχοντες ἀγαθήν, ἵνα ἐν ᾧ
[c] καταλαλῶσινʺ ὑμῶν ὡς κακοποιῶν,
καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν
τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν.
17 Κρεῖττον γὰρ ἀγαθοποιοῦντας, εἰ
[d] θέλοιʺ τὸ θέλημα τοῦ Θεοῦ, πάσχειν,
ἢ κακοποιοῦντας· 18 ὅτι καὶ Χριστὸς
ἅπαξ περὶ ἁμαρτιῶν [e] ἔπαθε,ʺ δίκαιος
ὑπὲρ ἀδίκων, ἵνα ἡμᾶς προσαγάγῃ τῷ
Θεῷ, θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς
δὲ [f]ʺ πνεύματι, 19 ἐν ᾧ καὶ τοῖς ἐν
φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν,
20 ἀπειθήσασί ποτε, ὅτε [g] ἀπεξεδέχετοʺ
ἡ τοῦ Θεοῦ μακροθυμία ἐν ἡμέραις Νῶε,
κατασκευαζομένης κιβωτοῦ, εἰς ἣν ὀλί-
γαι, τοῦτ' ἔστιν ὀκτὼ, ψυχαὶ διεσώθη-
σαν δι' ὕδατος, 21 [h] ὃʺ καὶ ἡμᾶς ἀντί-
τυπον νῦν σώζει βάπτισμα, (οὐ σαρκὸς
ἀπόθεσις ῥύπου, ἀλλὰ συνειδήσεως
ἀγαθῆς ἐπερώτημα εἰς Θεὸν,) δι' ἀνα-
στάσεως Ἰησοῦ Χριστοῦ, 22 ὅς ἐστιν
ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐρα-
νὸν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ
ἐξουσιῶν καὶ δυνάμεων.
4. Χριστοῦ οὖν παθόντος [i] ὑπὲρ
ἡμῶνʺ σαρκὶ, καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν
ὁπλίσασθε· ὅτι ὁ παθὼν [k] ἐνʺ σαρκὶ,
πέπαυται ἁμαρτίας· 2 εἰς τὸ μηκέτι
ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θελήματι

the Lord *are* over ŷ righteous,
and his ears are *open* unto their
prayers: but the face of the
Lord *is* [a] against them ŷ do evil.
13 And who is he that will
harm you, if ye be followers of
that which is good? 14 But and
if ye suffer for righteousness'
sake, happy *are ye*, and be not
afraid of their terror, neither be
troubled: 15 but sanctify the
Lord God in your hearts, and
be ready always to give an an-
swer to every man that asketh
you a reason of the hope that is
in you, with meekness & [β] fear:
16 having a good conscience,
that whereas they speak evil of
you, as of evildoers, they may
be ashamed that falsely accuse
your good conversation in
Christ.
17 For it is better, if the will
of God be so, that ye suffer for
well doing, than for evil doing.
18 For Christ also hath once
suffered for sins, the just for the
unjust, that he might bring us
to God, being put to death in
the flesh, but quickened by the
Spirit. 19 By which also he went
and preached unto the spirits
in prison, 20 which sometime
were disobedient, when once
the longsuffering of God waited
in the days of Noah, while the
ark was a preparing: wherein
few, that is, eight souls were
saved by water. 21 The like
figure whereunto, even baptism,
doth also now save us, (not the
putting away of the filth of the
flesh, but the answer of a good
conscience toward God,) by the
resurrection of Jesus Christ.
22 Who is gone into heaven, and
is on the right hand of God,
angels, and authorities, and
powers being made subject unto
him.
4. Forasmuch then as Christ
hath suffered for us in the flesh,
arm yourselves likewise with
the same mind: for he that hath
suffered in ŷ flesh, hath ceased
from sin: 2 that he no longer
should live the rest of *his* time

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a ∾ ζηλωταί. b ∾ Χριστόν. c ∾ καταλαλοῦσιν. d Rec θέλει. e ∾ ἀπέθανε. f Rec. add τῷ.
g Rec. ἅπαξ ἐξεδέχετο. h Bz. & Elz. ᾧ. i → k ⇄ a Gr. upon. β Or, reverence.

in the flesh, to the lusts of men, but to the will of God. [3] For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. [4] Wherein they think it strange, that you run not with them to the same excess of riot, speaking evil of you: [5] who shall give account to him that is ready to judge the quick and the dead. [6] For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

[7] But the end of all things is at hand: be ye therefore sober and watch unto prayer. [8] And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. [9] Use hospitality one to another without grudging. [10] As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. [11] If any man speak, *let him speak* as the oracles of God: if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

[12] Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you. [13] But rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. [14] If ye be reproached for the name of Christ, happy *are ye*, for the spirit of glory, and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

Θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιῶσαι χρόνον. [3] ἀρκετὸς γὰρ [a] ἡμῖν″ ὁ παρεληλυθὼς χρόνος [b] τοῦ βίου,″ τὸ [c] θέλημα″ τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρείαις· [4] ἐν ᾧ ξενίζονται, μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες· [5] οἳ ἀποδώσουσι λόγον τῷ ἑτοίμως ἔχοντι κρῖναι ζῶντας καὶ νεκρούς. [6] εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ, ζῶσι δὲ κατὰ Θεὸν πνεύματι.

[7] Πάντων δὲ τὸ τέλος ἤγγικε. σωφρονήσατε οὖν καὶ νήψατε εἰς τὰς προσευχάς· [8] πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι [d] ἡ′ ἀγάπη [e] καλύψει″ πλῆθος ἁμαρτιῶν· [9] φιλόξενοι εἰς ἀλλήλους, ἄνευ [f] γογγυσμῶν·″ [10] ἕκαστος καθὼς ἔλαβε χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ· [11] εἴ τις λαλεῖ, ὡς λόγια Θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ Θεός· ἵνα ἐν πᾶσι δοξάζηται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

[12] Ἀγαπητοὶ, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένῃ, ὡς ξένου ὑμῖν συμβαίνοντος· [13] ἀλλὰ [g] καθὸ″ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι. [14] εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης [h] καὶ δυνάμεως″ καὶ τὸ τοῦ Θεοῦ Πνεῦμα ἐφ᾽ ὑμᾶς ἀναπαύεται· [i] κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται.″

a → b ⇉ c ∾ βουλημα d ⇉ —. St. om e ∾ καλυπτει. f ∾ γογγυσμου. g Bz. & Elz. καθως h ∾ .— Rec. & Gb. om. i ⇉ [u] Or, will.

[15] μή γάρ τις ὑμῶν πασχέτω ὡς φονεὺς,
ἢ κλέπτης, ἢ κακοποιὸς, ἢ ὡς ἀλλο-
τριοεπίσκοπος· [16] εἰ δὲ ὡς Χριστιανὸς,
μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν
ἐν τῷ [a] μέρει [a] τούτῳ. [17] ὅτι ὁ καιρὸς
τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου
τοῦ Θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ
τέλος τῶν ἀπειθούντων τῷ τοῦ Θεοῦ
εὐαγγελίῳ; [18] καὶ εἰ ὁ δίκαιος μόλις
σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ
φανεῖται; [19] ὥστε καὶ οἱ πάσχοντες
κατὰ τὸ θέλημα τοῦ Θεοῦ, ὡς πιστῷ
κτίστῃ παρατιθέσθωσαν τὰς ψυχὰς
[b] ἑαυτῶν [b] ἐν ἀγαθοποιΐᾳ.

5. Πρεσβυτέρους τοὺς ἐν ὑμῖν παρα-
καλῶ ὁ συμπρεσβύτερος καὶ μάρτυς
τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς
μελλούσης ἀποκαλύπτεσθαι δόξης κοι-
νωνὸς, [2] ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον
τοῦ Θεοῦ, ἐπισκοποῦντες μὴ ἀναγκα-
στῶς, ἀλλ' ἑκουσίως· μηδὲ αἰσχροκερ-
δῶς, ἀλλὰ προθύμως· [3] μηδ' ὡς κα-
τακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι
γινόμενοι τοῦ ποιμνίου· [4] καὶ φανε-
ρωθέντος τοῦ ἀρχιποίμενος, κομιεῖ-
σθε τὸν ἀμαράντινον τῆς δόξης στέ-
φανον.

[5] Ὁμοίως, νεώτεροι, ὑποτάγητε πρεσ-
βυτέροις· πάντες δὲ ἀλλήλοις [c] ὑπο-
τασσόμενοι, [c] τὴν ταπεινοφροσύνην
ἐγκομβώσασθε· ὅτι ὁ Θεὸς ὑπερηφάνοις
ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χά-
ριν. [6] ταπεινώθητε οὖν ὑπὸ τὴν κρα-
ταιὰν χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ
ἐν καιρῷ· [7] πᾶσαν τὴν μέριμναν ὑμῶν
ἐπιῤῥίψαντες ἐπ' αὐτὸν, ὅτι αὐτῷ μέλει
περὶ ὑμῶν.

[8] Νήψατε, γρηγορήσατε· [d] ὁ ἀντίδι-
κος ὑμῶν διάβολος, ὡς λέων ὠρυόμενος,
περιπατεῖ, ζητῶν τίνα καταπίῃ· [9] ᾧ
ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ

[15] But let none of you suffer as
a murderer, or as a thief, or as
an evildoer, or as a busybody
in other men's matters. [16] Yet
if any *man suffer* as a Chris-
tian, let him not be ashamed,
but let him glorify God on this
behalf. [17] For the time is *come*
that judgment must begin at
the house of God: and if it first
begin at us, what shall the end
be of them that obey not the
gospel of God? [18] And if the
righteous scarcely be saved,
where shall the ungodly and the
sinner appear? [19] Wherefore,
let them that suffer according
to the will of God, commit the
keeping of their souls to him in
well doing, as unto a faithful
Creator.

5. The elders which are
among you I exhort, who am
also an elder, and a witness of
the sufferings of Christ, and also
a partaker of the glory that
shall be revealed. [2] Feed the
flock of God [α] which is among
you, taking the oversight *there-
of*, not by constraint, but will-
ingly: not for filthy lucre, but
of a ready mind: [3] neither as
[β] being lords over *God's* herit-
age: but being ensamples to the
flock. [4] And when the chief
Shepherd shall appear, ye shall
receive a crown of glory that
fadeth not away.

[5] Likewise ye younger, sub-
mit yourselves unto the elder:
yea, all *of you* be subject one to
another, and be clothed with
humility: for God resisteth the
proud, and giveth grace to the
humble. [6] Humble yourselves
therefore under ý mighty hand
of God, that he may exalt you
in due time, [7] casting all your
care upon him, for he careth
for you.

[8] Be sober, be vigilant: be-
cause your adversary the devil,
as a roaring lion walketh about,
seeking whom he may devour.
[9] Whom resist stedfast in the
faith, knowing that the same

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[a] ~ ὀνόματι. [b] ~ αὐτῶν. [c] → [d] Rec. add ὅτι. [α] *Or*, as much as in you is. [β] *Or*, overruling.

affictions are accomplished in
your brethren that are in the
world.
10 But the God of all grace
who hath called us into his
eternal glory by Christ Jesus,
after that ye have suffered a
while, make you perfect, sta-
blish, strengthen, settle you.
11 To him be glory and domi-
nion for ever and ever. Amen.

αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν
ἀδελφότητι ἐπιτελεῖσθαι.
10 Ὁ δὲ Θεὸς πάσης χάριτος, ὁ κα-
λέσας [a] ἡμᾶς˝ εἰς τὴν αἰώνιον αὐτοῦ
δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόν-
τας, αὐτὸς [b] καταρτίσαι˝ [c] ὑμᾶς,˝ [d] στη-
ρίξει, σθενώσει, θεμελιώσει·˝ 11 αὐτῷ
[e] ἡ δόξα καὶ˝ τὸ κράτος εἰς τοὺς αἰῶνας
τῶν αἰώνων. ἀμήν.

12 By Silvanus a faithful bro-
ther unto you, (as I suppose)
I have written briefly, exhort-
ing, and testifying, that this is
the true grace of God wherein
ye stand. 13 The church that is
at Babylon elected, together
with you, saluteth you, and *so*
doth Marcus my son. 14 Greet
ye one another with a kiss of
charity:

12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ
ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων
ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν
ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ εἰς
ἣν ἑστήκατε. 13 ἀσπάζεται ὑμᾶς ἡ ἐν
Βαβυλῶνι συνεκλεκτὴ, καὶ Μάρκος ὁ
υἱός μου. 14 ἀσπάσασθε ἀλλήλους ἐν
φιλήματι ἀγάπης.

Peace be with you all that
are in Christ Jesus. Amen.

Εἰρήνη ὑμῖν πᾶσι τοῖς ἐν Χριστῷ
[f] Ἰησοῦ.˝ [g]˝

ΠΕΤΡΟΥ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

SIMON Peter, a servant and
an apostle of Jesus Christ,
to them that have obtained
like precious faith with us,
through ỷ righteousness of God,
and our Saviour Jesus Christ.
2 Grace and peace be multiplied
unto you through ỷ knowledge
of God, and of Jesus our Lord,

ΣΥΜΕΩΝ Πέτρος δοῦλος καὶ ἀπόστο-
λος Ἰησοῦ Χριστοῦ, τοῖς ἰσότιμον
ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ
Θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ·
2 χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν
ἐπιγνώσει τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ
Κυρίου ἡμῶν.

3 according as his divine
power hath given unto us all
things ỷ *pertain* unto life and
godliness, through ỷ knowledge
of him that hath called us [a] to
glory and virtue. 4 Whereby are
given unto us exceeding great

3 Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως
αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δε-
δωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ
καλέσαντος ἡμᾶς [h] διὰ δόξης καὶ ἀρετῆς.˝
4 δι' ὧν τὰ μέγιστα ἡμῖν καὶ τίμια

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[a] Bz. ∾ υμας. [b] ∾ καταρτισει. [c] → [d] Rec. ∾ στηριξαι, σθενωσαι, θεμελιωσαι.— Gb. ⇉ θεμελιω-.
[e] → [f] ⇉ [g] Rec. add αμην. [h] ∾ ιδια δοξη και αρετη. [a] Or, by.

ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων
γένησθε θείας κοινωνοὶ φύσεως, ἀπο-
φυγόντες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ
φθορᾶς. 5 καὶ αὐτὸ τοῦτο δὲ, σπουδὴν
πᾶσαν παρεισενέγκαντες, ἐπιχορηγή-
σατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν
δὲ τῇ ἀρετῇ τὴν γνῶσιν, 6 ἐν δὲ τῇ
γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρα-
τείᾳ τὴν ὑπομονὴν, ἐν δὲ τῇ ὑπομονῇ
τὴν εὐσέβειαν, 7 ἐν δὲ τῇ εὐσεβείᾳ τὴν
φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν
ἀγάπην. 8 ταῦτα γὰρ ὑμῖν ὑπάρχοντα
καὶ πλεονάζοντα, οὐκ ἀργοὺς οὐδὲ ἀκάρ-
πους καθίστησιν εἰς τὴν τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν· 9 ᾧ
γὰρ μὴ πάρεστι ταῦτα, τυφλός ἐστι,
μυωπάζων, λήθην λαβὼν τοῦ καθαρι-
σμοῦ τῶν πάλαι αὐτοῦ [a] ἁμαρτημάτων."
10 διὸ μᾶλλον, ἀδελφοὶ, σπουδάσατε
βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν
ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ
πταίσητέ ποτε. 11 οὕτω γὰρ πλουσίως
ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς
τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν
καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

12 Διὸ [b] οὐκ ἀμελήσω" [c] ἀεὶ ὑμᾶς" ὑπο-
μιμνήσκειν περὶ τούτων, καίπερ εἰδότας,
καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀλη-
θείᾳ. 13 δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον
εἰμὶ ἐν τούτῳ τῷ σκηνώματι, διεγείρειν
ὑμᾶς ἐν ὑπομνήσει· 14 εἰδὼς ὅτι ταχινή
ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου,
καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς
ἐδήλωσέ μοι. 15 σπουδάσω δὲ καὶ
ἑκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν
ἔξοδον, τὴν τούτων μνήμην ποιεῖσθαι.

16 Οὐ γὰρ σεσοφισμένοις μύθοις
ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύ-
ναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται
γενηθέντες τῆς ἐκείνου μεγαλειότητος.

and precious promises, that by
these you might be partakers of
the divine nature, having es-
caped the corruption that is
in the world through lust.
5 And besides this, giving all
diligence, add to your faith,
virtue; and to virtue, know-
ledge; 6 and to knowledge, tem-
perance; and to temperance,
patience; and to patience, god-
liness; 7 and to godliness, bro-
therly kindness; & to brotherly
kindness, charity. 8 For if these
things be in you, and abound,
they make you that ye shall
neither be barren, nor unfruitful
in the knowledge of our Lord
Jesus Christ. 9 But he that
lacketh these things, is blind,
and cannot see far off, and hath
forgotten that he was purged
from his old sins. 10 Wherefore,
the rather, brethren, give dili-
gence to make your calling and
election sure: for if ye do these
things, ye shall never fall. 11 For
so an entrance shall be minis-
tered unto you abundantly,
into the everlasting kingdom
of our Lord and Saviour Jesus
Christ.

12 Wherefore I will not be
negligent to put you always in
remembrance of these things,
though ye know them, and be
stablished in the present truth.
13 Yea, I think it meet, as long
as I am in this tabernacle, to
stir you up, by putting you in
remembrance: 14 knowing that
shortly I must put off this my
tabernacle, even as our Lord
Jesus Christ hath shewed me.
15 Moreover, I will endeavour,
that you may be able after my
decease, to have these things
always in remembrance.

16 For we have not followed
cunningly devised fables, when
we made known unto you
the power and coming of our
Lord Jesus Christ, but were
eye-witnesses of his majesty.

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a Rec. ~ ἁμαρτιῶν. b ~ μελλήσω. c Rec. ὑμᾶς ἀεί.

[17] For he received from God ye Fa-
ther, honour & glory, when there
came such a voice to him from
the excellent glory, This is my
beloved Son in whom I am well
pleased. [18] And this voice which
came from heaven we heard,
when we were with him in the
holy mount. [19] We have also a
more sure word of prophecy,
whereunto ye do well that ye
take heed, as unto a light that
shineth in a dark place, until
the day dawn, and the day star
arise in your hearts: [20] knowing
this first, that no prophecy of
the scripture is of any private
interpretation: [21] for the pro-
phecy came not [α] in old time by
the will of man: but holy men
of God spake as they were
moved by the Holy Ghost.

2. But there were false pro-
phets also among ye people, even
as there shall be false teachers
among you, who privily shall
bring in damnable heresies,
even denying the Lord that
bought them, and bring upon
themselves swift destruction.
[2] And many shall follow their
[β] pernicious ways, by reason of
whom the way of truth shall be
evil spoken of: [3] and through
covetousness shall they with
feigned words, make merchan-
dise of you, whose judgment
now of a long time lingereth
not, and their damnation slum-
bereth not.
[4] For if God spared not the
angels that sinned, but cast
them down to hell, *and* deliver-
ed them into chains of dark-
ness, to be reserved unto judg-
ment: [5] and spared not the old
world, but saved Noah the
eighth *person* a preacher of
righteousness, bringing in the
flood upon the world of the un-
godly: [6] and turning the cities
of Sodom and Gomorrha into
ashes, condemned them with an
overthrow, making them an en-
sample unto those that after
should live ungodly: [7] and de-

[17] λαβὼν γὰρ παρὰ Θεοῦ πατρὸς τιμὴν
καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ
τοιᾶσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης·
Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς, εἰς
ὃν ἐγὼ εὐδόκησα. [18] Καὶ ταύτην τὴν
φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνε-
χθεῖσαν, σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ
ἁγίῳ, [19] καὶ ἔχομεν βεβαιότερον τὸν
προφητικὸν λόγον· ᾧ καλῶς ποιεῖτε
προσέχοντες, (ὡς λύχνῳ φαίνοντι ἐν
αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ,
καὶ φωσφόρος ἀνατείλῃ), ἐν ταῖς καρ-
δίαις ὑμῶν· [20] τοῦτο πρῶτον γινώ-
σκοντες, ὅτι πᾶσα προφητεία γραφῆς,
ἰδίας ἐπιλύσεως οὐ γίνεται. [21] οὐ γὰρ
θελήματι ἀνθρώπου ἠνέχθη ποτὲ προ-
φητεία, ἀλλ' ὑπὸ Πνεύματος ἁγίου
φερόμενοι ἐλάλησαν [a]" ἅγιοι Θεοῦ ἄν-
θρωποι.

2. Ἐγένοντο δὲ καὶ ψευδοπροφῆται
ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται
ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν
αἱρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα
αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες
ἑαυτοῖς ταχινὴν ἀπώλειαν· [2] καὶ πολλοὶ
ἐξακολουθήσουσιν αὐτῶν ταῖς [b] ἀσελ-
γείαις," δι' οὓς ἡ ὁδὸς τῆς ἀληθείας
βλασφημηθήσεται· [3] καὶ ἐν πλεονεξίᾳ
πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται·
οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ
ἀπώλεια αὐτῶν οὐ νυστάζει.
[4] Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἁμαρτη-
σάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς
ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν
[c] τηρουμένους·" [5] καὶ ἀρχαίου κόσμου
οὐκ ἐφείσατο, ἀλλ' ὄγδοον Νῶε δικαιο-
σύνης κήρυκα ἐφύλαξε, κατακλυσμὸν
κόσμῳ ἀσεβῶν ἐπάξας· [6] καὶ πόλεις
Σοδόμων καὶ Γομόρρας τεφρώσας κατα-
στροφῇ κατέκρινεν, ὑπόδειγμα μελλόν-
των ἀσεβεῖν τεθεικώς· [7] καὶ δίκαιον Λὼτ

[a] Rec. add οἱ. [b] Rec. ἀπωλείαις. [c] Rec. τετηρημένους. [α] Or, at any time.
[β] *Or, lascivious ways, as some copies read.*

καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων
ἐν ἀσελγείᾳ ἀναστροφῆς, ἐῤῥύσατο·
8 (βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος,
ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας
ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασά-
νιζεν·) 9 οἶδε Κύριος εὐσεβεῖς ἐκ
πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς
ἡμέραν κρίσεως κολαζομένους τηρεῖν·
10 μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν
ἐπιθυμίᾳ μιασμοῦ πορευομένους, καὶ
κυριότητος καταφρονοῦντας.

Τολμηταὶ αὐθάδεις, δόξας οὐ τρέμουσι
βλασφημοῦντες· 11 ὅπου ἄγγελοι ἰσχύϊ
καὶ δυνάμει μείζονες ὄντες, οὐ φέρουσι
κατ᾽ αὐτῶν [a]παρὰ Κυρίῳ" βλάσφημον
κρίσιν. 12 οὗτοι δὲ, ὡς ἄλογα ζῶα
φυσικὰ [b]γεγενημένα" εἰς ἅλωσιν καὶ
φθορὰν, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες,
ἐν τῇ φθορᾷ αὐτῶν καταφθαρήσονται,
13 κομιούμενοι μισθὸν ἀδικίας. ἡδονὴν
ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφὴν, σπῖλοι
καὶ μῶμοι, ἐντρυφῶντες ἐν ταῖς [c]ἀπά-
ταις" αὐτῶν, συνευωχούμενοι ὑμῖν,
14 ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχα-
λίδος καὶ [d]ἀκαταπαύστους" ἁμαρτίας,
δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν
γεγυμνασμένην [e]πλεονεξίας" ἔχοντες,
κατάρας τέκνα, 15 καταλιπόντες [f]" εὐ-
θεῖαν ὁδὸν, ἐπλανήθησαν, ἐξακολουθή-
σαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσὸρ,
ὃς μισθὸν ἀδικίας ἠγάπησεν, 16 ἔλεγξιν
δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον
ἄφωνον, ἐν ἀνθρώπου φωνῇ φθεγξά-
μενον, ἐκώλυσε τὴν τοῦ προφήτου πα-
ραφρονίαν. 17 οὗτοί εἰσι πηγαὶ ἄνυδροι,
[g]καὶ ὁμίχλαι" ὑπὸ λαίλαπος ἐλαυνόμε-
ναι, οἷς ὁ ζόφος τοῦ σκότους [h]εἰς αἰῶνα"
τετήρηται.

18 Ὑπέρογκα γὰρ ματαιότητος φθεγ-
γόμενοι, δελεάζουσιν ἐν ἐπιθυμίαις

livered just Lot, vexed with the
filthy conversation of ẏ wicked:
8 (for that righteous man dwell-
ing among them, in seeing and
hearing, vexed his righteous
soul from day to day, with *their*
unlawful deeds.) 9 The Lord
knoweth how to deliver ẏ godly
out of temptations, and to re-
serve the unjust unto the day
of judgment to be punished:
10 but chiefly them that walk
after the flesh in the lust of un-
cleanness, and despise [α] govern-
ment.

Presumptuous *are they*; self-
willed: they are not afraid to
speak evil of dignities: 11 where-
as angels which are greater in
power and might, bring not
railing accusation [β] against
them before the Lord. 12 But
these, as natural brute beasts
made to be taken & destroyed
speak evil of the things that
they understand not, *and* shall
utterly perish in their own cor-
ruption, 13 *and* shall receive the
reward of unrighteousness, *as*
they that count it pleasure to
riot in the day time: spots *they*
are and blemishes, sporting
themselves with their own de-
ceivings, while they feast with
you: 14 having eyes full of
[γ] adultery and that cannot cease
from sin, beguiling unstable
souls: an heart they have exer-
cised with covetous practices:
cursed children: 15 which have
forsaken the right way, and are
gone astray, following the way
of Balaam *the son* of Bosor, who
loved the wages of unrighteous-
ness, 16 but was rebuked for his
iniquity: the dumb ass speaking
with man's voice, forbad the
madness of ẏ prophet. 17 These
are wells without water, clouds
that are carried with a tempest,
to whom the mist of darkness
is reserved for ever.

18 For when they speak great
swelling words of vanity, they
allure through the lusts of the

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a ⇄ b Bz. & Elz. & Gb. γεγεννημενα. c ∾ αγαπαις. d ∾ ακαταπαυστου. e Rec. ∾ πλεονεξιαις. f Rec. add την. g Rec. νεφελαι. h ⇄ α *Or*, dominion. β *Some read*, against themselves. γ *Gr.* an adulteress.

flesh, through much wanton-
ness, those that were [α]clean
escaped from them who live in
error. [19] While they promise
them liberty, they themselves
are the servants of corruption:
for of whom a man is overcome,
of the same is he brought in
bondage. [20] For if after they
have escaped the pollutions of
ỷ world through the knowledge
of the Lord and Saviour Jesus
Christ, they are again entangled
therein, *and* overcome, the lat-
ter end is worse with them than
the beginning. [21] For it had
been better for them not to
have known the way of right-
eousness, than after they have
known it, to turn from the holy
commandment delivered unto
them. [22] But it is happened
unto them according to the true
proverb: The dog is turned to
his own vomit again, and the
sow that was washed, to her
wallowing in the mire.

3. This second epistle (be-
loved) I now write unto you,
in both which I stir up your
pure minds by way of remem-
brance: [2] that ye may be mind-
ful of the words which were
spoken before by the holy pro-
phets, and of ỷ commandment
of us the apostles of the Lord
and Saviour: [3] knowing this
first, that there shall come in the
last days scoffers, walking after
their own lusts, [4] and saying,
Where is the promise of his
coming? for since the fathers
fell asleep, all things continue
as they were from the beginning
of the creation.

[5] For this they willingly are ig-
norant of, ỷ by the word of God ỷ
heavens were of old, and ỷ earth
[β]standing out of the water, and
in the water, [6] whereby ỷ world
that then was, being overflowed
with water, perished. [7] But the
heavens and the earth which
are now, by the same word are
kept in store, reserved unto fire
against the day of judgment,
and perdition of ungodly men.

[a]σαρκός, ἀσελγείαις," τοὺς [b]ὀλίγως'
[c]ἀποφυγόντας" τοὺς ἐν πλάνῃ ἀναστρε-
φομένους· [19] ἐλευθερίαν αὐτοῖς ἐπαγ-
γελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες
τῆς φθορᾶς· ᾧ γάρ τις ἥττηται, τούτῳ
καὶ δεδούλωται. [20] εἰ γὰρ ἀποφυγόντες
τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει
τοῦ Κυρίου καὶ σωτῆρος Ἰησοῦ Χριστοῦ,
τούτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται,
γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν
πρώτων. [21] κρεῖττον γὰρ ἦν αὐτοῖς μὴ
ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης,
ἢ ἐπιγνοῦσιν ἐπιστρέψαι ἐκ τῆς παρα-
δοθείσης αὐτοῖς ἁγίας ἐντολῆς. [22] συμ-
βέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς
παροιμίας· Κύων ἐπιστρέψας ἐπὶ τὸ
ἴδιον ἐξέραμα· καί· Ὗς λουσαμένη, εἰς
κύλισμα βορβόρου.

3. Ταύτην ἤδη, ἀγαπητοὶ, δευτέραν
ὑμῖν γράφω ἐπιστολὴν, ἐν αἷς διεγείρω
ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διά-
νοιαν, [2] μνησθῆναι τῶν προειρημένων
ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ
τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς, τοῦ
Κυρίου καὶ σωτῆρος· [3] τοῦτο πρῶτον
γινώσκοντες, ὅτι ἐλεύσονται ἐπ' ἐσχάτου
τῶν ἡμερῶν [d]ἐν ἐμπαιγμονῇ" ἐμπαῖκται,
κατὰ τὰς ἰδίας [e]ἐπιθυμίας αὐτῶν" πορευ-
όμενοι, [4] καὶ λέγοντες· Ποῦ ἐστιν ἡ
ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ'
ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα
οὕτω διαμένει ἀπ' ἀρχῆς κτίσεως.

[5] Λανθάνει γὰρ αὐτοὺς τοῦτο θέλον-
τας, ὅτι οὐρανοὶ ἦσαν ἔκπαλαι, καὶ γῆ
ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα,
τῷ τοῦ Θεοῦ λόγῳ, [6] δι' ὧν ὁ τότε
κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο·
[7] οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ [f]τῷ αὐτοῦ'
λόγῳ τεθησαυρισμένοι εἰσὶ, πυρὶ τη-
ρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπω-
λείας τῶν ἀσεβῶν ἀνθρώπων.

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[a] Bz. & Elz σαρκος εν ασελγειαις ∾ σαρκος ασελγειας. [b] Rec. οντως. [c] ∾ αποφευγοντας. [d] Rec. εν
[e] Rec αυτ. επιθ. [f] Bz.&Elz. τῳ αυτῳ, St. αυτου. [α] Or, for a little, or, a while, as some read. [β] Gr. consisting.

8 [a]Ἐν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς,
ἀγαπητοί, ὅτι μία ἡμέρα παρὰ Κυρίῳ
ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα
μία. 9 οὐ βραδύνει ὁ Κύριος τῆς ἐπαγ-
γελίας, ὥς τινες βραδυτῆτα ἡγοῦνται·
ἀλλὰ μακροθυμεῖ [a]εἰς ἡμᾶς," μὴ βου-
λόμενός τινας ἀπολέσθαι, ἀλλὰ πάντας
εἰς μετάνοιαν χωρῆσαι. 10 ἥξει δὲ ἡ
ἡμέρα Κυρίου ὡς κλέπτης [b]", ἐν ᾗ
οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται,
στοιχεῖα δὲ καυσούμενα λυθήσονται,
καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαή-
σεται.

11 Τούτων οὖν πάντων λυομένων, πο-
ταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἁγίαις
ἀναστροφαῖς καὶ εὐσεβείαις, 12 προσ-
δοκῶντας καὶ σπεύδοντας τὴν παρουσίαν
τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ
πυρούμενοι λυθήσονται, καὶ στοιχεῖα
καυσούμενα τήκεται; 13 καινοὺς δὲ οὐ-
ρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγ-
γελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς
δικαιοσύνη κατοικεῖ.

14 Διό, ἀγαπητοί, ταῦτα προσδοκῶν-
τες, σπουδάσατε ἄσπιλοι καὶ [c]ἀμώμητοι"
αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ, 15 καὶ τὴν
τοῦ Κυρίου ἡμῶν μακροθυμίαν, σωτηρίαν
ἡγεῖσθε· καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν
ἀδελφὸς Παῦλος κατὰ τὴν αὐτῷ δοθεῖσαν
σοφίαν ἔγραψεν ὑμῖν, 16 ὡς καὶ ἐν
πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐ-
ταῖς περὶ τούτων· ἐν [d]οἷς" ἐστι
δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστή-
ρικτοι στρεβλοῦσιν, ὡς καὶ τὰς λοιπὰς
γραφάς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώ-
λειαν.

17 Ὑμεῖς οὖν, ἀγαπητοί, προγινώ-
σκοντες φυλάσσεσθε, ἵνα μὴ τῇ τῶν
ἀθέσμων πλάνῃ συναπαχθέντες, ἐκπέ-
σητε τοῦ ἰδίου στηριγμοῦ· 18 αὐξάνετε
δὲ ἐν χάριτι καὶ γνώσει τοῦ Κυρίου

8 But (beloved) be not ig-
norant of this one thing, that
one day is with the Lord as a
thousand years, and a thousand
years as one day. 9 The Lord
is not slack concerning his pro-
mise (as some men count slack-
ness) but is longsuffering to
us-ward, not willing that any
should perish, but ỷ all should
come to repentance. 10 But the
day of the Lord will come as a
thief in the night, in the which
ỷ heavens shall pass away with
a great noise, and the elements
shall melt with fervent heat, the
earth also and the works that
are therein shall be burnt up.

11 Seeing then that all these
things shall be dissolved, what
manner of persons ought ye to
be in all holy conversation, and
godliness, 12 looking for and
[a]hasting unto the coming of the
day of God, wherein the hea-
vens being on fire shall be dis-
solved, and the elements shall
melt with fervent heat. 13 Ne-
vertheless we, according to his
promise, look for new heavens,
and a new earth, wherein dwell-
eth righteousness.

14 Wherefore (beloved) see-
ing that ye look for such things,
be diligent ỷ ye may be found
of him in peace, without spot,
and blameless. 15 And account
that the longsuffering of the
Lord is salvation, even as our
beloved brother Paul also, ac-
cording to the wisdom given
unto him, hath written unto
you. 16 As also in all his epis-
tles, speaking in them of these
things, in which are some things
hard to be understood, which
they that are unlearned and
unstable wrest, as they do also
the other scriptures, unto their
own destruction.

17 Ye therefore, beloved, see-
ing ye know *these things* before,
beware lest ye also being led
away with the error of the
wicked, fall from your own
stedfastness. 18 But grow in
grace, and in the knowledge of

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a ∾ δι' υμας ∾ εις υμας. b Rec. add εν νυκτι. c ∾ αμωμοι. d ∾ αις. [a] *Or*, hasting the coming

our Lord and Saviour Jesus Christ: to him be glory both now and for ever. Amen.

ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.
αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν
αἰῶνος. [a] ἀμήν."

ΙΩΑΝΝΟΥ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon,& our hands have handled o... Word of life. 2 (For the life was manifested, & we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was ...anifested unto us.) 3 That which w... have seen and heard, declare we ... unto you, that ye also may have ... fellowship with us; and truly ou... fellowship is with the Father, and ...with his Son Jesus Christ. 4 And these things write we unto you, tha... your joy may be full.

Ὁ ἮΝ ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑω-
ράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ
ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλά-
φησαν περὶ τοῦ λόγου τῆς ζωῆς· 2 (καὶ
ἡ ζωὴ ἐφανερώθη, καὶ ἑωράκαμεν, καὶ
μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν
τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν
πατέρα, καὶ ἐφανερώθη ἡμῖν·) 3 ὃ
ἑωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν
ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ'
ἡμῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ
τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ
Ἰησοῦ Χριστοῦ· 4 καὶ ταῦτα γράφο-
... [b] ...ῖν," ἵνα ἡ χαρὰ [c] ὑμῶν" ᾖ πεπλη-
μεν ...τες, [d] ἐν ... ἐστὶν ἡ [d] ἀγγελία" ἣν
ρωμένη. ...π' αὐτοῦ, καὶ ἀναγγέλλομεν
5 Καὶ αὐτ... ...ως ἐστι, καὶ σκοτία
ἀκηκόαμεν ἀπ' α... ...οὐδεμία. 6 ἐὰν εἴ-
ὑμῖν, ὅτι ὁ Θεὸς φ... ...μεν μετ' αὐτ...
ἐν αὐτῷ οὐκ ἔστιν οὐ... ...ῶμεν, ψευ...
πωμεν ὅτι κοινωνίαν ἔχο... ...ν ἀλήθειαν
καὶ ἐν τῷ σκότει περιπα... ...ατῶμεν,
μεθα, καὶ οὐ ποιοῦμεν τη... ...νίαν
7 ἐὰν δὲ ἐν τῷ φωτὶ περι...
αὐτός ἐστιν ἐν τῷ φωτὶ, κοινω...
μεν μετ' ἀλλήλων, καὶ τὸ αἷ... αὐτοῦ
Χριστοῦ τοῦ υἱοῦ αὐτοῦ καθα... ...ρὶ τη-
ἀπὸ πάσης ἁμαρτίας. ... καὶ ἀπω-
8 Ἐὰν εἴπωμεν ὅτι ἁμαρτία...
μεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ
[e] ἐν ἡμῖν οὐκ ἔστιν." 9 ἐὰν ὁμο...

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we

d Rec. or ... consistis, ...

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[a] → [b] ∾ ημεις. [c] St. ημων. [d] Rec. ∾ επαγγελια. [e] Rec. & Gb. ουκ εστιν

τὰς ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας, καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας.
10 ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

confess our sins, he is faithful, and just to forgive us our sins, and to cleanse us from all unrighteousness.
10 If we say that we have not sinned, we make him a liar, and his word is not in us.

2. Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμάρτητε· καὶ ἐάν τις ἁμάρτῃ, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον·
2 καὶ αὐτὸς ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

2. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:
2 and he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world.

3 Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτὸν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.
4 ὁ λέγων· Ἔγνωκα αὐτόν· καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστὶ, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν·
5 ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται. ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμεν.
6 ὁ λέγων ἐν αὐτῷ μένειν, ὀφείλει, καθὼς ἐκεῖνος περιεπάτησε, καὶ αὐτὸς οὕτως περιπατεῖν.

3 And hereby we do know that we know him, if we keep his commandments.
4 He ẏ saith, I know him, and keepeth not his commandments, is a liar, and ẏ truth is not in him.
5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.
6 He that saith he abideth in him, ought himself also so to walk, even as he walked.

7 a Ἀγαπητοὶ," οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιὰν, ἣν εἴχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιά ἐστιν ὁ λόγος ὃν ἠκούσατε b ἀπ' ἀρχῆς."
8 πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν c ὑμῖν·" ὅτι ἡ σκοτία παράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning: the old commandment is ẏ word which ye have heard from the beginning.
8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9 Ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.
10 ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν.
11 ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.
10 He that loveth his brother, abideth in the light, and there is none a occasion of stumbling in him.
11 But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

a Rec. Ἀδελφοί. b ⇉ c ∾ ἡμῖν. a Gr. scandal.

12 I write unto you, little
children, because your sins are
forgiven you for his name's sake.
13 I write unto you, fathers,
because ye have known him
that is from the beginning. I
write unto you, young men, be-
cause you have overcome the
wicked one. I write unto you,
little children, because ye have
known the Father.
14 I have written unto you,
fathers, because ye have known
him *that is* from the beginning.
I have written unto you,
young men, because ye are
strong, and the word of God
abideth in you, & ye have over-
come the wicked one. 15 Love
not ỹ world, neither the things
that are in the world. If any
man love the world, the love of
the Father is not in him. 16 For
all that is in the world, the lust
of the flesh, the lust of the
eyes, and the pride of life, is
not of the Father, but is of the
world. 17 And the world pass-
eth away, and the lust thereof,
but he that doeth the will of
God, abideth for ever.

18 Little children, it is the
last time: and as ye have heard
that antichrist shall come, even
now are there many antichrists,
whereby we know that it is the
last time. 19 They went out
from us, but they were not of
us: for if they had been of us,
they would no doubt have con-
tinued with us: but *they went
out* that they might be made
manifest, that they were not all
of us. 20 But ye have an unction
from the Holy One, and ye know
all things. 21 I have not written
unto you, because ye know not
the truth: but because ye know
it, and that no lie is of ỹ truth.
22 Who is a liar, but he that
denieth that Jesus is the Christ?
He is antichrist, that denieth
the Father, and ỹ Son. 23 Who-
soever denieth the Son, the
same hath not the Father: *but
he that acknowledgeth the Son,
hath the Father also.*

12 Γράφω ὑμῖν τεκνία, ὅτι ἀφέωνται
ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.
13 Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε
τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν, νεανίσκοι,
ὅτι νενικήκατε τὸν πονηρόν. ᵃ γράφω″
ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα.
14 ″Εγραψα ὑμῖν, πατέρες, ὅτι ἐγνώ-
κατε τὸν ἀπ' ἀρχῆς.
″Εγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί
ἐστε, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν
μένει, καὶ νενικήκατε τὸν πονηρόν. 15 μὴ
ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ
κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ
ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ·
16 ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία
τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλ-
μῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν
ἐκ τοῦ πατρὸς, ἀλλ' ἐκ τοῦ κόσμου ἐστί.
17 καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπι-
θυμία ᵇ αὐτοῦ·″ ὁ δὲ ποιῶν τὸ θέλημα
τοῦ Θεοῦ, μένει εἰς τὸν αἰῶνα.

18 Παιδία, ἐσχάτη ὥρα ἐστί· καὶ
καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρ-
χεται, καὶ νῦν ἀντίχριστοι πολλοὶ γε-
γόνασιν· ὅθεν γινώσκομεν ὅτι ἐσχάτη
ὥρα ἐστίν. 19 ἐξ ἡμῶν ἐξῆλθον, ἀλλ'
οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ
ἡμῶν, μεμενήκεισαν ἂν μεθ' ἡμῶν· ἀλλ'
ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες ἐξ
ἡμῶν. 20 καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ
τοῦ ἁγίου, καὶ οἴδατε πάντα. 21 οὐκ
ἔγραψα ὑμῖν, ὅτι οὐκ οἴδατε τὴν ἀλή-
θειαν, ἀλλ' ὅτι οἴδατε αὐτὴν, καὶ ὅτι
πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι.
22 τίς ἐστιν ὁ ψεύστης, εἰ μὴ ὁ ἀρνού-
μενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός;
οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος
τὸν πατέρα καὶ τὸν υἱόν. 23 πᾶς ὁ
ἀρνούμενος τὸν υἱὸν, οὐδὲ τὸν πατέρα
ἔχει· ᶜ ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν
πατέρα ἔχει.″

ᵃ ∾ εγραψα. ᵇ → ᶜ St. & Elz. om.

[24] Ὑμεῖς [a]οὖν" ὃ ἠκούσατε ἀπ' ἀρχῆς,
ἐν ὑμῖν μενέτω. ἐὰν ἐν ὑμῖν μείνῃ ὃ ἀπ'
ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ
καὶ ἐν τῷ πατρὶ μενεῖτε. [25] καὶ αὕτη
ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγεί-
λατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. [26] ταῦ-
τα ἔγραψα ὑμῖν περὶ τῶν πλανώντων
ὑμᾶς. [27] καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε
ἀπ' αὐτοῦ, ἐν ὑμῖν μένει, καὶ οὐ χρείαν
ἔχετε ἵνα τις διδάσκῃ ὑμᾶς· ἀλλ' ὡς τὸ
[b]αὐτὸ" χρίσμα διδάσκει ὑμᾶς περὶ πάν-
των, καὶ ἀληθές ἐστι, καὶ οὐκ ἔστι
ψεῦδος· καὶ καθὼς ἐδίδαξεν ὑμᾶς, [c]με-
νεῖτε" ἐν αὐτῷ.

[28] Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ·
ἵνα ὅταν φανερωθῇ, ἔχωμεν παῤῥησίαν,
καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ, ἐν τῇ
παρουσίᾳ αὐτοῦ.

[29] Ἐὰν εἰδῆτε ὅτι δίκαιός ἐστι, γινώ-
σκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην,
ἐξ αὐτοῦ γεγέννηται. 3. ἴδετε ποταπὴν
ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ, ἵνα τέκνα
Θεοῦ κληθῶμεν· διὰ τοῦτο ὁ κόσμος οὐ
γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν.
[2] ἀγαπητοὶ, νῦν τέκνα Θεοῦ ἐσμεν, καὶ
οὔπω ἐφανερώθη τί ἐσόμεθα· οἴδαμεν
[d]δὲ" ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ
ἐσόμεθα, ὅτι ὀψόμεθα αὐτὸν καθώς ἐστι.

[3] Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην
ἐπ' αὐτῷ, ἁγνίζει ἑαυτὸν, καθὼς ἐκεῖνος
ἁγνός ἐστι. [4] πᾶς ὁ ποιῶν τὴν ἁμαρ-
τίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ
ἁμαρτία ἐστὶν ἡ ἀνομία. [5] καὶ οἴδατε
ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας
[e]ἡμῶν" ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ
ἔστι. [6] πᾶς ὁ ἐν αὐτῷ μένων, οὐχ
ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων, οὐχ ἑώ-
ρακεν αὐτὸν, οὐδὲ ἔγνωκεν αὐτόν.

[7] Τεκνία, μηδεὶς πλανάτω ὑμᾶς· ὁ
ποιῶν τὴν δικαιοσύνην, δίκαιός ἐστι,
καθὼς ἐκεῖνος δίκαιός ἐστιν. [8] ὁ ποιῶν

[24] Let that therefore abide in
you which ye have heard from
the beginning: if that which ye
have heard from the beginning
shall remain in you, ye also
shall continue in the Son, and
in the Father. [25] And this is the
promise that he hath promised
us, *even* eternal life. [26] These
things have I written unto you,
concerning them that seduce
you. [27] But the anointing which
ye have received of him, abid-
eth in you: and ye need not
that any man teach you: but,
as the same anointing teacheth
you of all things, and is truth,
and is no lie: and even as it
hath taught you, ye shall abide
in [*]him.

[28] And now, little children,
abide in him, that when he shall
appear, we may have confi-
dence, and not be ashamed be-
fore him at his coming.

[29] If ye know that he is right-
eous, [β]ye know that every one
which doeth righteousness, is
born of him. 3. Behold, what
manner of love the Father hath
bestowed upon us, ẏ we should
be called the sons of God:
therefore the world knoweth us
not, because it knew him not.
[2] Beloved, now are we the sons
of God, and it doth not yet ap-
pear, what we shall be: but we
know, that when he shall ap-
pear, we shall be like him: for
we shall see him as he is.

[3] And every man that hath
this hope in him, purifieth him-
self, even as he is pure. [4] Who-
soever committeth sin, trans-
gresseth also the law: for sin
is the transgression of the law.
[5] And ye know that he was
manifested to take away our
sins, & in him is no sin. [6] Who-
soever abideth in him, sinneth
not: whosoever sinneth, hath
not seen him, neither known
him.

[7] Little children, let no man
deceive you: he that doeth
righteousness, is righteous, even
as he is righteous. [8] He that

a ⇄ b ∾ αυτου. c ∾ μενετε. d ⇄ e ⇄ * *Or*, it. β *Or*, know ye.

committeth sin, is of the devil,
for the devil sinneth from the
beginning: for this purpose the
son of God was manifested,
that he might destroy ỷ works
of the devil. 9 Whosoever is
born of God, doth not commit
sin: for his seed remaineth in
him, and he cannot sin, because
he is born of God. 10 In this the
children of God are manifest,
and the children of the devil:

τὴν ἁμαρτίαν, ἐκ τοῦ διαβόλου ἐστίν·
ὅτι ἀπ᾽ ἀρχῆς ὁ διάβολος ἁμαρτάνει.
εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ,
ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. 9 πᾶς
ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, ἁμαρτίαν
οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ
μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι
ἐκ τοῦ Θεοῦ γεγέννηται. 10 ἐν τούτῳ
φανερά ἐστι τὰ τέκνα τοῦ Θεοῦ καὶ τὰ
τέκνα τοῦ διαβόλου.

whosoever doeth not right-
eousness, is not of God, neither
he that loveth not his brother.
11 For this is the [a] message that
ye heard from the beginning,
that we should love one ano-
ther. 12 Not as Cain, *who* was
of that wicked one, and slew
his brother: and wherefore slew
he him? because his own works
were evil, and his brother's
righteous. 13 Marvel not, my
brethren, if the world hate you.
14 We know that we have passed
from death unto life, because
we love the brethren: he that
loveth not his brother, abideth
in death. 15 Whosoever hateth
his brother, is a murderer, and
ye know that no murderer hath
eternal life abiding in him.

Πᾶς ὁ μὴ ποιῶν δικαιοσύνην, οὐκ
ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν
τὸν ἀδελφὸν αὐτοῦ. 11 ὅτι αὕτη ἐστὶν
ἡ ἀγγελία ἣν ἠκούσατε ἀπ᾽ ἀρχῆς, ἵνα
ἀγαπῶμεν ἀλλήλους· 12 οὐ καθὼς Κάϊν
ἐκ τοῦ πονηροῦ ἦν, καὶ ἔσφαξε τὸν
ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἔσφα-
ξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ
ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια.
13 μὴ θαυμάζετε, ἀδελφοί [a] μου,″ εἰ μι-
σεῖ ὑμᾶς ὁ κόσμος. 14 ἡμεῖς οἴδαμεν
ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς
τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς·
ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν, μένει ἐν τῷ
θανάτῳ. 15 πᾶς ὁ μισῶν τὸν ἀδελφὸν
αὐτοῦ, ἀνθρωποκτόνος ἐστί· καὶ οἴδατε
ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν
αἰώνιον ἐν αὐτῷ μένουσαν.

16 Hereby perceive we the
love of God, because he laid
down his life for us, and we
ought to lay down our lives for
the brethren. 17 But whoso hath
this world's good, and seeth his
brother hath need, and shutteth
up his bowels of compassion
from him; how dwelleth the
love of God in him? 18 My little
children, let us not love in word,
neither in tongue, but in deed
and in truth.

16 Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην,
ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ
ἔθηκε· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν
ἀδελφῶν τὰς ψυχὰς τιθέναι. 17 ὃς δ᾽
ἂν ἔχῃ τὸν βίον τοῦ κόσμου, καὶ θεωρῇ
τὸν ἀδελφὸν αὐτοῦ χρείαν ἔχοντα, καὶ
κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ᾽ αὐτοῦ,
πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ;
18 τεκνία [b] μου,″ μὴ ἀγαπῶμεν λόγῳ
μηδὲ [c] τῇ″ γλώσσῃ, ἀλλ᾽ [d] ἐν″ ἔργῳ καὶ
ἀληθείᾳ.

19 And hereby we know that
we are of the truth, and shall

19 Καὶ ἐν τούτῳ [e] γινώσκομεν″ ὅτι ἐκ
τῆς ἀληθείας ἐσμὲν, καὶ ἔμπροσθεν αὐ-

[a] ⇉ [b] ⇉ [c] Rec. om. [d] Rec. om. [e] ∾ γινωσκομεθα. [a] Or, commandment.

τοῦ πείσομεν τὰς καρδίας ἡμῶν· [20] ὅτι
ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι
μείζων ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν,
καὶ γινώσκει πάντα. [21] ἀγαπητοὶ, ἐὰν
ἡ καρδία ἡμῶν μὴ καταγινώσκῃ ἡμῶν,
παῤῥησίαν ἔχομεν πρὸς τὸν Θεὸν, [22] καὶ
ὃ ἐὰν αἰτῶμεν, λαμβάνομεν παρ' αὐτοῦ,
ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ
ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν. [23] καὶ
αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα [a]πιστεύ-
σωμεν" τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ
Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶμεν ἀλλή-
λους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν.
[24] καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ, ἐν
αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ. καὶ ἐν
τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ
τοῦ Πνεύματος οὗ ἡμῖν ἔδωκεν.

4. Ἀγαπητοὶ, μὴ παντὶ πνεύματι
πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύ-
ματα, εἰ ἐκ τοῦ Θεοῦ ἐστιν· ὅτι πολλοὶ
ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν
κόσμον. [2] ἐν τούτῳ [b]γινώσκετε" τὸ
Πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ
ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ
ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστι. [3] καὶ
πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ [c]τὸν" Ἰησοῦν[d]"
[e]ἐν σαρκὶ ἐληλυθότα", ἐκ τοῦ Θεοῦ οὐκ
ἔστι· καὶ τοῦτό ἐστι τὸ τοῦ ἀντιχρίστου,
ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ
κόσμῳ ἐστὶν ἤδη.

[4] Ὑμεῖς ἐκ τοῦ Θεοῦ ἐστε, τεκνία,
καὶ νενικήκατε αὐτούς· ὅτι μείζων ἐστὶν
ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. [5] αὐτοὶ ἐκ
τοῦ κόσμου εἰσί· διὰ τοῦτο ἐκ τοῦ
κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν
ἀκούει. [6] ἡμεῖς ἐκ τοῦ Θεοῦ ἐσμεν· ὁ
γινώσκων τὸν Θεὸν, ἀκούει ἡμῶν· ὃς
οὐκ ἔστιν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει
ἡμῶν. ἐκ τούτου γινώσκομεν τὸ Πνεῦ-
μα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς
πλάνης.

[a]assure our hearts before him.
[20] For if our heart condemn us,
God is greater than our heart,
and knoweth all things. [21] Be-
loved, if our heart condemn us
not, *then* have we confidence
towards God. [22] And whatsoever
we ask, we receive of him, be-
cause we keep his command-
ment, and do those things that
are pleasing in his sight. [23] And
this is his commandment, That
we should believe on the name
of his Son Jesus Christ, and
love one another, as he gave us
commandment. [24] And he that
keepeth his commandments
dwelleth in him, and he in him:
and hereby we know that he
abideth in us, by the Spirit
which he hath given us.

4. Beloved, believe not every
spirit, but try the spirits, whe-
ther they are of God: because
many false prophets are gone
out into the world. [2] Hereby
know ye the Spirit of God:
every spirit that confesseth that
Jesus Christ is come in ỷ flesh,
is of God. [3] And every spirit
that confesseth not that Jesus
Christ is come in the flesh, is
not of God: and this is that
spirit of antichrist, whereof you
have heard, that it should come,
and even now already is it in
the world.

[4] Ye are of God, little chil-
dren, and have overcome them:
because greater is he that is
in you, than he that is in the
world. [5] They are of the
world: therefore speak they
of the world, and the world
heareth them. [6] We are of
God: he that knoweth God,
heareth us: he that is not of
God heareth not us, hereby
know we the spirit of truth,
and the spirit of error.

[a] ∾ πιστευωμεν. [b] ∾ γινωσκεται. [c] →. [d] Rec. add Χριστον. [e] Gb. om. [a] Gr. persuade.

7 Beloved, let us love one
another; for love is of God: and
every one that loveth, is born of
God and knoweth God. 8 He
that loveth not, knoweth not
God: for God is love. 9 In this
was manifested the love of God
towards us, because that God
sent his only begotten Son into
the world, that we might live
through him. 10 Herein is love,
not that we loved God, but that
he loved us, and sent his Son to
be the propitiation for our sins.
11 Beloved, if God so loved us,
we ought also to love one ano-
ther. 12 No man hath seen God
at any time. If we love one
another, God dwelleth in us,
and his love is perfected in us.
13 Hereby know we that we
dwell in him and he in us, be-
cause he hath given us of his
Spirit.

14 And we have seen, and do
testify, that the Father sent the
Son *to be* the Saviour of the
world. 15 Whosoever shall con-
fess that Jesus is the son of God,
God dwelleth in him, and he in
God. 16 And we have known
and believed the love that God
hath to us. God is love, and
he that dwelleth in love,
dwelleth in God, and God in
him. 17 Herein is [a] our love
made perfect, that we may
have boldness in the day of
judgment, because as he is, so
are we in this world. 18 There
is no fear in love, but perfect
love casteth out fear: because
fear hath torment: he that
feareth, is not made perfect in
love. 19 We love him: because
he first loved us.

20 If a man say, I love God,

7 Ἀγαπητοὶ, ἀγαπῶμεν ἀλλήλους· ὅτι
ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστι, καὶ πᾶς ὁ ἀγα-
πῶν, ἐκ τοῦ Θεοῦ γεγέννηται, καὶ γινώσκει
τὸν Θεόν· 8 ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν
Θεόν· ὅτι ὁ Θεὸς ἀγάπη ἐστίν. 9 ἐν τού-
τῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν,
ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέ-
σταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσω-
μεν δι' αὐτοῦ. 10 ἐν τούτῳ ἐστὶν ἡ ἀγάπη,
οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεὸν, ἀλλ'
ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε
τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρ-
τιῶν ἡμῶν. 11 ἀγαπητοὶ, εἰ οὕτως ὁ
Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλο-
μεν ἀλλήλους ἀγαπᾷν. 12 Θεὸν οὐδεὶς
πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλή-
λους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη
αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. 13 ἐν
τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν,
καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος
αὐτοῦ δέδωκεν ἡμῖν.

14 Καὶ ἡμεῖς τεθεάμεθα, καὶ μαρτυ-
ροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκε τὸν υἱὸν
σωτῆρα τοῦ κόσμου. 15 ὃς ἂν ὁμολο-
γήσῃ ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ Θεοῦ,
ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ
Θεῷ. 16 καὶ ἡμεῖς ἐγνώκαμεν καὶ πε-
πιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ Θεὸς
ἐν ἡμῖν. ὁ Θεὸς ἀγάπη ἐστὶ, καὶ ὁ
μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ μένει,
καὶ ὁ Θεὸς ἐν αὐτῷ. 17 ἐν τούτῳ τετε-
λείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παῤῥη-
σίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως·
ὅτι καθὼς ἐκεῖνός ἐστι, καὶ ἡμεῖς ἐσμεν
ἐν τῷ κόσμῳ τούτῳ. 18 φόβος οὐκ ἔστιν
ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω
βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν
ἔχει· ὁ δὲ φοβούμενος οὐ τετελείωται
ἐν τῇ ἀγάπῃ. 19 ἡμεῖς ἀγαπῶμεν αὐτὸν,
ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

20 Ἐάν τις εἴπῃ· Ὅτι ἀγαπῶ τὸν

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[a] *Gr.* love with us.

Θεόν· καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ,
ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν
ἀδελφὸν αὐτοῦ ὃν ἑώρακε, τὸν Θεὸν ὃν
οὐχ ἑώρακε, πῶς δύναται ἀγαπᾶν;
21 καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ'
αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν, ἀγαπᾷ
καὶ τὸν ἀδελφὸν αὐτοῦ.

5. Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν
ὁ Χριστὸς, ἐκ τοῦ Θεοῦ γεγέννηται· καὶ
πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, ἀγαπᾷ
καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. 2 ἐν
τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ
τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶ-
μεν, καὶ τὰς ἐντολὰς αὐτοῦ [a]τηρῶμεν.″
3 αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ Θεοῦ,
ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ
ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσὶν. 4 ὅτι
πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ, νικᾷ
τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ
νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.
5 τίς ἐστιν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ
πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ
Θεοῦ;

6 Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος
καὶ αἵματος, Ἰησοῦς [b]ὁ″ Χριστός· οὐκ
ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι
καὶ τῷ αἵματι· καὶ τὸ Πνεῦμά ἐστι τὸ
μαρτυροῦν, ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλή-
θεια. 7 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦν-
τες, [c]″ 8 τὸ Πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ
αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν.

9 Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων
λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ
μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία
τοῦ Θεοῦ, [d]ἣν″ μεμαρτύρηκε περὶ τοῦ
υἱοῦ αὐτοῦ. 10 ὁ πιστεύων εἰς τὸν
υἱὸν τοῦ Θεοῦ, ἔχει τὴν μαρτυρίαν ἐν
ἑαυτῷ· ὁ μὴ πιστεύων τῷ [e]Θεῷ,″
ψεύστην πεποίηκεν αὐτὸν, ὅτι οὐ πε-
πίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρ-
τύρηκεν ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.

and hateth his brother, he is a
liar. For he that loveth not his
brother whom he hath seen,
how can he love God whom he
hath not seen? 21 And this
commandment have we from
him, that he who loveth God,
love his brother also.

5. Whosoever believeth that
Jesus is the Christ, is born of
God: and every one that lov-
eth him that begat, loveth him
also that is begotten of him.
2 By this we know that we love
the children of God, when we
love God and keep his com-
mandments. 3 For this is the
love of God, that we keep his
commandments, and his com-
mandments are not grievous.
4 For whatsoever is born of God,
overcometh the world, and this
is the victory that overcometh
the world, even our faith. 5 Who
is he that overcometh the world,
but he that believeth that Je-
sus is the son of God?

6 This is he that came by
water and blood, even Jesus
Christ, not by water only, but
by water and blood: and it is
the Spirit that beareth witness,
because the Spirit is truth.
7 For there are three that bear
record in heaven, the Father,
the Word, and the Holy Ghost:
and these three are one. 8 And
there are three that bear wit-
ness in earth, the spirit, and
the water, and the blood, and
these three agree in one.

9 If we receive the witness of
men, the witness of God is
greater: for this is the witness
of God, which he hath testified
of his Son. 10 He that believ-
eth on the son of God, hath
the witness in himself: he that
believeth not God, hath made
him a liar, because he believeth
not the record that God gave of

a ∾ ποιωμεν. b ⇉ c Rec. add εν τῳ ουρανῳ, ο πατηρ, ο λογος, και το αγιον Πνευμα· και ουτοι οἱ τρεις εν εισι. 8. Και τρεις εισιν οἱ μαρτυρουντες εν τῃ γῃ. d ∾ οτι. e ∾ υιῳ.

his Son. 11 And this is the re-
cord, that God hath given to
us eternal life, and this life is
in his Son. 12 He that hath the
Son, hath life; and he that
hath not the Son, hath not
life.
13 These things have I writ-
ten unto you that believe on
the name of the son of God,
that ye may know, that ye have
eternal life, and that ye may
believe on the name of the son
of God. 14 And this is the con-
fidence that we have [*] in him,
that if we ask any thing accord-
ing to his will, he heareth us.
15 And if we know that he hear
us, whatsoever we ask, we know
that we have the petitions that
we desired of him.
16 If any man see his brother
sin a sin *which is* not unto
death, he shall ask, and he shall
give him life for them that sin
not unto death. There is a sin
unto death: I do not say that
he shall pray for it. 17 All un-
righteousness is sin, and there
is a sin not unto death.

18 We know that whosoever
is born of God, sinneth not: but
he that is begotten of God,
keepeth himself, and that
wicked one toucheth him not.
19 And we know that we are of
God, and the whole world lieth
in wickedness. 20 And we know
that the son of God is come, and
hath given us an understanding
that we may know him that is
true: and we are in him that is
true, *even* in his Son Jesus
Christ. This is the true God,
and eternal life.

21 Little children, keep your-
selves from idols. Amen.

11 καὶ αὕτη ἐστὶν ἡ μαρτυρία ὅτι ζωὴν
αἰώνιον ἔδωκεν ἡμῖν ὁ Θεὸς· καὶ αὕτη ἡ
ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστιν. 12 ὁ ἔχων
τὸν υἱὸν, ἔχει τὴν ζωήν· ὁ μὴ ἔχων τὸν
υἱὸν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει.
13 Ταῦτα ἔγραψα ὑμῖν[a]″, ἵνα εἰδῆτε
ὅτι ζωὴν [b]αἰώνιον ἔχετε,″ [c]οἱ πιστεύοντες
εἰς″ τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ. 14 καὶ
αὕτη ἐστὶν ἡ παῤῥησία ἣν ἔχομεν πρὸς
αὐτὸν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ
θέλημα αὐτοῦ, ἀκούει ἡμῶν· 15 καὶ
ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν, ὃ ἂν αἰ-
τώμεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα
ἃ ᾐτήκαμεν παρ' αὐτοῦ.
16 Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ
ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον,
αἰτήσει, καὶ δώσει αὐτῷ ζωὴν, τοῖς
ἁμαρτάνουσι μὴ πρὸς θάνατον. ἔστιν
ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης
λέγω ἵνα ἐρωτήσῃ. 17 πᾶσα ἀδικία
ἁμαρτία ἐστί· καὶ ἔστιν ἁμαρτία οὐ
πρὸς θάνατον.
18 Οἴδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ
τοῦ Θεοῦ, οὐχ ἁμαρτάνει· ἀλλ' ὁ
γεννηθεὶς ἐκ τοῦ Θεοῦ, τηρεῖ ἑαυτὸν,
καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ.
19 οἴδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμεν, καὶ
ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.
20 [d]καὶ οἴδαμεν″ ὅτι ὁ υἱὸς τοῦ Θεοῦ
ἥκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα
γινώσκωμεν τὸν ἀληθινόν· καί ἐσμεν ἐν
τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ [e]Ἰησοῦ
Χριστῷ.″ οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς
καὶ [f]ἡ ζωὴ″ αἰώνιος.
21 Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν
εἰδώλων.[g]″

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a Rec. add τοις πιστευουσιν εις το ονομα του υιου του Θεου. b Rec. εχ. αιω. c Rec. και ινα πιστευητε εις. d Rec. οιδαμεν δε. e → f ∾ ζωη. g Rec. add αμην. * Or, concerning his

ΙΩΑΝΝΟΥ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

Ὁ ΠΡΕΣΒΥΤΕΡΟΣ ἐκλεκτῇ κυρίᾳ, καὶ
τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ
ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ
καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν,
2 διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν
ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα·
3 ἔσται μεθ' [a]ὑμῶν" χάρις, ἔλεος, εἰρήνη
παρὰ Θεοῦ πατρὸς, καὶ παρὰ [b]Κυρίου"
Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς, ἐν
ἀληθείᾳ καὶ ἀγάπῃ.

4 Ἐχάρην λίαν ὅτι εὕρηκα ἐκ τῶν
τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ,
καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ
πατρός. 5 καὶ νῦν ἐρωτῶ σε, κυρία,
οὐχ ὡς ἐντολὴν [c]γράφων" σοι καινὴν,
ἀλλὰ ἣν εἴχομεν ἀπ' ἀρχῆς, ἵνα ἀγα-
πῶμεν ἀλλήλους. 6 καὶ αὕτη ἐστὶν ἡ
ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐν-
τολὰς αὐτοῦ. αὕτη ἐστὶν ἡ ἐντολὴ,
καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ
περιπατῆτε·

7 Ὅτι πολλοὶ πλάνοι [d]εἰσῆλθον" εἰς
τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν
Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός
ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος.
8 βλέπετε ἑαυτοὺς, ἵνα μὴ [e]ἀπολέσωμεν
ἃ εἰργασάμεθα, ἀλλὰ μισθὸν πλήρη
ἀπολάβωμεν." 9 πᾶς ὁ παραβαίνων,
καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ,
Θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ
[f]τοῦ Χριστοῦ," οὗτος καὶ τὸν πατέρα
καὶ τὸν υἱὸν ἔχει. 10 εἴ τις ἔρχεται
πρὸς ὑμᾶς, καὶ ταύτην τὴν διδαχὴν οὐ
φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν,

THE elder unto the elect lady,
and her children, whom I
love in the truth: and not I
only, but also all they that have
known the truth: 2 for ỷ truth's
sake which dwelleth in us, and
shall be with us for ever:
3 Grace be with you, mercy,
and peace from God the Father,
and from ỷ Lord Jesus Christ,
the Son of the Father in truth
and love.

4 I rejoiced greatly, that I
found of thy children walking
in truth, as we have received
a commandment from the Fa-
ther. 5 And now, I beseech thee
lady, not as though I wrote a
new commandment unto thee:
but that which we had from the
beginning, that we love one
another. 6 And this is love, that
we walk after his command-
ments. This is the command-
ment, that as ye have heard
from the beginning, ye should
walk in it.

7 For many deceivers are en-
tered into the world, who con-
fess not that Jesus Christ is
come in the flesh. This is a
deceiver, and an antichrist.
8 Look to yourselves, that we
lose not those things which we
have [a]wrought, but that we
receive a full reward. 9 Who-
soever transgresseth and abid-
eth not in ỷ doctrine of Christ,
hath not God: he that abideth
in the doctrine of Christ, he
hath both the Father and the
Son. 10 If there come any unto
you, and bring not this doctrine,
receive him not into your house,

a St. ημων. b ⇉ c St. γραφω. d ∾ εξηλθον. e ∾ απολεσητε α ειργασασθε, . . . απολαβητε.
f → [a] Or, gained. *Some copies read,* which ye have gained, but that ye receive, &c.

neither bid him, God speed.
11 For he that biddeth him God
speed, is partaker of his evil
deeds.

12 Having many things to
write unto you, I would not
write with paper and ink, but
I trust to come unto you, and
speak [a] face to face, that our
joy may be full.

13 The children of thy elect
sister greet thee. Amen.

καὶ χαίρειν αὐτῷ μὴ λέγετε· 11 ὁ γὰρ
λέγων αὐτῷ χαίρειν, κοινωνεῖ τοῖς ἔρ-
γοις αὐτοῦ τοῖς πονηροῖς.

12 Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ
ἠβουλήθην διὰ χάρτου καὶ μέλανος·
[a]ἐλπίζω γὰρ" [b]ἐλθεῖν" πρὸς ὑμᾶς, καὶ
στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ
[c]ἡμῶν" ᾖ πεπληρωμένη.

13 Ἀσπάζεταί σε τὰ τέκνα τῆς ἀδελφῆς
σου τῆς ἐκλεκτῆς.[d]"

ΙΩΑΝΝΟΥ

ΕΠΙΣΤΟΛΗ ΤΡΙΤΗ.

THE elder unto the wellbe-
loved Gaius, whom I love
[β] in the truth:
2 beloved, I [γ] wish above all
things that thou mayest prosper
and be in health, even as thy
soul prospereth. 3 For I re-
joiced greatly when ye brethren
came and testified of the truth
that is in thee, even as thou
walkest in the truth. 4 I have
no greater joy, than to hear that
my children walk in truth.

5 Beloved, thou doest faith-
fully whatsoever thou doest to
the brethren, and to strangers:
6 which have borne witness of
thy charity before the church:
whom if thou bring forward on
their journey after a godly sort,
thou shalt do well: 7 because
that for his name's sake they
went forth, taking nothing of the
Gentiles. 8 We therefore ought
to receive such, that we might
be fellowhelpers to the truth.

9 I wrote unto ye church, but
Diotrephes, who loveth to have
the preeminence among them,
receiveth us not. 10 Wherefore if

Ὁ ΠΡΕΣΒΥΤΕΡΟΣ Γαΐῳ τῷ ἀγαπη-
τῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.
2 Ἀγαπητέ, περὶ πάντων εὔχομαί σε
εὐοδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐο-
δοῦταί σου ἡ ψυχή. 3 ἐχάρην γὰρ
λίαν, ἐρχομένων ἀδελφῶν καὶ μαρτυ-
ρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν
ἀληθείᾳ περιπατεῖς. 4 μειζοτέραν τού-
των οὐκ ἔχω χαρὰν, ἵνα ἀκούω τὰ ἐμὰ
τέκνα ἐν ἀληθείᾳ περιπατοῦντα.

5 Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν
ἐργάσῃ εἰς τοὺς ἀδελφοὺς [e]καὶ εἰς τοὺς
ξένους," 6 οἳ ἐμαρτύρησάν σου τῇ
ἀγάπῃ ἐνώπιον ἐκκλησίας· οὓς καλῶς
ποιήσεις προπέμψας ἀξίως τοῦ Θεοῦ.
7 ὑπὲρ γὰρ τοῦ ὀνόματος [f]" ἐξῆλθον
μηδὲν λαμβάνοντες ἀπὸ τῶν [g]ἐθνῶν.'
8 ἡμεῖς οὖν ὀφείλομεν [h]ἀπολαμβάνειν'
τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα
τῇ ἀληθείᾳ.

9 Ἔγραψα τῇ ἐκκλησίᾳ· ἀλλ' ὁ φι-
λοπρωτεύων αὐτῶν Διοτρεφὴς οὐκ ἐπι-
δέχεται ἡμᾶς. 10 διὰ τοῦτο, ἐὰν ἔλθω,

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a Rec. ∾ αλλα ελπιζω. b ∾ γενεσθαι. c ∾ υμων. d Rec. add αμην. e ∾ και τουτο ξενους. f Bz. & Elz. add αυτου. g ∾ εθνικων. h ∾ υπολαμβανειν. [a] Gr. mouth to mouth. [β] Or, truly. [γ] Or, pray

ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις
πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκού-
μενος ἐπὶ τούτοις, οὔτε αὐτὸς ἐπιδέχεται
τοὺς ἀδελφοὺς, καὶ τοὺς βουλομένους
κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.
11 ἀγαπητὲ, μὴ μιμοῦ τὸ κακὸν, ἀλλὰ
τὸ ἀγαθόν. ὁ ἀγαθοποιῶν, ἐκ τοῦ Θεοῦ
ἐστιν· ὁ [a]″ κακοποιῶν, οὐχ ἑώρακε τὸν
Θεόν.
12 Δημητρίῳ μεμαρτύρηται ὑπὸ πάν-
των, καὶ ὑπ᾽ αὐτῆς τῆς ἀληθείας· καὶ
ἡμεῖς δὲ μαρτυροῦμεν, καὶ [b]οἴδατε″ ὅτι
ἡ μαρτυρία ἡμῶν ἀληθής ἐστι.
13 Πολλὰ εἶχον γράφειν, ἀλλ᾽ οὐ
θέλω διὰ μέλανος καὶ καλάμου σοι
γράψαι· 14 ἐλπίζω δὲ εὐθέως ἰδεῖν σε,
καὶ στόμα πρὸς στόμα λαλήσομεν.
15 εἰρήνη σοι. ἀσπάζονταί σε οἱ φίλοι.
ἀσπάζου τοὺς φίλους κατ᾽ ὄνομα.

I come, I will remember his
deeds which he doeth, pra-
ting against us with malicious
words: and not content there-
with, neither doth he himself
receive the brethren, and for-
biddeth them that would, and
casteth them out of the church.
11 Beloved, follow not ÿ which
is evil, but that which is good.
He that doeth good, is of God:
but he that doeth evil, hath not
seen God.
12 Demetrius hath good report
of all men, and of the truth it-
self: yea, and we *also* bear
record, and ye know that our
record is true.
13 I had many things to write,
but I will not with ink and pen
write unto thee. 14 But I trust
I shall shortly see thee, and we
shall speak [a]face to face.
Peace be to thee. Our friends
salute thee. Greet the friends
by name.

ΙΟΥΔΑ ΕΠΙΣΤΟΛΗ.

ἸΟΥΔΑΣ Ἰησοῦ Χριστοῦ δοῦλος,
ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν [c]″ Θεῷ
πατρὶ [d]ἡγιασμένοις″ καὶ Ἰησοῦ Χρι-
στῷ τετηρημένοις κλητοῖς· 2 ἔλεος
ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυν-
θείη.
3 Ἀγαπητοὶ, πᾶσαν σπουδὴν ποιού-
μενος γράφειν ὑμῖν περὶ τῆς κοινῆς
σωτηρίας, ἀνάγκην ἔσχον γράψαι ὑμῖν
παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ
παραδοθείσῃ τοῖς ἁγίοις πίστει. 4 παρ-
εισέδυσαν γάρ τινες ἄνθρωποι, οἱ πά-
λαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα,
ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν με-
τατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον

JUDE the servant of Jesus
Christ, and brother of James,
to them that are sanctified by
God the Father, and preserved
in Jesus Christ, and called:
2 mercy unto you, and peace,
and love be multiplied.
3 Beloved, when I gave all
diligence to write unto you of ÿ
common salvation: it was need-
ful for me to write unto you, and
exhort you ÿ ye should earnest-
ly contend for ÿ faith which was
once delivered unto the saints.
4 For there are certain men
crept in unawares, who were be-
fore of old ordained to this con-
demnation, ungodly men, turn-
ing ÿ grace of our God into las-
civiousness, and denying the

a Rec. add δε. b ∾ οιδας. c Bz. add τῳ. d ∾ ηγαπημενοις. a *Gr.* mouth to mouth.

only Lord God, and our Lord
Jesus Christ.

5 I will therefore put you in
remembrance, though ye once
knew this, how that the Lord
having saved the people out of
the land of Egypt afterward
destroyed them that believed
not. 6 And the angels which
kept not their [α] first estate, but
left their own habitation, he
hath reserved in everlasting
chains under darkness, unto the
judgment of the great day.
7 Even as Sodom and Gomor-
rha, and the cities about them,
in like manner giving them-
selves over to fornication, and
going after [β] strange flesh, are
set forth for an example, suf-
fering the vengeance of eternal
fire.

8 Likewise also these filthy
dreamers defile the flesh, de-
spise dominion, and speak evil
of dignities. 9 Yet Michael the
archangel, when contending
with ẏ devil, he disputed about
the body of Moses, durst not
bring against him a railing ac-
cusation, but said, The Lord
rebuke thee. 10 But these speak
evil of those things, which they
know not: but what they know
naturally, as brute beasts, in
those things they corrupt them-
selves. 11 Woe unto them, for
they have gone in the way of
Cain, and ran greedily after
ẏ error of Balaam, for reward,
and perished in the gainsaying
of Core.

12 These are spots in your
feasts of charity, when they
feast with you, feeding them-
selves without fear: clouds
they are without water, carried
about of winds, trees whose fruit
withereth, without fruit, twice
dead, plucked up by the roots.
13 Raging waves of ẏ sea, foam-
ing out their own shame, wan-
dering stars, to whom is reserv-
ed the blackness of darkness
for ever.

14 And Enoch also, ẏ seventh

δεσπότην [a]″ καὶ Κύριον ἡμῶν Ἰησοῦν
Χριστὸν ἀρνούμενοι.

5 Ὑπομνῆσαι δὲ ὑμᾶς βούλομαι, [b] εἰ-
δότας ὑμᾶς ἅπαξ τοῦτο, ὅτι ὁ Κύριος ′
λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύ-
τερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν.
6 ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν
ἑαυτῶν ἀρχὴν, ἀλλὰ ἀπολιπόντας τὸ
ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης
ἡμέρας δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τε-
τήρηκεν· 7 ὡς Σόδομα καὶ Γόμορρα,
καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον
τούτοις τρόπον ἐκπορνεύσασαι, καὶ
ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας, πρό-
κεινται δεῖγμα, πυρὸς αἰωνίου δίκην
ὑπέχουσαι.

8 Ὁμοίως μέντοι καὶ οὗτοι ἐνυπνια-
ζόμενοι, σάρκα μὲν μιαίνουσι, κυριότητα
δὲ ἀθετοῦσι, δόξας δὲ βλασφημοῦσιν.
9 ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ
διαβόλῳ διακρινόμενος διελέγετο περὶ
τοῦ Μωσέως σώματος, οὐκ ἐτόλμησε
κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ᾿
εἶπεν· Ἐπιτιμήσαι σοι Κύριος. 10 Οὗτοι
δὲ ὅσα μὲν οὐκ οἴδασι βλασφημοῦσιν·
ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα,
ἐπίστανται, ἐν τούτοις φθείρονται.
11 οὐαὶ αὐτοῖς· ὅτι τῇ ὁδῷ τοῦ Κάϊν
ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ
μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ
τοῦ Κορὲ ἀπώλοντο.

12 Οὗτοί εἰσιν [c]″ ἐν ταῖς ἀγάπαις
ὑμῶν σπιλάδες, συνευωχούμενοι, ἀφό-
βως ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἄνυ-
δροι, ὑπὸ ἀνέμων [d] παραφερόμεναι·′
δένδρα φθινοπωρινὰ, ἄκαρπα, δὶς ἀπο-
θανόντα, ἐκριζωθέντα· 13 κύματα ἄγρια
θαλάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν
αἰσχύνας· ἀστέρες πλανῆται, οἷς ὁ ζό-
φος τοῦ σκότους εἰς [e]″ αἰῶνα τετήρηται.

14 Προεφήτευσε δὲ καὶ τούτοις ἕβ-

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[a] Rec. add Θεον. [b] ∾ ειδοτας, απαξ ὅτι ο Κυριος s. Ιησους. [c] ∾ add οι. [d] Rec. περιφερομεναι.
[e] Rec. add τον. [α] Or, principality. [β] Gr. other.

δομος ἀπὸ Ἀδὰμ Ἐνὼχ, λέγων· Ἰδοὺ
ἦλθε Κύριος ἐν [a] ἁγίαις μυριάσιν" αὐ-
τοῦ, 15 ποιῆσαι κρίσιν κατὰ πάντων,
καὶ [b] ἐξελέγξαι" πάντας τοὺς ἀσεβεῖς
[c] αὐτῶν" περὶ πάντων τῶν ἔργων [d] ἀσε-
βείας" αὐτῶν ὧν ἠσέβησαν, καὶ περὶ
πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ'
αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς. 16 Οὗτοί
εἰσι γογγυσταὶ, μεμψίμοιροι, κατὰ τὰς
ἐπιθυμίας αὐτῶν πορευόμενοι· καὶ τὸ
στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμά-
ζοντες πρόσωπα, ὠφελείας χάριν.
17 Ὑμεῖς δὲ, ἀγαπητοὶ, μνήσθητε τῶν
ῥημάτων τῶν προειρημένων ὑπὸ τῶν
ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ· 18 ὅτι ἔλεγον ὑμῖν, ὅτι [e] ἐν
ἐσχάτῳ χρόνῳ" [f] ἔσονται" ἐμπαῖκται,
κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι
τῶν ἀσεβειῶν. 19 οὗτοί εἰσιν οἱ ἀπο-
διορίζοντες [g] ἑαυτοὺς," ψυχικοὶ, Πνεῦμα
μὴ ἔχοντες.
20 Ὑμεῖς δὲ, ἀγαπητοὶ, τῇ ἁγιωτάτῃ
ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοὺς,
ἐν Πνεύματι ἁγίῳ προσευχόμενοι,
21 ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε,
προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ζωὴν αἰώνιον.
22 [h] καὶ οὓς μὲν ἐλεεῖτε διακρινόμενοι·
23 οὓς δὲ ἐν φόβῳ σώζετε, ἐκ τοῦ πυρὸς
ἁρπάζοντες," μισοῦντες καὶ τὸν ἀπὸ τῆς
σαρκὸς ἐσπιλωμένον χιτῶνα.
24 Τῷ δὲ δυναμένῳ φυλάξαι [i] ὑμᾶς"
ἀπταίστους, καὶ στῆσαι κατενώπιον τῆς
δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει,
25 μόνῳ [k]" Θεῷ σωτῆρι ἡμῶν, [l] διὰ Ἰη-
σοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν" δόξα
[m] καὶ" μεγαλωσύνη, κράτος καὶ ἐξουσία,
[n] πρὸ παντὸς τοῦ αἰῶνος," καὶ νῦν καὶ
εἰς πάντας τοὺς αἰῶνας. ἀμήν.

from Adam, prophesied of these,
saying, Behold, the Lord com-
eth with ten thousands of his
saints, 15 to execute judgment
upon all, and to convince all
that are ungodly among them,
of all their ungodly deeds which
they have ungodly committed,
and of all their hard *speeches*,
which ungodly sinners have
spoken against him. 16 These
are murmurers, complainers,
walking after their own lusts,
and their mouth speaketh great
swelling words, having men's
persons in admiration because
of advantage.
17 But beloved, remember ye
the words, which were spoken
before of the apostles of our
Lord Jesus Christ: 18 *how* that
they told you there should be
mockers in the last time, who
should walk after their own
ungodly lusts. 19 These be they
who separate themselves, sen-
sual, having not the Spirit.

20 But ye beloved, building
up yourselves on your most holy
faith, praying in the Holy Ghost,
21 keep yourselves in the love of
God, looking for the mercy of
our Lord Jesus Christ unto
eternal life. 22 And of some
have compassion, making a dif-
ference: 23 and others save with
fear, pulling them out of the
fire: hating even the garment
spotted by the flesh.

24 Now unto him that is able
to keep you from falling, and to
present you faultless before the
presence of his glory with
exceeding joy, 25 to the only
wise God our Saviour, be glory
and majesty, dominion and
power, now and ever. Amen.

a Rec. μυριασιν αγιαις. b ~ ελεγξαι. c ⇉ d → e ~ επ' εσχατου (του) χρονου. f ~ ελευσονται. g →: .— St. om. h ~ και ους μεν ελεγχετε διακρινομενους· 23 ους δε σωζετε εκ πυρος αρπαζοντες· ους δε ελεειτε εν φοβῳ, ~ και ους μεν εκ πυρος αρπαζετε, διακρινομενους δε, ελεειτε. i St. ~ αυτους. k Rec. add σοφῳ. l Rec. → m ⇉ n ~ —. Rec. & Gb. om.

ΑΠΟΚΑΛΥΨΙΣ.

THE Revelation of Jesus
Christ, which God gave unto
him, to shew unto his servants
things which must shortly come
to pass; and he sent and signi-
fied *it* by his angel unto his
servant John, 2 who bare record
of the word of God, and of the
testimony of Jesus Christ, and
of all things that he saw.
3 Blessed is he that readeth, and
they that hear the words of this
prophecy, and keep those things
which are written therein: for
the time is at hand.

4 John to the seven churches
in Asia, Grace *be* unto you, and
peace, from him which is, and
which was, and which is to
come, and from the seven spirits
which are before his throne:
5 and from Jesus Christ, *who is*
the faithful witness, and the
first begotten of the dead, and
the prince of the kings of the
earth:

unto him that loved us, and
washed us from our sins in his
own blood, 6 and hath made us
kings and priests unto God and
his Father: to him be glory and
dominion for ever and ever,
Amen.

7 Behold he cometh with
clouds, and every eye shall see
him, and they also which
pierced him: and all kindreds
of the earth shall wail because
of him: even so. Amen.
8 I am Alpha and Omega, the
beginning and the ending, saith
the Lord, which is, and which
was, and which is to come, the
Almighty.
9 I John, who also am your
brother, and companion in tri-
bulation, and in the kingdom

'ΑΠΟΚΑΛΥΨΙΣ Ἰησοῦ Χριστοῦ, ἣν
ἔδωκεν αὐτῷ ὁ Θεὸς, δεῖξαι τοῖς
δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει,
καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέ-
λου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, 2 ὃς
ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ καὶ τὴν
μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα [a]′ εἶδε.
3 μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκού-
οντες τοὺς λόγους τῆς προφητείας, καὶ
τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ
γὰρ καιρὸς ἐγγύς.

4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς
ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
[b]″ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ
ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ [c]ἐστιν′
ἐνώπιον τοῦ θρόνου αὐτοῦ· 5 καὶ ἀπὸ
Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς, ὁ
πρωτότοκος [d]″ τῶν νεκρῶν, καὶ ὁ ἄρχων
τῶν βασιλέων τῆς γῆς.

Τῷ [e]ἀγαπῶντι″ ἡμᾶς, καὶ λούσαντι
ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ
αἵματι αὐτοῦ· 6 καὶ ἐποίησεν ἡμᾶς
[f]βασιλείαν″ ἱερεῖς τῷ Θεῷ καὶ πατρὶ
αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς
τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

7 Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν,
καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς, καὶ
οἵτινες αὐτὸν ἐξεκέντησαν· καὶ κόψονται
ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναὶ,
ἀμήν.
8 Ἐγώ εἰμι τὸ Α καὶ τὸ Ω [g]″, λέγει
[h]″ Κύριος [i]ὁ Θεὸς·″ ὁ ὢν καὶ ὁ ἦν καὶ ὁ
ἐρχόμενος, ὁ παντοκράτωρ.
9 Ἐγὼ Ἰωάννης, [k]ὁ″ ἀδελφὸς ὑμῶν
καὶ [l]συγκοινωνὸς″ ἐν τῇ θλίψει καὶ [m]′

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[a] Rec. add τε. [b] Rec. add του. [c] ⇄ [d] Rec. add εκ. [e] Rec. αγαπησαντι. [f] Rec. βασιλεις και. [g] Rec. add αρχη και τελος. [h] Rec. add ο. [i] Rec. om. [k] Rec. ο και —. Bz. και ο. [l] ∾ κοινωνος. [m] Rec. add εν …

βασιλείᾳ καὶ ὑπομονῇ [a]Ἰησοῦ Χριστοῦ,″
ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ
Πάτμῳ, διὰ τὸν λόγον τοῦ Θεοῦ καὶ
[b]διὰ″ τὴν μαρτυρίαν Ἰησοῦ [c]Χριστοῦ.″
10 ἐγενόμην ἐν Πνεύματι ἐν τῇ κυριακῇ
ἡμέρᾳ· καὶ ἤκουσα ὀπίσω μου φωνὴν
μεγάλην ὡς σάλπιγγος, 11 λεγούσης· [d]″
῞Ο βλέπεις γράψον εἰς βιβλίον, καὶ
πέμψον ταῖς [e]ἑπτὰ″ ἐκκλησίαις [f]″, εἰς
῎Εφεσον, καὶ εἰς Σμύρναν, καὶ εἰς Πέρ-
γαμον, καὶ εἰς Θυάτειρα, καὶ εἰς Σάρδεις,
καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδί-
κειαν.
12 Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν
ἥτις [g]ἐλάλει″ μετ᾽ ἐμοῦ· καὶ ἐπιστρέ-
ψας εἶδον ἑπτὰ λυχνίας χρυσᾶς, 13 καὶ
ἐν μέσῳ τῶν [h]ἑπτὰ″ λυχνιῶν ὅμοιον
υἱῷ ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ
περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην
χρυσῆν· 14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ
τρίχες λευκαὶ [i]ὡς″ ἔριον λευκόν, ὡς
χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ
πυρός· 15 καὶ οἱ πόδες αὐτοῦ ὅμοιοι
χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμέ-
νοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων
πολλῶν· 16 καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ
χειρὶ ἀστέρας ἑπτά· καὶ ἐκ τοῦ στόμα-
τος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκ-
πορευομένη· καὶ ἡ ὄψις αὐτοῦ ὡς ὁ
ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.
17 Καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς
τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ [k]ἔθηκε″
τὴν δεξιὰν αὐτοῦ [l]″ ἐπ᾽ ἐμέ, λέγων [m]″·
Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ
ἔσχατος, 18 καὶ ὁ ζῶν· καὶ ἐγενόμην
νεκρὸς, καὶ ἰδοὺ ζῶν εἰμὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων [n]″· καὶ ἔχω τὰς κλεῖς τοῦ
[o]θανάτου καὶ τοῦ ᾅδου.″ 19 γράψον [p]οὖν″
ἃ εἶδες, καὶ ἃ εἰσι, καὶ ἃ μέλλει γίνεσθαι
μετὰ ταῦτα· 20 τὸ μυστήριον τῶν ἑπτὰ

**and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.
10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,
11 saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto the seven churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and Philadelphia, and unto Laodicea.**

**12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks,
13 and in the midst of the seven candlesticks.** ***one*** **like unto ẏ Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.
14 His head, and his hairs were white like wool, as white as snow, and his eyes** ***were*** **as a flame of fire,
15 and his feet like unto fine brass, as if they burned in a furnace: and his voice as the sound of many waters.
16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.**

**17 And when I saw him, I fell at his feet as dead: and he laid his right hand upon me, saying unto me, Fear not, I am the first, and the last.
18 I am he that liveth, and was dead: and behold, I am alive for evermore, Amen, and have the keys of hell and of death.
19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter,
20 the mystery of the**

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a ∾ εν Χριστῳ, ∾ εν Χριστῳ Ιησου. b → c ⇄ d Rec. add Εγω ειμι το Α και το Ω, ο πρωτος και ο εσχατος· και. e Rec. om. f Rec. add ταις εν Ασιᾳ. g ∾ —. Rec. & Gb. ελαλησε. h ⇄ i Rec. ⌐ k Rec. επεθηκε. l Rec. add χειρα. m Rec. add μοι. n Rec. add αμην. o Rec. ᾅδου κ.τ.θαν p R·

seven stars which thou sawest
in my right hand, and the seven
golden candlesticks. The seven
stars are the angels of ỷ seven
churches: and the seven can-
dlesticks which thou sawest,
are the seven churches.

2. Unto the angel of ỷ church
of Ephesus, write, These things
saith he that holdeth the seven
stars in his right hand, who
walketh in the midst of the
seven golden candlesticks: 2 I
know thy works, and thy labour,
and thy patience, and how thou
canst not bear them which are
evil, and thou hast tried them
which say they are apostles,
and are not, and hast found
them liars: 3 and hast borne,
and hast patience, and for my
name's sake hast laboured, and
hast not fainted. 4 Neverthe-
less, I have *somewhat* against
thee, because thou hast left thy
first love. 5 Remember there-
fore from whence thou art fall-
en, and repent, and do the first
works, or else I will come unto
thee quickly, and will remove
thy candlestick out of his place,
except thou repent. 6 But this
thou hast, that thou hatest
the deeds of the Nicolaitanes,
which I also hate.

7 He that hath an ear, let him
hear what the Spirit saith unto
the churches: To him that over-
cometh will I give to eat of the
tree of life, which is in the
midst of the paradise of God.

8 And unto the angel of the
church in Smyrna, write, These
things saith the first and the last,
which was dead, and is alive, 9 I
know thy works, and tribulation,
and poverty, but thou art rich,
and I know the blasphemy
of them which say they are
Jews and are not, but *are* the
synagogue of Satan. 10 Fear
none of those things which thou
shalt suffer: behold, the devil

ἀστέρων ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου,
καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς. οἱ
ἑπτὰ ἀστέρες, ἄγγελοι τῶν ἑπτὰ ἐκκλη-
σιῶν εἰσι· καὶ [a] αἱ λυχνίαι αἱ ἑπτὰ,"
ἑπτὰ ἐκκλησίαι εἰσί.

2. Τῷ ἀγγέλῳ [b] τῆς " [c] ἐν Ἐφέσῳ"
ἐκκλησίας γράψον· Τάδε λέγει ὁ κρατῶν
τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ
περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν
τῶν χρυσῶν· 2 Οἶδα τὰ ἔργα σου, καὶ
τὸν κόπον [d] σου," καὶ τὴν ὑπομονήν σου,
καὶ ὅτι οὐ δύνῃ βαστάσαι κακοὺς, καὶ
[e] ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀπο-
στόλους [f] εἶναι·" καὶ οὐκ εἰσὶ, καὶ εὗρες
αὐτοὺς ψευδεῖς, 3 καὶ [g] ὑπομονὴν ἔχεις
καὶ ἐβάστασας διὰ τὸ ὄνομά μου, καὶ
οὐκ ἐκοπίασας." 4 ἀλλ' ἔχω κατὰ σοῦ,
ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας.
5 μνημόνευε οὖν πόθεν [h] πέπτωκας," καὶ
μετανόησον, καὶ τὰ πρῶτα ἔργα ποίησον·
εἰ δὲ μὴ, ἔρχομαί σοι [i] ταχὺ," καὶ κινή-
σω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς,
ἐὰν μὴ μετανοήσῃς. 6 ἀλλὰ τοῦτο ἔχεις,
ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ
κἀγὼ μισῶ.

7 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦ-
μα λέγει ταῖς ἐκκλησίαις· τῷ νικῶντι
δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς
ζωῆς, ὅ ἐστιν ἐν [k] τῷ παραδείσῳ" τοῦ
Θεοῦ [l] μου."

8 Καὶ τῷ ἀγγέλῳ τῆς [m] ἐν Σμύρνῃ
ἐκκλησίας" γράψον· Τάδε λέγει ὁ πρῶ-
τος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς
καὶ ἔζησεν· 9 Οἶδά σου [n] τὰ ἔργα καὶ"
τὴν θλίψιν καὶ τὴν πτωχείαν· ([o] ἀλλὰ
πλούσιος" εἶ·) καὶ τὴν βλασφημίαν
[p] ἐκ" τῶν λεγόντων Ἰουδαίους εἶναι ἑαυ-
τοὺς, καὶ οὐκ εἰσὶν, ἀλλὰ συναγωγὴ τοῦ
Σατανᾶ. 10 [q] μηδὲν" φοβοῦ ἃ μέλλεις
πάσχειν· ἰδοὺ μέλλει [r] βάλλειν" [s] ὁ διά-

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a Rec. αι επτα λυχνιας ας ειδες. b ∾ τῳ. c Rec. Εφεσινης. d ⇉ e Rec. επειρασω τους φασκοντας ειναι αποστολους. f ⇉ g Rec. εβαστασας, και υπομονην εχεις, και δια το ονομα μου κεκοπιακας, και ου κεκμηκας. h Rec. εκπεπτωκας. i ⇉ —. St. ταχει. k Rec. μεσῳ του παραδεισου. l Rec. om. m Rec. εκκλησιας Σμυρναιων. n ⇉ o Rec. πλουσιος δε. p Rec. om. q ∾ μη. r Rec. & Gb. βαλειν. s Rec εξ υμ. ο διαβ

βολος ἐξ ὑμῶν″ εἰς φυλακὴν, ἵνα πειρα-
σθῆτε· καὶ ἕξετε θλίψιν [a] ἡμερῶν″ δέκα.
γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω
σοι τὸν στέφανον τῆς ζωῆς.
11 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα
λέγει ταῖς ἐκκλησίαις· ὁ νικῶν οὐ μὴ
ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.
12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ
ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων
τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν·
13 Οἶδα [b] τὰ ἔργα σου καὶ ′ ποῦ κατοι-
κεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, καὶ
κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω
τὴν πίστιν μου, [c] καὶ″ ἐν ταῖς ἡμέραις
[d] ἐν″ αἷς Ἀντίπας ὁ μάρτυς μου ὁ πιστὸς,
ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου [e] ὁ Σατανᾶς
κατοικεῖ.″ 14 ἀλλ' ἔχω κατὰ σοῦ ὀλίγα,
ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν
Βαλαὰμ, ὃς [f] ἐδίδασκε″ [g] τῷ″ Βαλὰκ
βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν
Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦ-
σαι. 15 οὕτως ἔχεις καὶ σὺ κρατοῦντας
τὴν διδαχὴν [h]″ Νικολαϊτῶν [i] ὁμοίως.″
16 μετανόησον [k] οὖν·″ εἰ δὲ μὴ, ἔρχομαί
σοι ταχὺ, καὶ πολεμήσω μετ' αὐτῶν ἐν
τῇ ῥομφαίᾳ τοῦ στόματός μου.
17 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα
λέγει ταῖς ἐκκλησίαις· τῷ νικῶντι δώσω
αὐτῷ [l]″ τοῦ μάννα τοῦ κεκρυμμένου, καὶ
δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν
ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ
οὐδεὶς [m] οἶδεν″ εἰ μὴ ὁ λαμβάνων.
18 Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις
ἐκκλησίας γράψον· Τάδε λέγει ὁ υἱὸς
τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ
ὡς φλόγα πυρὸς, καὶ οἱ πόδες αὐτοῦ
ὅμοιοι χαλκολιβάνῳ· 19 Οἶδά σου [n] τὰ
ἔργα καὶ″ τὴν ἀγάπην [o] καὶ τὴν πίστιν,
καὶ τὴν διακονίαν,″ καὶ τὴν ὑπομονήν
σου, καὶ τὰ ἔργα σου, [p]″ τὰ ἔσχατα
πλείονα τῶν πρώτων. 20 ἀλλ' ἔχω κατὰ

shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.
11 He that hath an ear, let him hear what the Spirit saith unto ŷ churches. He that overcometh, shall not be hurt of the second death.
12 And to the angel of the church in Pergamos, write, These things saith he, which hath the sharp sword with two
edges: 13 I know thy works, and
where thou dwellest, *even* where Satan's seat is, and thou holdest fast my name, and hast not denied my faith, even in those days, wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwell-
eth. 14 But I have a few things
against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols,
and to commit fornication. 15 So
hast thou also them that hold the doctrine of ŷ Nicolaitanes,
which thing I hate. 16 Repent,
or else I will come unto thee quickly, and will fight against them with the sword of my mouth.
17 He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.
18 And unto the angel of the church in Thyatira, write, These things saith the son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine
brass: 19 I know thy works, and
charity, and service, and faith, and thy patience, & thy works, and the last *to be* more than the
first. 20 Notwithstanding, I have

[a] ∾ ημερας. [b] → [c] ⇉ [d] ⇉ [e] Rec. κατ. ο Σατ. [f] ∾ εδιδαξε. [g] Bz.& Elz. τον. St. εν τῳ. [h] Rec.& Gb.add [i] Rec. ο μισω. [k] Rec. om. [l] Rec. add φαγειν απο. [m] Rec. εγνω. [n] → [o] Rec. κ.τ.διακ.κ.τ.πιστ. [p] Rec. κ'

a few things against thee, be-
cause thou sufferest that woman
Jezebel, which calleth herself a
prophetess, to teach and to se-
duce my servants to commit for-
nication, and to eat things sacri-
ficed unto idols. 21 And I gave
her space to repent of her for-
nication, and she repented not.
22 Behold, I will cast her into a
bed, and them that commit
adultery with her, into great
tribulation, except they repent
of their deeds. 23 And I will kill
her children with death, and all
the churches shall know that I
am he which searcheth the reins
and hearts: and I will give unto
every one of you according to
your works. 24 But unto you I
say, and unto the rest in Thya-
tira, as many as have not this
doctrine, and which have not
known the depths of Satan, as
they speak, I will put upon you
none other burden: 25 but that
which ye have already, hold fast
till I come.

26 And he that overcometh,
and keepeth my works unto the
end, to him will I give power
over the nations: 27 (& he shall
rule them with a rod of iron: as
the vessels of a potter shall
they be broken to shivers:) even
as I received of my Father.
28 And I will give him ÿ morn-
ing star. 29 He that hath an ear,
let him hear what the Spirit
saith unto the churches.

3. And unto the angel of the
church in Sardis write, These
things saith he that hath ÿ seven
Spirits of God, and the seven
stars; I know thy works, that
thou hast a name that thou liv-
est, and art dead. 2 Be watch-
ful, and strengthen the things
which remain, that are ready to
die: for I have not found thy
works perfect before God. 3 Re-
member therefore, how thou
hast received and heard, and

σοῦ[a]″, ὅτι [b]ἀφεῖς″ τὴν γυναικα [c]σου′
[d]'Ιεζάβελ,″ [e]ἡ λέγουσα″ ἑαυτὴν προφῆ-
τιν, [f]καὶ διδάσκει καὶ πλανᾷ τοὺς′
ἐμοὺς δούλους, πορνεῦσαι καὶ [g]φαγεῖν
εἰδωλόθυτα.″ 21 καὶ ἔδωκα αὐτῇ χρόνον
ἵνα μετανοήσῃ [h]καὶ οὐ θελει μετανοησαι
ἐκ τῆς πορνείας αὐτῆς.″ 22 ἰδοὺ [i]″βάλλω
αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας
μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ
μετανοήσωσιν ἐκ τῶν ἔργων [k]αὐτῆς,′
23 καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θα-
νάτῳ· καὶ γνώσονται πᾶσαι αἱ ἐκκλη-
σίαι ὅτι ἐγώ εἰμι ὁ ἐρευνῶν νεφροὺς
καὶ καρδίας· καὶ δώσω ὑμῖν ἑκάστῳ
κατὰ τὰ ἔργα ὑμῶν. 24 ὑμῖν δὲ λέγω
[l]τοῖς″ λοιποῖς τοῖς ἐν Θυατείροις,
ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ταύτην,
[m]″οἵτινες οὐκ ἔγνωσαν τὰ [n]βαθέα″ τοῦ
Σατανᾶ, (ὡς λέγουσιν·) Οὐ [o]βάλλω″ ἐφ'
ὑμᾶς ἄλλο βάρος· 25 πλὴν ὃ ἔχετε
κρατήσατε, ἄχρις οὗ ἂν ἥξω.

26 Καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι
τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξου-
σίαν ἐπὶ τῶν ἐθνῶν· 27 καὶ ποιμανεῖ
αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· ὡς τὰ σκεύη
τὰ κεραμικὰ [p]συντρίβεται,″ ὡς κἀγὼ
εἴληφα παρὰ τοῦ πατρός μου· 28 καὶ
δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν.
29 ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα
λέγει ταῖς ἐκκλησίαις.

3. Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν
ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων
τὰ [q]ἑπτὰ″ πνεύματα τοῦ Θεοῦ καὶ τοὺς
ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι
[r]″ὄνομα ἔχεις ὅτι ζῇς, καὶ νεκρὸς εἶ.
2 γίνου γρηγορῶν, καὶ [s]στήρισον″ τὰ
λοιπὰ ἃ [t]ἔμελλον ἀποθανεῖν·″ οὐ γὰρ
εὕρηκά σου τὰ ἔργα πεπληρωμένα ἐνώ-
πιον τοῦ Θεοῦ [u]μου.″ 3 μνημόνευε οὖν
πῶς εἴληφας [v]καὶ ἤκουσας, καὶ τήρει,′

[a] Rec. add ολιγα. [b] Rec. εᾳς. [c] Rec.→ [d] Rec. Ιεζαβηλ. [e] Rec. την λεγουσαν. [f] Rec. διδασκειν και πλανασθαι. [g] Rec. ειδωλ. φαγ. [h] Rec. εκ της πορνειας αυτης, και ου μετενοησεν. [i] Rec. add εγω. [k] Rec. ∾ αυτων. [l] Rec. και. [m] Rec. add και. [n] Rec. βαθη. [o] ∾ —. Rec. & Gb. βαλῶ. [p] ∾ συντριβησεται. [q] St. om. [r] Rec. add το. [s] Rec. στηριξον. [t] Rec. μελλει αποθανειν ∾ εμελλες αποβαλλειν. [u] Rec. om. [v] ⇄

καὶ μετανόησον. ἐὰν οὖν μὴ γρηγο-
ρήσῃς, ἥξω [a]ἐπί σε″ ὡς κλέπτης, καὶ
οὐ μὴ γνῷς ποίαν ὥραν ἥξω ἐπί σε.
4 [b]ἀλλ'″ ἔχεις ὀλίγα ὀνόματα [c]″ ἐν Σάρ-
δεσιν, ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν·
καὶ περιπατήσουσι μετ' ἐμοῦ ἐν λευκοῖς,
ὅτι ἄξιοί εἰσιν.

5 Ὁ νικῶν, οὗτος περιβαλεῖται ἐν
ἱματίοις λευκοῖς· καὶ οὐ μὴ ἐξαλείψω
τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς,
καὶ [d]ὁμολογήσω″ τὸ ὄνομα αὐτοῦ ἐνώ-
πιον τοῦ πατρός μου καὶ ἐνώπιον τῶν
ἀγγέλων αὐτοῦ. 6 ὁ ἔχων οὖς ἀκου-
σάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλη-
σίαις.

7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ
ἐκκλησίας γράψον· Τάδε λέγει ὁ ἅγιος,
ὁ ἀληθινός, ὁ ἔχων τὴν [e]κλεῖν″ τοῦ
[f]Δαβὶδ,″ ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ
κλείει καὶ οὐδεὶς ἀνοίγει· 8 Οἶδά σου
τὰ ἔργα· ἰδοὺ δέδωκα ἐνώπιόν σου θύραν
ἀνεῳγμένην, [g]ἣν″ οὐδεὶς δύναται κλεῖσαι
αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν, καὶ
ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω
τὸ ὄνομά μου. 9 ἰδοὺ δίδωμι ἐκ τῆς
συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων
ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν,
ἀλλὰ ψεύδονται· ἰδοὺ ποιήσω αὐτοὺς
ἵνα [h]ἥξωσι″ καὶ [i]προσκυνήσωσιν″ ἐνώ-
πιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι
[k]ἐγὼ″ ἠγάπησά σε. 10 ὅτι ἐτήρησας
τὸν λόγον τῆς ὑπομονῆς μου, κἀγώ σε
τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς
μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης
ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ
τῆς γῆς. 11 [l]″ ἔρχομαι ταχύ· κράτει
ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν
σου.

12 Ὁ νικῶν, ποιήσω αὐτὸν στῦλον ἐν
τῷ [m]ναῷ″ τοῦ Θεοῦ μου, καὶ ἔξω οὐ μὴ
ἐξέλθῃ ἔτι· καὶ γράψω ἐπ' αὐτὸν τὸ

hold fast, and repent. If there-
fore thou shalt not watch, I will
come on thee as a thief, and
thou shalt not know what hour
I will come upon thee. 4 Thou
hast a few names even in Sar-
dis, which have not defiled their
garments, and they shall walk
with me in white: for they are
worthy.

5 He that overcometh, the
same shall be clothed in white
raiment, and I will not blot out
his name out of the book of life,
but I will confess his name be-
fore my Father, and before his
angels. 6 He that hath an ear,
let him hear what the Spirit
saith unto the churches.

7 And to the angel of the
church in Philadelphia write,
These things saith he that is
holy, he that is true, he that
hath the key of David, he that
openeth, and no man shutteth,
and shutteth, and no man open-
eth; 8 I know thy works: be-
hold, I have set before thee an
open door, and no man can shut
it: for thou hast a little strength,
and hast kept my word, and
hast not denied my name. 9 Be-
hold, I will make them of the
synagogue of Satan, which say
they are Jews, and are not, but
do lie: behold, I will make
them to come and worship be-
fore thy feet, and to know that
I have loved thee. 10 Because
thou hast kept the word of my
patience, I also will keep thee
from the hour of temptation,
which shall come upon all the
world, to try them that dwell
upon the earth. 11 Behold, I
come quickly, hold that fast
which thou hast, that no man
take thy crown.

12 Him that overcometh, will
I make a pillar in the temple
of my God, and he shall go no
more out: and I will write upon

a → b Rec om. c Rec. add και. d Rec. εξομολογησομαι. e Rec. κλειδα. f Gb. Δαυιδ
g Rec. και. h ∾ ηξουσι. i ∾ προσκυνησουσιν. k ⇄ l Rec. add ιδου. m Elz. λαῳ.

him the name of my God, and
the name of the city of my God,
which is new Jerusalem, which
cometh down out of heaven
from my God: and *I will write
upon him* my new name. 13 He
that hath an ear, let him hear
what the Spirit saith unto the
churches.
14 And unto the angel of the
church [a] of the Laodiceans,
write, These things saith the
Amen, the faithful and true
witness, the beginning of the
creation of God: 15 I know thy
works, that thou art neither
cold nor hot, I would thou wert
cold or hot. 16 So then because
thou art lukewarm, and neither
cold nor hot, I will spue thee
out of my mouth: 17 because
thou sayest, I am rich, and
increased with goods, and
have need of nothing: and
knowest not that thou art
wretched, and miserable, and
poor, and blind, and naked.
18 I counsel thee to buy of me
gold tried in the fire, that thou
mayest be rich, and white raiment, ȳ thou mayest be clothed,
and that ȳ shame of thy nakedness do not appear, and anoint
thine eyes with eyesalve, that
thou mayest see. 19 As many as
I love, I rebuke and chasten,
be zealous therefore, and repent. 20 Behold, I stand at the
door, and knock: if any man
hear my voice, and open the
door, I will come in to him,
and will sup with him, and he
with me.

21 To him that overcometh,
will I grant to sit with me in
my throne, even as I also overcame, and am set down with
my Father in his throne. 22 He
that hath an ear, let him hear
what the Spirit saith unto the
churches.

4. After this I looked, and
behold, a door was opened in
heaven: and the first voice
which I heard, was as it were

ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα τῆς
πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἱερου-
σαλὴμ, [a] ἡ καταβαίνουσα" ἐκ τοῦ οὐρανοῦ
ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ ὄνομά μου τὸ
καινόν. 13 ὁ ἔχων οὖς ἀκουσάτω τί τὸ
Πνεῦμα λέγει ταῖς ἐκκλησίαις.
14 Καὶ τῷ ἀγγέλῳ τῆς [b] ἐν Λαοδικείᾳ
ἐκκλησίας" γράψον· Τάδε λέγει ὁ Ἀμὴν,
ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινὸς, ἡ ἀρχὴ
τῆς κτίσεως τοῦ Θεοῦ· 15 Οἶδά σου τὰ
ἔργα, ὅτι οὔτε ψυχρὸς εἶ, οὔτε ζεστός·
ὄφελον ψυχρὸς [c] ἧς," ἢ ζεστός· 16 οὕτως
ὅτι χλιαρὸς εἶ, καὶ οὔτε [d] ζεστὸς οὔτε
ψυχρὸς," μέλλω σε ἐμέσαι ἐκ τοῦ στό-
ματός μου. 17 ὅτι λέγεις· [e] "Ὅτι'
πλούσιός εἰμι, καὶ πεπλούτηκα, καὶ
[f] οὐδενὸς" χρείαν ἔχω· καὶ οὐκ οἶδας ὅτι
σὺ εἶ ὁ ταλαίπωρος καὶ [g] ὁ" ἐλεεινὸς,
καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός·
18 συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ
χρυσίον πεπυρωμένον ἐκ πυρὸς, ἵνα
πλουτήσῃς, καὶ ἱμάτια λευκὰ, ἵνα περι-
βάλῃ, καὶ μὴ φανερωθῇ ἡ αἰσχύνη τῆς
γυμνότητός σου· καὶ κολλούριον [h] ἐγ-
χρίσαι" τοὺς ὀφθαλμούς σου, ἵνα βλέ-
πῃς. 19 ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω
καὶ παιδεύω· [i] ζήλωσον" οὖν καὶ μετα-
νόησον. 20 ἰδοὺ ἕστηκα ἐπὶ τὴν θύραν
καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς
μου, καὶ ἀνοίξῃ τὴν θύραν, [k] καὶ" εἰσε-
λεύσομαι πρὸς αὐτὸν, καὶ δειπνήσω
μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ.
21 Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ'
ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κἀγὼ ἐνίκησα,
καὶ ἐκάθισα μετὰ τοῦ πατρός μου ἐν
τῷ θρόνῳ αὐτοῦ. 22 ὁ ἔχων οὖς ἀκου-
σάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλη-
σίαις.
4. Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα
[l] ἀνεῳγμένη" ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ
ἡ πρώτη, ἣν ἤκουσα ὡς σάλπιγγος

[a] Bz. & Elz. η καταβαινει. [b] Rec. εκκλησιας Λαοδικεων. [c] Rec. ειης. [d] Rec. ψυ. ου. ζεσ. [e] → [f] ∾ ουδεν. [g] Rec. om. [h] Rec. εγχρισον. [i] ∾ ζηλευε. [k] ∾ —. Rec. & Gb. om. [l] Rec. ηνεῳγμενη. [a] Or, in Laodicea

λαλούσης μετ' ἐμοῦ, [a]λέγων·" Ἀνάβα
ὧδε, καὶ δείξω σοι ἃ δεῖ γενέσθαι μετὰ
ταῦτα.
2 [b]Καὶ" εὐθέως ἐγενόμην ἐν Πνεύματι·
καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ,
καὶ ἐπὶ τοῦ θρόνου καθήμενος· 3 [c] καὶ ὁ
καθήμενος"[d]" ὅμοιος ὁράσει λίθῳ ἰάσπιδι
καὶ [e] σαρδίῳ·" καὶ ἶρις κυκλόθεν τοῦ
θρόνου [f]ὅμοιος" ὁράσει σμαραγδίνῳ.
4 καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκο-
σι [g]" τέσσαρες· καὶ ἐπὶ τοὺς θρόνους [h]"
εἴκοσι [i]" τέσσαρας πρεσβυτέρους καθη-
μένους, περιβεβλημένους ἐν ἱματίοις
λευκοῖς· καὶ [k]" ἐπὶ τὰς κεφαλὰς αὐτῶν
στεφάνους χρυσοῦς. 5 καὶ ἐκ τοῦ
θρόνου ἐκπορεύονται ἀστραπαὶ καὶ
[l]φωναὶ καὶ βρονταί·" καὶ ἑπτὰ λαμπάδες
πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου
[m]αὐτοῦ," αἵ εἰσι [n]τὰ" ἑπτὰ πνεύματα τοῦ
Θεοῦ· 6 καὶ ἐνώπιον τοῦ θρόνου [o]ὡς"
θάλασσα ὑαλίνη, ὁμοία κρυστάλλῳ.
καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ
θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν
ἔμπροσθεν καὶ ὄπισθεν. 7 καὶ τὸ ζῶον
τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον
ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον
ἔχον τὸ πρόσωπον [p]ἀνθρώπου," καὶ τὸ
τέταρτον ζῶον ὅμοιον ἀετῷ [q]πετομένῳ."
8 Καὶ [r]τὰ" τέσσαρα ζῶα, ἓν [s]καθ' ἓν
αὐτῶν, ἔχον" ἀνὰ πτέρυγας ἓξ κυκλόθεν,
καὶ ἔσωθεν [t]γέμουσιν" ὀφθαλμῶν, καὶ
ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυ-
κτὸς, [u]λέγοντες·" Ἅγιος, ἅγιος, ἅγιος
Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ
ὁ ὢν καὶ ὁ ἐρχόμενος. 9 Καὶ ὅταν
[v]δώσουσι" τὰ ζῶα δόξαν καὶ τιμὴν καὶ
εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρό-
νου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώ-
νων, 10 πεσοῦνται οἱ εἴκοσι [w]" τέσσαρες

of a trumpet, talking with me,
which said, Come up hither,
and I will shew thee things
which must be hereafter.
2 And immediately I was in
the spirit: and behold, a throne
was set in heaven, and *one* sat
on the throne. 3 And he that
sat was to look upon like a
jasper, and a sardine stone:
and there was a rainbow
round about the throne, in
sight like unto an emerald.
4 And round about the throne
were four and twenty seats,
and upon the seats I saw four
and twenty elders sitting,
clothed in white raiment,
and they had on their heads
crowns of gold. 5 And out
of the throne proceeded light-
nings, and thunderings, and
voices: and there were seven
lamps of fire burning before
the throne, which are the
seven Spirits of God. 6 And
before the throne there was
a sea of glass like unto crys-
tal: and in the midst of the
throne, and round about the
throne, were four beasts full
of eyes before and behind.
7 And the first beast was like
a lion, and the second beast
like a calf, and the third beast
had a face as a man, and
the fourth beast was like a
flying eagle.

8 And the four beasts had
each of them six wings about
him, and they were full of eyes
within, and they [a]rest not day
and night, saying, Holy, holy,
holy, Lord God Almighty, which
was, and is, and is to come.
9 And when those beasts give
glory, and honour, and thanks
to him that sat on the throne,
who liveth for ever and ever,
10 the four and twenty elders

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a Rec. λεγουσα. b ⇉ c ⇉ d Rec. add ην. e Rec. σαρδινῳ. f Bz. & Elz. ομοια ∾ ομοιος.
g Rec. add και. h Rec. add ειδον τους. i Rec. add και. k Rec. add εσχον. l Rec. βρον. κ. φων.
m ∾ —. Rec. & Gb. om. n → o Rec. om. p Rec. ως ανθρωπος, ∾ ως ανθρωπου. q Rec. πετωμενῳ.
r Rec. om. s Rec. καθ' εαυτο ειχον —. ∾ καθ' εν εχον. t Rec. γεμοντα. u Rec. λεγοντα. v ∾ δωσι.
w Rec. add και a *Gr.* they have no rest.

fall down before him that sat
on the throne, and worship him
that liveth for ever and ever,
and cast their crowns before the
throne, saying, 11 Thou art
worthy, O Lord, to receive
glory, and honour, and power:
for thou hast created all things,
and for thy pleasure they are,
and were created.

*πρεσβύτεροι ἐνώπιον τοῦ καθημένου
ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσι τῷ
ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ
[a]βαλοῦσι″ τοὺς στεφάνους αὐτῶν ἐνώπιον
τοῦ θρόνου, λέγοντες·* 11 *″Ἄξιος εἶ,
Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν
καὶ τὴν δύναμιν· ὅτι σὺ ἔκτισας τὰ
πάντα, καὶ διὰ τὸ θέλημά σου [b]ἦσαν′
καὶ ἐκτίσθησαν.*

5. And I saw in the right
hand of him that sat on the
throne, a book written within,
and on the backside, sealed
with seven seals. 2 And I saw
a strong angel proclaiming with
a loud voice; Who is worthy to
open the book, and to loose
the seals thereof? 3 And no
man in heaven, nor in earth,
neither under the earth, was
able to open the book, neither to look thereon. 4 And I
wept much, because no man
was found worthy to open,
and to read the book, neither to look thereon. 5 And
one of the elders saith unto
me, Weep not: behold, the
Lion of the tribe of Juda, the
Root of David, hath prevailed
to open the book, and to loose
the seven seals thereof.

5. *Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον
γεγραμμένον ἔσωθεν καὶ [c]ἔξωθεν,″ κατεσφραγισμένον σφραγῖσιν ἑπτά.* 2 *καὶ
εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα [d]ἐν′
φωνῇ μεγάλῃ· Τίς [e]ἐστιν″ ἄξιος ἀνοῖξαι
τὸ βιβλίον, καὶ λῦσαι τὰς σφραγῖδας
αὐτοῦ;* 3 *Καὶ οὐδεὶς ἠδύνατο ἐν τῷ
οὐρανῷ [f]ἄνω,″ οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ
ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον,
οὐδὲ βλέπειν αὐτό.* 4 *Καὶ ἐγὼ ἔκλαιον
[g]πολλά,″ ὅτι οὐδεὶς ἄξιος εὑρέθη ἀνοῖξαι [h]″ τὸ βιβλίον, οὔτε βλέπειν αὐτό.*
5 *καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει
μοι· Μὴ κλαῖε· ἰδοὺ ἐνίκησεν ὁ λέων ὁ [i]″
ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα [k]Δαβίδ,′
[l]ἀνοῖξαι″ τὸ βιβλίον, καὶ [m]″ τὰς ἑπτὰ
σφραγῖδας αὐτοῦ.*

6 And I beheld, and lo, in the
midst of the throne, and of the
four beasts, and in the midst
of the elders stood a Lamb
as it had been slain, having
seven horns and seven eyes,
which are the seven spirits
of God, sent forth into all the
earth. 7 And he came, and
took the book out of the
right hand of him that sat
upon the throne.

6 *Καὶ εἶδον, [n]″ ἐν μέσῳ τοῦ θρόνου
καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ
τῶν πρεσβυτέρων, ἀρνίον ἑστηκὸς ὡς
ἐσφαγμένον, ἔχον κέρατα ἑπτὰ καὶ
ὀφθαλμοὺς ἑπτά, [o]οἵ″ εἰσι τὰ ἑπτὰ
[p]πνεύματα τοῦ Θεοῦ″ [q]τὰ ἀπεσταλμένα′
εἰς πᾶσαν τὴν γῆν.* 7 *καὶ ἦλθε, καὶ
εἴληφε [r]τὸ βιβλίον″ ἐκ τῆς δεξιᾶς τοῦ
καθημένου ἐπὶ τοῦ θρόνου.*

8 And when he had taken the
book, the four beasts, and four
and twenty elders fell down before the Lamb, having every
one of them harps, and golden

8 *Καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἀρνίου,
ἔχοντες ἕκαστος κιθάρας, καὶ φιάλας*

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[a] St. βαλλουσι. [b] Rec. εισι. [c] ∾ —. Rec. & Gb. οπισθεν. [d] Rec. om. [e] ⇄ [f] ∾ —. Rec. & Gb. ου
[g] ∾ πολυ. [h] Rec. add και αναγνωναι. [i] Rec. add ων [k] Gb Δαυιδ. [l] ∾ ο ανοιγων. [m] Rec. add λυσαι
[n] Rec. add και ιδου. [o] ∾ α. [p] Rec. του Θεου πνευματα. [q] ∾ αποστελλομενα. [r] ⇄

χρυσᾶς γεμούσας θυμιαμάτων, αἵ εἰσιν
αἱ προσευχαὶ τῶν ἁγίων· 9 καὶ ᾄδου-
σιν ᾠδὴν καινὴν, λέγοντες·
"Ἄξιος εἶ λαβεῖν τὸ βιβλίον, καὶ
ἀνοῖξαι τὰς σφραγῖδας αὐτοῦ· ὅτι ἐ-
σφάγης, καὶ ἠγόρασας τῷ Θεῷ [a]ἡμᾶς" ἐν
τῷ αἵματί σου, ἐκ πάσης φυλῆς καὶ
γλώσσης καὶ λαοῦ καὶ ἔθνους· 10 Καὶ
ἐποίησας [b]αὐτοὺς" τῷ Θεῷ ἡμῶν [c]βα-
σιλεῖς" καὶ ἱερεῖς· καὶ [d]βασιλεύσουσιν"
ἐπὶ τῆς γῆς.
11 Καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγε-
λων πολλῶν [e]κύκλῳ" τοῦ θρόνου και
τῶν ζώων καὶ τῶν πρεσβυτέρων· [f]καὶ ἦν
ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων" καὶ
χιλιάδες χιλιάδων, 12 λέγοντες φωνῇ
μεγάλῃ· "Ἄξιόν ἐστι τὸ ἀρνίον τὸ ἐσφα-
γμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον
καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ
δόξαν καὶ εὐλογίαν. 13 Καὶ πᾶν κτίσμα
ὅ [g]ἐστιν" ἐν τῷ οὐρανῷ, καὶ [h]ἐπὶ τῆς
γῆς," καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς
θαλάσσης ἅ ἐστι, καὶ τὰ ἐν αὐτοῖς
[i]πάντα," ἤκουσα λέγοντας· Τῷ καθη-
μένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἀρνίῳ ἡ
εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ
κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.
14 Καὶ τὰ τέσσαρα ζῶα [k]ἔλεγον·" Ἀ-
μήν· καὶ οἱ [l]" πρεσβύτεροι ἔπεσαν, καὶ
προσεκύνησαν [m]".
6. Καὶ εἶδον ὅτε ἤνοιξε τὸ ἀρνίον
μίαν ἐκ τῶν [n]ἑπτὰ" σφραγίδων, καὶ
ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων
λέγοντος, ὡς [o]φωνὴ" βροντῆς· "Ἔρχου
[p]καὶ ἴδε." 2 [q]Καὶ εἶδον," καὶ ἰδοὺ ἵππος
λευκὸς, καὶ ὁ καθήμενος ἐπ' [r]αὐτὸν"
ἔχων τόξον· καὶ ἐδόθη αὐτῷ στέφανος,
καὶ ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ.
3 Καὶ ὅτε ἤνοιξε [s]τὴν σφραγῖδα τὴν
δευτέραν," ἤκουσα τοῦ δευτέρου ζώου

vials full of [a]odours, which are
the prayers of saints. 9 And
they sung a new song, saying,

Thou art worthy to take the
book, and to open the seals
thereof: for thou wast slain,
and hast redeemed us to God
by thy blood, out of every kin-
dred, and tongue, and people,
and nation: 10 and hast made
us unto our God kings and
priests, and we shall reign on
the earth.

11 And I beheld, and I heard
the voice of many angels, round
about the throne, and the beasts
and the elders, and the number
of them was ten thousand times
ten thousand, and thousands of
thousands, 12 saying with a loud
voice, Worthy is the Lamb that
was slain, to receive power, and
riches, and wisdom, & strength,
and honour, and glory, and
blessing. 13 And every creature
which is in heaven, and on the
earth, and under the earth, and
such as are in the sea, and all
that are in them, heard I, say-
ing, Blessing, honour, glory,
and power be unto him that
sitteth upon the throne, and
unto the Lamb for ever and
ever. 14 And the four beasts
said, Amen. And the four and
twenty elders fell down and
worshipped him that liveth for
ever and ever.

6. And I saw when the Lamb
opened one of the seals, and I
heard as it were the noise of
thunder, one of the four beasts,
saying, Come and see. 2 And I
saw, and behold, a white horse,
and he that sat on him had a
bow, and a crown was given
unto him, and he went forth
conquering, and to conquer.

3 And when he had opened
the second seal, I heard the
second beast say, Come and

a → b Rec. ημας. c ∾ βασιλειαν. d Rec. βασιλευσομεν. e Rec. κυκλοθεν. f St. om. g ⇉ h Rec. εν τῃ γῃ
i ∾ παντας. k ∾ λεγοντα. l Rec. add εικοσιτεσσαρες. m Rec. add ζωντι εις τους αιωνας των αιω-
n Rec. om. o Rec. φωνης. p → —. Rec. και βλεπε. q ⇉ r Rec. αυτῳ s Rec. τ. δευτ. σφραγ. a Or, inc

see. 4 And there went out
another horse that was red: and
power was given to him that sat
thereon to take peace from the
earth, and that they should kill
one another: and there was
given unto him a great sword.
5 And when he had opened
the third seal, I heard the third
beast say, Come and see. And
I beheld, and lo, a black horse:
and he that sat on him had a
pair of balances in his hand.
6 And I heard a voice in the
midst of the four beasts say,
A measure of wheat for a
penny, and three measures
of barley for a penny, and
see thou hurt not the oil and
the wine.

7 And when he had opened
the fourth seal, I heard ẏ voice
of the fourth beast say, Come
and see. 8 And I looked, and
behold, a pale horse, and his
name ẏ sat on him was Death,
and hell followed with him:
and power was given [a] unto
them, over the fourth part
of the earth to kill with sword,
and with hunger, and with
death, and with the beasts of
the earth.

9 And when he had opened ẏ
fifth seal, I saw under the altar,
the souls of them that were
slain for the word of God, and
for the testimony which they
held. 10 And they cried with
a loud voice, saying, How long,
O Lord, holy and true, dost
thou not judge and avenge our
blood on them that dwell on the
earth? 11 And white robes were
given unto every one of them,
and it was said unto them, that
they should rest yet for a little
season, until their fellow ser-
vants also, and their brethren
that should be killed as they
were, should be fulfilled.

λέγοντος· ⸂Ἔρχου[a]″. 4 Καὶ ἐξῆλθεν ἄλ-
λος ἵππος πυῤῥός· καὶ τῷ καθημένῳ ἐπ'
[b] αὐτὸν″ ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην
[c] ἐκ″ τῆς γῆς, [d]καὶ″ ἵνα ἀλλήλους σφά-
ξωσι· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.
5 Καὶ ὅτε ἤνοιξε τὴν [e] σφραγῖδα τὴν
τρίτην,″ ἤκουσα τοῦ τρίτου ζώου λέγον-
τος· ⸂Ἔρχου [f] καὶ ἴδε.″ [g] Καὶ εἶδον,″ καὶ
ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ'
[h] αὐτὸν″ ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.
6 καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσ-
σάρων ζώων λέγουσαν· Χοῖνιξ σίτου
δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δη-
ναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ
ἀδικήσῃς.
7 Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν
τετάρτην, ἤκουσα [i] φωνὴν″ τοῦ τετάρτου
ζώου [k] λέγοντος·″ ⸂Ἔρχου [l] καὶ ἴδε.″
8 [m] Καὶ εἶδον,″ καὶ ἰδοὺ ἵππος χλωρὸς,
καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα
αὐτῷ ὁ Θάνατος, καὶ ὁ ᾅδης [n] ἠκολούθει″
[o] μετ' αὐτοῦ·″ καὶ ἐδόθη [p] αὐτῷ″ ἐξουσία
[q] ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτεῖναι″ ἐν
ῥομφαίᾳ, καὶ ἐν λιμῷ καὶ ἐν θανάτῳ,
καὶ ὑπὸ τῶν θηρίων τῆς γῆς.
9 Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφρα-
γῖδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου
τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν
λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν
ἣν εἶχον, 10 καὶ [r] ἔκραξαν″ φωνῇ με-
γάλῃ, λέγοντες· ⸂Ἕως πότε, ὁ Δεσπότης
ὁ ἅγιος καὶ [s]″ ἀληθινὸς, οὐ κρίνεις καὶ
ἐκδικεῖς τὸ αἷμα ἡμῶν [t] ἀπὸ″ τῶν κατοι-
κούντων ἐπὶ τῆς γῆς; 11 Καὶ [u] ἐδόθη″
[v] αὐτοῖς″ [w] στολὴ λευκὴ,″ καὶ ἐῤῥέθη αὐ-
τοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον [x],
ἕως [y]″ [z] πληρώσωσι″ καὶ οἱ σύνδουλοι
αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλ-
λοντες [a] ἀποκτέννεσθαι″ ὡς καὶ αὐτοί.

[a] Rec. add και βλεπε. [b] Rec. αυτῳ. [c] ⇉ —. Rec. απο. [d] ⇉ [e] Rec. τρ. σφραγ. [f] → —. και βλεπε. [g] ⇉
[h] Rec αυτῳ. [i] Gb. om. [k] Rec. λεγουσαν. [l] → —. Rec. και βλεπε. [m] ⇉ [n] Rec. ακολουθει. [o] ∾ αυτῳ
[p] Rec. ∾ αυτοις. [q] Rec. αποκ. ε.τ.τ.τ. γης. [r] Rec. εκραζον. [s] Rec. add ο. [t] ∾ εκ. [u] Rec. εδοθησαν
[v] Rec. εκαστοις, ∾ αυτοις εκαστῳ. [w] Rec. στολαι λευκαι. [x] Rec. add μικρον. [y] Rec. add ου.
[z] Rec. πληρωσονται ∾ πληρωθωσι. [a] Rec αποκτεινεσθαι. [a] *Or*, to him.

12 Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγῖδα
τὴν ἕκτην· καὶ [a]″ σεισμὸς μέγας ἐγέ-
νετο, καὶ ὁ ἥλιος [b]μέλας ἐγένετο″ ὡς
σάκκος τρίχινος, καὶ ἡ σελήνη [c]ὅλη″
ἐγένετο ὡς αἷμα, 13 καὶ οἱ ἀστέρες τοῦ
οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκῆ
[d]βάλλει″ τοὺς ὀλύνθους αὐτῆς, ὑπὸ [e]ἀνέ-
μου μεγάλου″ σειομένη· 14 καὶ [f]ὁ″ οὐ-
ρανὸς ἀπεχωρίσθη ὡς βιβλίον εἱλισ-
σόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν
τόπων αὐτῶν ἐκινήθησαν· 15 καὶ οἱ
βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, καὶ
οἱ [g]χιλίαρχοι καὶ οἱ πλούσιοι,″ καὶ οἱ
[h]ἰσχυροὶ,″ καὶ πᾶς δοῦλος καὶ [i]πᾶς″
ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπή-
λαια καὶ εἰς τὰς πέτρας τῶν ὀρέων.
16 καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέ-
τραις· Πέσετε ἐφ᾽ ἡμᾶς, καὶ κρύψατε
ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ
τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρ-
νίου. 17 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς
ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι;

12 And I beheld when he had
opened the sixth seal, and
lo, there was a great earth-
quake, and the sun became
black as sackcloth of hair, and
the moon became as blood.
13 And the stars of heaven
fell unto the earth, even as
a fig tree casteth her [a]untime-
ly figs when she is shaken of
a mighty wind. 14 And the
heaven departed as a scroll
when it is rolled together, and
every mountain and island
were moved out of their
places. 15 And the kings of the
earth, and the great men, and
the rich men, and the chief
captains, and the mighty men,
and every bondman, and every
free man, hid themselves in
the dens, and in the rocks of
the mountains, 16 and said
to the mountains and rocks,
Fall on us, and hide us from
the face of him that sitteth
on the throne, and from the
wrath of the Lamb: 17 for
the great day of his wrath is
come, and who shall be able to
stand?

7. Καὶ μετὰ [k]τοῦτο″ εἶδον τέσσαρας ἀγγέλους ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς θαλάσσης, μήτε ἐπὶ [l]πᾶν″ δένδρον.

7. And after these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 Καὶ εἶδον ἄλλον ἄγγελον [m]ἀναβαί-
νοντα″ ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα
σφραγῖδα Θεοῦ ζῶντος· καὶ ἔκραξε φω-
νῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις,
οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ
τὴν θάλασσαν, 3 λέγων· Μὴ ἀδικήσητε
τὴν γῆν, μήτε τὴν θάλασσαν, μήτε τὰ
δένδρα, ἄχρις οὗ [n]σφραγίσωμεν″ τοὺς
δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώ-
πων αὐτῶν.

2 And I saw another angel
ascending from the east, having
the seal of the living God: and
he cried with a loud voice to
the four angels to whom it was
given to hurt the earth and the
sea, 3 saying, Hurt not the
earth, neither the sea, nor the
trees, till we have sealed the
servants of our God in their
foreheads.

4 Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐ-
σφραγισμένων· [o]ἑκατὸν τεσσαράκοντα

4 And I heard the number of
them which were sealed: and
there were sealed an hundred

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a Rec. add ιδου. b Rec. εγεν. μελ. c St. & Elz. om. d ∾ βαλουσα. e Rec μεγ. ανεμ. f Rec. om. g Rec. πλου. κ. ο. χιλ. h Rec. δυνατοι. i ⇉ k ∾ —. Rec & Gb. ταυτα l ∾ τι. m Rec. αναβαντα n St. σφραγιζωμεν. o Rec. ρμδ′ a Or, green figs.

and forty and four thousand, of
all the tribes of the children of
Israel. 5 Of the tribe of Juda
were sealed twelve thousand.
Of the tribe of Reuben were
sealed twelve thousand. Of
the tribe of Gad were sealed
twelve thousand. 6 Of the tribe
of Aser were sealed twelve
thousand. Of the tribe of Nep-
thalim were sealed twelve thou-
sand. Of the tribe of Manasses
were sealed twelve thousand.
7 Of the tribe of Simeon were
sealed twelve thousand. Of the
tribe of Levi were sealed twelve
thousand. Of the tribe of Issa-
char were sealed twelve thou-
sand. 8 Of the tribe of Zabulon
were sealed twelve thousand.
Of the tribe of Joseph were
sealed twelve thousand. Of the
tribe of Benjamin were sealed
twelve thousand.

9 After this I beheld, and
lo, a great multitude, which
no man could number, of all
nations, and kindreds, and
people, and tongues, stood be-
fore the throne, and before
the Lamb, clothed with white
robes, and palms in their
hands: 10 and cried with a loud
voice, saying, Salvation to our
God, which sitteth upon the
throne, and unto the Lamb.

11 And all the angels stood round
about the throne, and about the
elders, and the four beasts, and
fell before the throne on their
faces, and worshipped God,

12 saying, Amen: Blessing, and
glory, and wisdom, and thanks-
giving, and honour, and power,
and might be unto our God for
ever and ever, Amen.

13 And one of the elders an-
swered, saying unto me, What
are these which are arrayed in
white robes? and whence came
they? 14 And I said unto him,

τέσσαρες″ χιλιάδες ἐσφραγισμένοι ἐκ
πάσης φυλῆς υἱῶν Ἰσραήλ· 5 ἐκ φυλῆς
Ἰούδα, ιβ′ χιλιάδες ἐσφραγισμένοι· ἐκ
φυλῆς Ῥουβὴν, ιβ′ χιλιάδες [a] ἐσφρα-
γισμένοι·″ ἐκ φυλῆς Γὰδ, ιβ′ χιλιάδες
[a] ἐσφραγισμένοι·″ 6 ἐκ φυλῆς Ἀσὴρ,
ιβ′ χιλιάδες [a] ἐσφραγισμένοι·″ ἐκ φυλῆς
Νεφθαλεὶμ, ιβ′ χιλιάδες [a] ἐσφραγισμέ-
νοι·″ ἐκ φυλῆς Μανασσῆ, ιβ′ χιλιάδες
[a] ἐσφραγισμένοι·″ 7 ἐκ φυλῆς Συμεὼν,
ιβ′ χιλιάδες [a] ἐσφραγισμένοι·″ ἐκ φυλῆς
Λευὶ, ιβ′ χιλιάδες [a] ἐσφραγισμένοι·″ ἐκ
φυλῆς Ἰσαχὰρ, ιβ′ χιλιάδες [a] ἐσφρα-
γισμένοι·″ 8 ἐκ φυλῆς Ζαβουλὼν, ιβ′
χιλιάδες [a] ἐσφραγισμένοι·″ ἐκ φυλῆς
Ἰωσὴφ, ιβ′ χιλιάδες [a] ἐσφραγισμένοι·″
ἐκ φυλῆς Βενιαμὶν, ιβ′ χιλιάδες ἐσφρα-
γισμένοι.

9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος
πολὺς, ὃν ἀριθμῆσαι [b] αὐτὸν″ οὐδεὶς
ἠδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν
καὶ λαῶν καὶ γλωσσῶν, ἑστῶτες ἐνώ-
πιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου,
[c] περιβεβλημένους″ στολὰς λευκὰς, καὶ
[d] φοίνικες″ ἐν ταῖς χερσὶν αὐτῶν 10 καὶ
[e] κράζουσι″ φωνῇ μεγάλῃ, λέγοντες· Ἡ
σωτηρία [f] τῷ Θεῷ ἡμῶν″ τῷ καθημένῳ
ἐπὶ [g] τοῦ θρόνου″ [h]″, καὶ τῷ ἀρνίῳ. 11 Καὶ
πάντες οἱ ἄγγελοι ἑστήκεσαν κύκλῳ τοῦ
θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν
τεσσάρων ζώων, καὶ ἔπεσον ἐνώπιον
τοῦ θρόνου ἐπὶ [i] τὰ πρόσωπα″ αὐτῶν,
καὶ προσεκύνησαν τῷ Θεῷ, 12 λέγοντες·
Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σο-
φία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ
δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς
τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

13 Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυ-
τέρων, λέγων μοι· Οὗτοι οἱ περιβεβλη-
μένοι τὰς στολὰς τὰς λευκὰς, τίνες εἰσὶ,
καὶ πόθεν ἦλθον; 14 καὶ εἴρηκα αὐτῷ·

a Deest ⇉   b →   c Rec. περιβεβλημενοι.   d ∾ φοινικας.   e Rec. κραζοντες
f St. om.   g ∾ τῳ θρονῳ.   h St. add του Θεου ημων.   i Rec. ∾ προσωπον.

Κύριέ [a]μου," σὺ οἶδας. Καὶ εἶπέ μοι·
Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως
τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς
αὐτῶν, καὶ ἐλεύκαναν [b]αὐτὰς" ἐν τῷ
αἵματι τοῦ ἀρνίου. 15 διὰ τοῦτό εἰσιν
ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λα-
τρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν
τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τοῦ
θρόνου, σκηνώσει ἐπ' αὐτούς. 16 οὐ
πεινάσουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι,
οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος, οὐδὲ
πᾶν καῦμα· 17 ὅτι τὸ ἀρνίον τὸ ἀνὰ
μέσον τοῦ θρόνου [c]ποιμανεῖ αὐτούς, καὶ
ὁδηγήσει" αὐτοὺς ἐπὶ [d]ζωῆς" πηγὰς
ὑδάτων, καὶ ἐξαλείψει ὁ Θεὸς πᾶν δά-
κρυον [e]ἐκ" τῶν ὀφθαλμῶν αὐτῶν.

8. Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν
ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ
ὡς ἡμιώριον.

2 Καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους, οἳ
ἐνώπιον τοῦ Θεοῦ ἑστήκασι, καὶ ἐδόθη-
σαν αὐτοῖς ἑπτὰ σάλπιγγες. 3 καὶ ἄλλος
ἄγγελος ἦλθε, καὶ ἐστάθη ἐπὶ [f]τὸ θυ-
σιαστήριον," ἔχων λιβανωτὸν χρυσοῦν·
καὶ ἐδόθη αὐτῷ θυμιάματα πολλά, ἵνα
δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάν-
των ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν
τὸ ἐνώπιον τοῦ θρόνου. 4 καὶ ἀνέβη ὁ
καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς
τῶν ἁγίων, ἐκ χειρὸς τοῦ ἀγγέλου, ἐνώ-
πιον τοῦ Θεοῦ. 5 καὶ εἴληφεν ὁ ἄγγελος
[g]τὸν" λιβανωτόν, καὶ ἐγέμισεν [h]αὐτὸν" ἐκ
τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβαλεν
εἰς τὴν γῆν· καὶ ἐγένοντο φωναὶ καὶ
βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός.

6 Καὶ οἱ ἑπτὰ ἄγγελοι [i]οἱ" ἔχοντες
τὰς ἑπτὰ σάλπιγγας, ἡτοίμασαν ἑαυτούς,
ἵνα σαλπίσωσι.

7 Καὶ ὁ πρῶτος [k]" ἐσάλπισε, καὶ
ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα [l]ἐν"
αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· [m]καὶ τὸ

Sir, thou knowest. And he said
to me, These are they which
came out of great tribulation,
and have washed their robes,
and made them white in the
blood of the Lamb. 15 There-
fore are they before the throne
of God, and serve him day and
night in his temple: and he that
sitteth on the throne shall dwell
among them. 16 They shall
hunger no more, neither thirst
any more, neither shall the sun
light on them, nor any heat.
17 For the Lamb, which is in
the midst of the throne, shall
feed them, and shall lead them
unto living fountains of waters:
and God shall wipe away all
tears from their eyes.

8. And when he had opened
the seventh seal, there was si-
lence in heaven about the space
of half an hour.

2 And I saw the seven angels
which stood before God, and to
them were given seven trump-
ets. 3 And another angel came
and stood at the altar, having a
golden censer, and there was
given unto him much incense,
that he should [α]offer it with
the prayers of all saints upon
the golden altar which was be-
fore the throne. 4 And ẏ smoke
of the incense which came with
the prayers of the saints, as-
cended up before God, out of
the angel's hand. 5 And the angel
took the censer, and filled it
with fire of the altar, and cast
it into the earth: and there
were voices, and thunderings,
and lightnings, and an earth-
quake:

6 and the seven angels which
had the seven trumpets, pre-
pared themselves to sound.

7 The first angel sounded, and
there followed hail, and fire
mingled with blood, and they
were cast upon the earth, and

[a] Rec. om. [b] ⇉ —. Rec. στολας αυτων. [c] ∾ ποιμαινει . . . οδηγει. [d] Rec. ζωσας. [e] Rec. ∾ απο [f] ∾ τι θυσιαστηριον. [g] St. & Bz. το. [h] St & Bz. αυτο. [i] Rec. om. [k] Rec. add αγγελος. [l] Rec. [m] Rec om. [α] *Or*, add it to the prayers.

God, 14 saying to the sixth
angel which had the trumpet,
Loose the four angels which
are bound in the great river
Euphrates. 15 And the four
angels were loosed, which were
prepared *for an hour, and a
day, and a month, and a year,
for to slay the third part of
men. 16 And the number of
the army of the horsemen were
two hundred thousand thou-
sand: and I heard the number
of them. 17 And thus I saw
the horses in the vision, and
them that sat on them, having
breastplates of fire and of
jacinth, and brimstone, and
the heads of the horses were
as the heads of lions, and
out of their mouths issued fire,
and smoke, and brimstone.

18 By these three was the
third part of men killed, by
the fire, and by the smoke,
and by the brimstone which
issued out of their mouths.

19 For their power is in their
mouth, and in their tails:
for their tails were like unto
serpents, and had heads, and
with them they do hurt.

20 And the rest of the
men which were not killed by
these plagues, yet repented
not of the works of their
hands, that they should not
worship devils, and idols of
gold, and silver, and brass,
and stone, and of wood,
which neither can see, nor
hear, nor walk: 21 neither
repented they of their mur-
ders, nor of their sorceries,
nor of their fornication, nor
of their thefts.

10. And I saw another mighty

τοῦ ἐνώπιον τοῦ Θεοῦ, 14 a λέγουσαν"
τῷ ἕκτῳ ἀγγέλῳ b ὁ ἔχων" τὴν σάλπιγ-
γα· Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς
δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ
Εὐφράτῃ. 15 Καὶ ἐλύθησαν οἱ τέσσαρες
ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν
καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτὸν, ἵνα
ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων.
16 καὶ ὁ ἀριθμὸς c τῶν" στρατευμάτων
d τοῦ ἱππικοῦ" δύο μυριάδες μυριάδων·
e " ἤκουσα τὸν ἀριθμὸν αὐτῶν. 17 καὶ
οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει,
καὶ τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας
θώρακας πυρίνους καὶ ὑακινθίνους καὶ
θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς
κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων
αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ
θεῖον. 18 f ἀπὸ" τῶν τριῶν g πληγῶν"
τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν
ἀνθρώπων, h ἐκ" τοῦ πυρὸς καὶ i " τοῦ
καπνοῦ καὶ k" τοῦ θείου, τοῦ ἐκπορευο-
μένου ἐκ τῶν στομάτων αὐτῶν. 19 l ἡ
γὰρ ἐξουσία τῶν ἵππων" ἐν τῷ στόματι
αὐτῶν m ἐστι," n καὶ ἐν ταῖς οὐραῖς αὐ-
τῶν." αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφε-
σιν, ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς
ἀδικοῦσι.
20 Καὶ οἱ λοιποὶ τῶν ἀνθρώπων οἳ
οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς
ταύταις, o οὐ" μετενόησαν ἐκ τῶν ἔργων
τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσι
τὰ δαιμόνια, καὶ p τὰ" εἴδωλα τὰ χρυσᾶ
καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ
λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν
δύναται, οὔτε ἀκούειν, οὔτε περιπατεῖν·
21 καὶ οὐ μετενόησαν ἐκ τῶν φόνων
αὐτῶν, οὔτε ἐκ τῶν φαρμακειῶν αὐτῶν,
οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ
τῶν κλεμμάτων αὐτῶν.

10. Καὶ εἶδον q ἄλλον" ἄγγελον ἰσχυ-

a ∾ λεγοντος. b Rec. ος ειχε. c Rec. om. d ∾ του ιππου. e Rec. add και. f Rec. υπο g Rec. om.
h ∾ απο. i Rec. add εκ. k Rec. add εκ. l Rec. αι γαρ εξουσιαι αυτων. m Rec. εισι. n Rec. om
o Rec. ουτε. p Rec. om. q → * Or, at.

ρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περι-
βεβλημένον νεφέλην, καὶ [a]ἡ″ ἶρις ἐπὶ
τῆς κεφαλῆς [b]αὐτοῦ,″ καὶ τὸ πρόσωπον
αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς
στύλοι πυρός· 2 καὶ [c]ἔχων″ ἐν τῇ
χειρὶ αὐτοῦ [d]βιβλαρίδιον″ ἀνεῳγμένον·
καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν
ἐπὶ [e]τῆς θαλάσσης, τὸν δὲ εὐώνυμον
ἐπὶ τῆς γῆς,″ 3 καὶ ἔκραξε φωνῇ με-
γάλῃ ὥσπερ λέων μυκᾶται· καὶ ὅτε
ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς
ἑαυτῶν φωνάς· 4 καὶ ὅτε ἐλάλησαν αἱ
ἑπτὰ βρονταὶ [f]″, ἔμελλον γράφειν· καὶ
ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, λέγου-
σαν[g]″· Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ
βρονταί, καὶ μὴ [h]ταῦτα″ γράψῃς.
5 Καὶ ὁ ἄγγελος, ὃν εἶδον ἑστῶτα ἐπὶ
τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἦρε τὴν
χεῖρα αὐτοῦ [i]τὴν δεξιὰν″ εἰς τὸν οὐ-
ρανόν, 6 καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς
τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισε τὸν
οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ
τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν
αὐτῇ· Ὅτι χρόνος [k]οὐκέτι ἔσται·″ 7 ἀλλὰ
ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου
ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, [l]καὶ
ἐτελέσθη″ τὸ μυστήριον τοῦ Θεοῦ, ὡς
εὐηγγέλισε [m]τοὺς ἑαυτοῦ δούλους τοὺς
προφήτας.″
8 Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐ-
ρανοῦ, πάλιν λαλοῦσα μετ' ἐμοῦ, καὶ
λέγουσα· Ὕπαγε λάβε τὸ βιβλαρίδιον
τὸ ἠνεῳγμένον ἐν τῇ χειρὶ [n]τοῦ″ ἀγγέλου
τοῦ ἑστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ
τῆς γῆς. 9 καὶ ἀπῆλθον πρὸς τὸν ἄγ-
γελον, λέγων αὐτῷ, [o]δοῦναί″ μοι τὸ
βιβλαρίδιον. καὶ λέγει μοι· Λάβε καὶ
κατάφαγε αὐτό· καὶ πικρανεῖ σου τὴν
κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται
γλυκὺ ὡς μέλι. 10 Καὶ ἔλαβον τὸ

angel come down from hea-
ven, clothed with a cloud,
and a rainbow *was* upon
his head, and his face *was*
as it were the sun, and his
feet as pillars of fire. 2 And
he had in his hand a little
book open: and he set his
right foot upon the sea, and
his left foot on the earth,
3 and cried with a loud voice,
as when a lion roareth: and
when he had cried, seven
thunders uttered their voices.
4 And when the seven thun-
ders had uttered their voices,
I was about to write: and I
heard a voice from heaven,
saying unto me, Seal up
those things which the seven
thunders uttered, and write
them not.
5 And the angel which I saw
stand upon the sea, and upon
the earth, lifted up his hand
to heaven, 6 and sware by
him that liveth for ever and
ever, who created heaven, and
the things that therein are,
and the earth, and the things
that therein are, and the sea,
and the things which are there-
in, that there should be time
no longer. 7 But in the days
of the voice of the seventh
angel, when he shall begin to
sound, the mystery of God
should be finished, as he hath
declared to his servants the
prophets.

8 And ÿ voice which I heard
from heaven spake unto me
again, and said, Go, and take
the little book which is open in
the hand of the angel which
standeth upon ÿ sea, and upon
the earth. 9 And I went unto
the angel, and said unto him,
Give me the little book. And
he said unto me, Take it, and
eat it up, and it shall make thy
belly bitter, but it shall be in
thy mouth sweet as honey.
10 And I took the little book

a Rec. om. b Rec. om. c Rec. ειχεν. d ∾ βιβλιον. e Rec. την θαλασσαν . . την γην. f Rec. add τας φωνας εαυτων. g Rec. add μοι. h ∾ αυτα. i Rec. om. k Rec. ουκ εσται ετι. l Rec. και τελεσθη. —. Bz. τελεσθησεται. m Rec. τοις εαυτου δουλοις τοις προφηταις. n Rec. om. o Rec. δος.

out of the angel's hand, and
ate it up, and it was in my
mouth sweet as honey: and as
soon as I had eaten it, my belly
was bitter. 11 And he said
unto me, Thou must prophesy
again before many peoples,
and nations, and tongues, and
kings.

βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου,
καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ
στόματί μου ὡς μέλι, γλυκύ· καὶ ὅτε
ἔφαγον αὐτὸ, ἐπικράνθη ἡ κοιλία μου.
11 καὶ λέγει μοι· Δεῖ σε πάλιν προφη-
τεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις
καὶ βασιλεῦσι πολλοῖς.

11. And there was given me
a reed like unto a rod, and the
angel stood, saying, Rise, and
measure the temple of God,
and the altar, and them that
worship therein. 2 But ye court
which is without the temple
[α] leave out, and measure it not:
for it is given unto the Gentiles,
and the holy city shall they
tread under foot forty and two
months.

11. Καὶ ἐδόθη μοι κάλαμος ὅμοιος
ῥάβδῳ, [a] λέγων· Ἔγειραι, καὶ μέτρησον
τὸν ναὸν τοῦ Θεοῦ, καὶ τὸ θυσιαστήριον,
καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ· 2 καὶ
τὴν αὐλὴν τὴν [b] ἔξωθεν τοῦ ναοῦ ἔκ-
βαλε ἔξω, καὶ μὴ αὐτὴν μετρήσῃς, ὅτι
ἐδόθη τοῖς ἔθνεσι· καὶ τὴν πόλιν τὴν
ἁγίαν πατήσουσι μῆνας τεσσαράκοντα
δύο.

3 And [β] I will give *power* un-
to my two witnesses, and they
shall prophesy a thousand two
hundred and threescore days
clothed in sackcloth. 4 These
are the two olive trees, and the
two candlesticks, standing be-
fore the God of the earth.
5 And if any man will hurt
them, fire proceedeth out of
their mouth, and devoureth
their enemies: and if any
man will hurt them, he must
in this manner be killed.
6 These have power to shut
heaven, that it rain not in
the days of their prophecy:
and have power over waters
to turn them to blood, and
to smite the earth with all
plagues, as often as they
will.

3 Καὶ δώσω τοῖς δυσὶ μάρτυσί μου,
καὶ προφητεύσουσιν ἡμέρας χιλίας δια-
κοσίας ἑξήκοντα, περιβεβλημένοι σάκ-
κους. 4 οὗτοί εἰσιν αἱ δύο ἐλαῖαι, καὶ
[c] αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ [d] Κυ-
ρίου τῆς γῆς [e] ἑστῶτες. 5 καὶ εἴ τις
αὐτοὺς [f] θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται
ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει
τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις αὐτοὺς
[f] θέλει ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀπο-
κτανθῆναι. 6 οὗτοι [g] ἔχουσι τὸν οὐρανὸν
ἐξουσίαν κλεῖσαι, ἵνα μὴ [h] ὑετὸς βρέχῃ
[i] τὰς ἡμέρας [k] τῆς προφητείας αὐτῶν·
καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων,
στρέφειν αὐτὰ εἰς αἷμα, καὶ πατάξαι
τὴν γῆν [l] ὁσάκις ἐὰν θελήσωσιν, [m] ἐν
πάσῃ πληγῇ.

7 And when they shall have
finished their testimony, the
beast that ascendeth out of the
bottomless pit, shall make war
against them, and shall over-
come them, and kill them.
8 And their dead bodies shall
lie in the street of the great
city, which spiritually is called

7 Καὶ ὅταν τελέσωσι τὴν μαρτυρίαν
αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς
ἀβύσσου ποιήσει [n] μετ' αὐτῶν πόλεμον,
καὶ νικήσει αὐτοὺς, καὶ ἀποκτενεῖ αὐ-
τούς. 8 καὶ [o] τὸ πτῶμα αὐτῶν ἐπὶ τῆς
πλατείας πόλεως τῆς μεγάλης, ἥτις
καλεῖται πνευματικῶς Σόδομα καὶ

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[a] Bz. & Elz. add και ο αγγελος ειστηκει. [b] St. εσωθεν. [c] Rec. om. [d] Rec. Θεου. [e] Rec. εστωσαι. [f] Rec. θελῃ *bis*. [g] Rec. εχ. εξου. κλ. τ. ουρ. [h] Rec. βρ. υετ. [i] Rec. εν ημεραις. [k] Rec αυτ. τ. προφ. [l] Rec. π. π. οσ. ε. θελ. [m] Rec. om. [n] Rec. πολ. μετ. αυτ. [o] Rec. τα πτωματα. [α] *Gr.* cast out.
[β] *Or,* I will give unto my two witnesses that they may prophesy.

Αἴγυπτος, ὅπου καὶ ὁ Κύριος [a]αὐτῶν" ἐσταυρώθη.
9 Καὶ [b]βλέπουσιν" ἐκ τῶν λαῶν καὶ
φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν [c]τὸ
πτῶμα" αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ,
καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσουσι
τεθῆναι εἰς [d]μνῆμα." 10 καὶ οἱ κατοι-
κοῦντες ἐπὶ τῆς γῆς [e]χαίρουσιν" ἐπ'
αὐτοῖς, καὶ [f]εὐφρανθήσονται·" καὶ δῶρα
[g]πέμψουσιν" ἀλλήλοις, ὅτι οὗτοι οἱ
δύο προφῆται ἐβασάνισαν τοὺς κατοι-
κοῦντας ἐπὶ τῆς γῆς.
11 Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ
ἥμισυ, πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλ-
θεν [h]ἐν αὐτοῖς," καὶ ἔστησαν ἐπὶ τοὺς
πόδας αὐτῶν, καὶ φόβος μέγας [i]ἔπεσεν"
ἐπὶ τοὺς θεωροῦντας αὐτούς. 12 καὶ
[k]ἤκουσαν" φωνὴν μεγάλην ἐκ τοῦ οὐ-
ρανοῦ, λέγουσαν αὐτοῖς· Ἀνάβητε ὧδε.
Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ
νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ
αὐτῶν. 13 καὶ ἐν ἐκείνῃ τῇ [l]ὥρᾳ" ἐγένετο
σεισμὸς μέγας, καὶ τὸ δέκατον τῆς
πόλεως ἔπεσε, καὶ ἀπεκτάνθησαν ἐν
τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες
ἑπτά· καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο,
καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ.
14 Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· [m]" ἰδοὺ
ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.
15 Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισε,
καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ
οὐρανῷ, [n]λέγοντες· Ἐγένετο ἡ βασιλεία"
τοῦ κόσμου, τοῦ Κυρίου ἡμῶν, καὶ τοῦ
Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς
αἰῶνας τῶν αἰώνων.
16 Καὶ οἱ εἴκοσι [o]" τέσσαρες πρεσβύτε-
ροι οἱ ἐνώπιον τοῦ Θεοῦ καθήμενοι ἐπὶ
τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ
πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ
Θεῷ, 17 λέγοντες· Εὐχαριστοῦμέν σοι,

Sodom and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.
10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God, entered into them: and they stood upon their feet, and great fear fell upon them
which saw them. 12 And they
heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.
13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain [a]of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past, and behold, the third woe cometh quickly.

15 And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ, and he shall reign for ever and ever.

16 And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God,

17 saying, We give thee thanks,

a Rec. ημων. b Rec. βλεψουσιν. c Rec. τα πτωματα. d Rec. μνηματα. e Rec. χαρουσιν. f ∾ ευφραινονται. g ∾ δωσουσιν. h ∾ αυτοις. Rec. επ' αυτους. i ∾ επεπεσεν. k ∾ ηκουσα. l ∾ ημερᾳ. m Bz. add και. n Rec. λεγουσαι· Εγενοντο αι βασιλειαι. o Rec. add και. [a] *Gr.* names of men.

O Lord God Almighty, which
art, and wast, and art to come;
because thou hast taken to
thee thy great power, and
hast reigned. 18 And the na-
tions were angry, and thy
wrath is come, and the time
of the dead that they should
be judged, and that thou
shouldest give reward unto
thy servants the prophets, and
to the saints, and them that
fear thy name, small and
great, and shouldest destroy
them which [α] destroy the earth.
19 And the temple of God
was opened in heaven, and
there was seen in his temple
the ark of his testament, and
there were lightnings, and
voices, and thunderings, and an
earthquake, and great hail.

12. And there appeared a
great [β] wonder in heaven, a
woman clothed with the sun,
and the moon under her feet,
and upon her head a crown of
twelve stars: 2 and she being
with child, cried, travailing in
birth, and pained to be de-
livered.

3 And there appeared ano-
ther [γ] wonder in heaven, and
behold a great red dragon,
having seven heads, and ten
horns, and seven crowns upon
his heads. 4 And his tail drew
the third part of the stars
of heaven, and did cast them
to the earth: and the dragon
stood before the woman which
was ready to be delivered, for
to devour her child as soon
as it was born. 5 And she
brought forth a man child,
who was to rule all nations
with a rod of iron: and her
child was caught up unto God,
and to his throne. 6 And the
woman fled into the wilder-
ness, where she hath a place
prepared of God, that they
should feed her there a thou-
sand, two hundred, and three-
score days.

Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ
ὁ ἦν[a]″, ὅτι εἴληφας τὴν δύναμίν σου τὴν
μεγάλην, καὶ ἐβασίλευσας. 18 καὶ τὰ
ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή
σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι,
καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου
τοῖς προφήταις, καὶ τοῖς ἁγίοις καὶ τοῖς
φοβουμένοις τὸ ὄνομά σου, τοῖς μικροῖς
καὶ τοῖς μεγάλοις, καὶ διαφθεῖραι τοὺς
διαφθείροντας τὴν γῆν.
19 Καὶ ἠνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ
οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς δια-
θήκης [b]τοῦ Κυρίου″ ἐν τῷ ναῷ αὐτοῦ·
καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ
βρονταὶ [c]καὶ σεισμὸς″ καὶ χάλαζα
μεγάλη.
12. Καὶ σημεῖον μέγα ὤφθη ἐν τῷ
οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον,
καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς,
καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος
ἀστέρων δώδεκα· 2 καὶ ἐν γαστρὶ ἔ-
χουσα [d]ἔκραζεν″ ὠδίνουσα, καὶ βασανι-
ζομένη τεκεῖν.
3 Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ
οὐρανῷ, καὶ ἰδοὺ δράκων μέγας πυῤῥὸς,
ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα·
καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ [e]ἑπτὰ διαδή-
ματα·″ 4 καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ
τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ
ἔβαλεν αὐτοὺς εἰς τὴν γῆν. καὶ ὁ δρά-
κων ἕστηκεν ἐνώπιον τῆς γυναικὸς τῆς
μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ, τὸ
τέκνον αὐτῆς καταφάγῃ. 5 καὶ ἔτεκεν
υἱὸν ἄῤῥενα, ὃς μέλλει ποιμαίνειν πάντα
τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη
τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ
[f]πρὸς″ τὸν θρόνον αὐτοῦ. 6 καὶ ἡ γυνὴ
ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει [g]ἐκεῖ″
τόπον ἡτοιμασμένον ἀπὸ τοῦ Θεοῦ, ἵνα
ἐκεῖ τρέφωσιν αὐτὴν ἡμέρας χιλίας
διακοσίας ἑξήκοντα.

[a] Rec. add και ο ερχομενος. [b] Rec. αυτου. [c] → [d] St & Elz. & Gb. κραζει ∾ εκραξεν. [e] Rec. διαδ. ε-
[f] Rec. om. [g] Rec. om. [α] Or, corrupt. [β] Or, sign. [γ] Or, sign.

7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ·
ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ [a]τοῦ
πολεμῆσαι μετὰ" τοῦ δράκοντος, καὶ ὁ
δράκων ἐπολέμησε, καὶ οἱ ἄγγελοι αὐ-
τοῦ, 8 καὶ οὐκ [b]ἴσχυσεν," οὐδὲ τόπος
εὑρέθη [c]αὐτῶν" ἔτι ἐν τῷ οὐρανῷ. 9 καὶ
ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ
ἀρχαῖος, ὁ καλούμενος διάβολος, καὶ [d]ὁ"
Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην,
ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι
αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. 10 καὶ
ἤκουσα φωνὴν μεγάλην [e]ἐν τῷ οὐρανῷ,
λέγουσαν·" Ἄρτι ἐγένετο ἡ σωτηρία καὶ
ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν,
καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ· ὅτι
[f]κατεβλήθη" ὁ [g]κατήγωρ" τῶν ἀδελφῶν
ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ
Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. 11 καὶ
αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ
ἀρνίου, καὶ διὰ τὸν λόγον τῆς μαρτυρίας
αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν
αὐτῶν ἄχρι θανάτου. 12 διὰ τοῦτο εὐ-
φραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς
σκηνοῦντες. οὐαὶ [h]τῇ γῇ καὶ τῇ θα-
λάσσῃ," ὅτι κατέβη ὁ διάβολος πρὸς
ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι
ὀλίγον καιρὸν ἔχει.

13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη
εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἥτις
ἔτεκε τὸν ἄῤῥενα. 14 καὶ ἐδόθησαν τῇ
γυναικὶ δύο πτέρυγες τοῦ ἀετοῦ τοῦ με-
γάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς
τὸν τόπον αὐτῆς, [i]ὅπου τρέφεται" ἐκεῖ
καιρὸν, καὶ καιροὺς, καὶ ἥμισυ καιροῦ,
ἀπὸ προσώπου τοῦ ὄφεως. 15 καὶ
ἔβαλεν ὁ ὄφις [k]ἐκ τοῦ στόματος αὐτοῦ
ὀπίσω τῆς γυναικὸς" ὕδωρ ὡς ποταμὸν,
ἵνα [l]αὐτὴν" ποταμοφόρητον ποιήσῃ.
16 καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικὶ, καὶ
ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς, καὶ κατ-
έπιε τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων

7 And there was war in hea-
ven, Michael and his angels
fought against the dragon, and
the dragon fought and his
angels, 8 and prevailed not,
neither was their place found
any more in heaven. 9 And
the great dragon was cast out,
that old serpent, called the
Devil and Satan, which de-
ceiveth the whole world : he
was cast out into the earth,
and his angels were cast out
with him. 10 And I heard a
loud voice saying in heaven,
Now is come salvation, and
strength, and the kingdom of
our God, and the power of his
Christ: for the accuser of our
brethren is cast down, which
accused them before our God
day and night. 11 And they
overcame him by the blood of
the Lamb, and by the word
of their testimony, and they
loved not their lives unto the
death. 12 Therefore rejoice,
ye heavens, and ye that dwell
in them; Woe to the inha-
biters of the earth, and of the
sea: for the devil is come
down unto you, having great
wrath, because he knoweth
that he hath but a short time.

13 And when the dragon saw
that he was cast unto the
earth, he persecuted the wo-
man which brought forth the
man child. 14 And to the wo-
man were given two wings of
a great eagle, that she might
flee into the wilderness into her
place, where she is nourished
for a time, and times, and
half a time, from the face of
the serpent. 15 And the ser-
pent cast out of his mouth
water as a flood, after the wo-
man: that he might cause her
to be carried away of the
flood. 16 And the earth help-
ed the woman, and the earth
opened her mouth, and swal-
lowed up the flood which the

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a Rec. ἐπολέμησαν κατὰ. b Rec. ἴσχυσαν. c ∾ αὐτῷ. d → e Rec. λεγ. ε. τ. ουρ. f ∾ ἐβλήθη.
g Rec. κατήγορος. h Rec. τοῖς κατοικοῦσι τὴν γῆν καὶ τὴν θάλασσαν. i ∾ ὅπως τρέφηται.
k Rec. ὀπ. τ. γυν. ε. τ. στομ. αὐτ. l Rec. ταύτην.

dragon cast out of his mouth.
17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

13. And I stood upon the sand of the sea: and saw a beast rise up out of the sea, having seven heads, and ten horns, and upon his horns ten crowns, and upon his heads, the α name of blasphemy.

2 And the beast which I saw, was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were β wounded to death, and his deadly wound was healed: and all the world wondered after the beast.
4 And they worshipped the dragon which gave power unto the beast, and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth, speaking great things, and blasphemies, and power was given unto him γ to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwelt in heaven.
7 And it was given him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.
8 And all that dwell upon the earth, shall worship him, whose names are not

ἐκ τοῦ στόματος αὐτοῦ.
17 καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικὶ, καὶ ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ, καὶ ἐχόντων τὴν μαρτυρίαν [a]Ἰησοῦ."
18 Καὶ [b]ἐστάθην" ἐπὶ τὴν ἄμμον τῆς θαλάσσης·
13. καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον [c]κέρατα δέκα καὶ κεφαλὰς ἑπτά·" καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ [d]ὀνόματα" βλασφημίας.
2 καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς [e]ἄρκου,' καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ ἐξουσίαν μεγάλην.
3 καὶ [f]" μίαν [g]ἐκ" τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον· καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη, καὶ [h]ἐθαύμασεν ὅλη ἡ γῆ' ὀπίσω τοῦ θηρίου.
4 καὶ προσεκύνησαν [i]τῷ δράκοντι, ὅτι ἔδωκε τὴν ἐξουσίαν' τῷ θηρίῳ, καὶ προσεκύνησαν [k]τῷ θηρίῳ,' λέγοντες· Τίς ὅμοιος τῷ θηρίῳ; [l]καὶ' τίς [m]δύναται" πολεμῆσαι μετ' αὐτοῦ;
5 Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ [n]βλασφημίας·" καὶ ἐδόθη αὐτῷ ἐξουσία [o]" [p]ποιῆσαι" μῆνας τεσσαράκοντα δύο·
6 καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν Θεὸν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, [q]καὶ" τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.
7 καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν [r]καὶ λαὸν" καὶ γλῶσσαν καὶ ἔθνος.
8 καὶ προσκυνήσουσιν [s]αὐτὸν" πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται [t]τὸ ὄνομα ἐν τῷ

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a Rec. του Ιησου Χριστου. b ∾ εσταθη. c Rec. κεφ. επ. κ. κερ. δεκ. d Rec. ∾ ονομα. e Rec. αρκτου f Rec. add ειδον. g Rec. om. h St. εθαυμασθη εν ολῃ τῃ γῃ. i Rec. τον δρακοντα, ος εδωκεν εξουσιαν. k Rec. -: θηριον. l Rec. → m ∾ δυνατος. n ∾ βλασφημιαν' ∾ βλασφημα o Elz. add πολεμον. p ⇉ q ⇉ r Rec. om. s Rec. αυτῳ. t Rec. τα ονοματα εν τῃ βιβλῳ. α Or, names. β Gr. slain. γ Or, to make war.

βιβλίῳ" τῆς ζωῆς τοῦ ἀρνίου [a]τοῦ"
ἐσφαγμένου, ἀπὸ καταβολῆς κόσμου.
9 εἴ τις ἔχει οὖς, ἀκουσάτω. 10 [b]εἴ τις
αἰχμαλωσίαν συνάγει," εἰς αἰχμαλωσίαν
ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ,
δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι· ὧδέ
ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.
11 Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ
τῆς γῆς, καὶ εἶχε κέρατα δύο ὅμοια ἀρνίῳ,
καὶ ἐλάλει ὡς δράκων. 12 καὶ τὴν ἐξου-
σίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ
ἐνώπιον αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τοὺς
[c]ἐν αὐτῇ κατοικοῦντας" ἵνα προσκυνήσωσι
τὸ θηρίον τὸ πρῶτον, οὗ ἐθεραπεύθη ἡ
πληγὴ τοῦ θανάτου αὐτοῦ· 13 καὶ ποιεῖ
σημεῖα μεγάλα, [d]καὶ πῦρ ἵνα ἐκ τοῦ οὐ-
ρανοῦ [e]καταβαίνῃ:" εἰς τὴν γῆν ἐνώπιον
τῶν ἀνθρώπων. 14 καὶ πλανᾷ τοὺς κατοι-
κοῦντας ἐπὶ τῆς γῆς, διὰ τὰ σημεῖα ἃ
ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου,
λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς,
ποιῆσαι εἰκόνα τῷ θηρίῳ ὃ [f]ἔχει" τὴν
πληγὴν τῆς μαχαίρας καὶ ἔζησε. 15 καὶ
ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ
θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θη-
ρίου, καὶ ποιήσῃ, ὅσοι ἂν μὴ προσκυνή-
σωσι [g]τῇ εἰκόνι" τοῦ θηρίου, ἵνα ἀποκταν-
θῶσι. 16 καὶ ποιεῖ πάντας, τοὺς μικροὺς
καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους
καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους
καὶ τοὺς δούλους, ἵνα [h]δῶσιν" αὐτοῖς
[i]χάραγμα" ἐπὶ τῆς χειρὸς αὐτῶν τῆς
δεξιᾶς, ἢ ἐπὶ [k]τὸ μέτωπον" αὐτῶν,
17 [l]καὶ" ἵνα μή τις δύνηται ἀγοράσαι ἢ
πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα,[m]"
τὸ ὄνομα τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ
ὀνόματος αὐτοῦ. 18 ὧδε ἡ σοφία ἐστίν.
ὁ ἔχων [n]" νοῦν, ψηφισάτω τὸν ἀριθμὸν
τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου
ἐστὶ, καὶ ὁ ἀριθμὸς αὐτοῦ χξϛ΄.

written in the book of life of
the Lamb, slain from the
foundation of the world. 9 If
any man have an ear, let him
hear: 10 He that leadeth into
captivity, shall go into cap-
tivity: he that killeth with
the sword, must be killed with
the sword. Here is the pa-
tience and the faith of the
saints.
11 And I beheld another
beast coming up out of the
earth, and he had two horns
like a lamb, and he spake as
a dragon. 12 And he exer-
ciseth all the power of the
first beast before him, and
causeth the earth and them
which dwell therein, to wor-
ship the first beast, whose
deadly wound was healed.
13 And he doeth great won-
ders, so that he maketh fire
come down from heaven on
the earth in the sight of men,
14 and deceiveth them that
dwell on the earth, by the
means of those miracles which
he had power to do in the sight
of the beast, saying to them
that dwell on the earth, that
they should make an image to
the beast which had the wound
by a sword, and did live.
15 And he had power to give
[α]life unto the image of the
beast, that the image of the
beast should both speak, and
cause that as many as would
not worship the image of the
beast, should be killed. 16 And
he causeth all, both small and
great, rich and poor, free and
bond, [β]to receive a mark in
their right hand, or in their
foreheads: 17 and that no man
might buy or sell, save he that
had the mark, or the name of
the beast, or the number of
his name. 18 Here is wisdom.
Let him that hath understand-
ing, count the number of the
beast: for it is the number of
a man, and his number is, Six
hundred threescore and six.

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a Rec. om. b ∾ ει τις (εις) αιχμαλωσιαν απαγει. c Rec. κατοικ. εν αυτ. d Rec. ινα και πυρ ποιῃ καταβαινειν εκ του ουρανου e Gb. καταβῃ. f ∾ ειχε. g Rec. την εικονα. h Rec. δωσῃ ∾ δωσουσιν. i ∾ χαραγματα. k Rec. των μετωπων. l ⇉ m Rec. add η. n Rec. add τον. α Gr. breath. β Gr. to give.

14. And I looked, and lo, a
Lamb stood on the mount Sion,
and with him an hundred forty
and four thousand, having his
Father's name written in their
foreheads. 2 And I heard a
voice from heaven, as the voice
of many waters, and as the
voice of a great thunder: and
I heard the voice of harp-
ers, harping with their harps.

3 And they sung as it were a
new song before the throne,
and before the four beasts,
and the elders, and no man
could learn that song, but
the hundred and forty and
four thousand, which were
redeemed from the earth.

4 These are they which were
not defiled with women: for
they are virgins: These are
they which follow the Lamb
whithersoever he goeth: These
[a]were redeemed from among
men, being the firstfruits
unto God, and to the Lamb.
5 And in their mouth was
found no guile: for they are
without fault before the throne
of God.

6 And I saw another angel
fly in the midst of heaven,
having the everlasting gospel,
to preach unto them that dwell
on the earth, and to every na-
tion, and kindred, and tongue,
and people, 7 saying with a loud
voice, Fear God, and give glory
to him, for the hour of his
judgment is come: and wor-
ship him that made heaven and
earth, and the sea, and the
fountains of waters.

8 And there followed another
angel, saying, Babylon is fal-
len, is fallen, that great city,
because she made all nations
drink of the wine of the wrath
of her fornication.
9 And the third angel follow-

14. Καὶ εἶδον, καὶ ἰδοὺ [a] τὸ" ἀρνίον
ἑστηκὸς ἐπὶ τὸ ὄρος Σιὼν, καὶ μετ' αὐ-
τοῦ ἑκατὸν τεσσαρακοντατέσσαρες χι-
λιάδες, ἔχουσαι τὸ ὄνομα [b] αὐτοῦ, καὶ
τὸ ὄνομα" τοῦ πατρὸς αὐτοῦ γεγραμμέ-
νον ἐπὶ τῶν μετώπων αὐτῶν. 2 καὶ
ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν
ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς
μεγάλης· [c] καὶ ἡ φωνὴ ἣν ἤκουσα ὡς
κιθαρῳδῶν" κιθαριζόντων ἐν ταῖς κι-
θάραις αὐτῶν. 3 καὶ ᾄδουσιν [d] " ᾠδὴν
καινὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον
τῶν τεσσάρων ζώων καὶ τῶν πρεσβυ-
τέρων· καὶ οὐδεὶς ἠδύνατο μαθεῖν τὴν
ᾠδὴν, εἰ μὴ αἱ ἑκατὸν τεσσαρακοντα-
τέσσαρες χιλιάδες, οἱ ἠγορασμένοι ἀπὸ
τῆς γῆς. 4 οὗτοί εἰσιν οἳ μετὰ γυναι-
κῶν οὐκ ἐμολύνθησαν· παρθένοι γάρ
εἰσιν· οὗτοί [e] εἰσιν" οἱ ἀκολουθοῦντες τῷ
ἀρνίῳ ὅπου ἂν ὑπάγῃ· οὗτοι ἠγοράσθη-
σαν ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ τῷ
Θεῷ καὶ τῷ ἀρνίῳ· 5 καὶ ἐν τῷ στό-
ματι αὐτῶν οὐχ εὑρέθη [f] ψεῦδος·" ἄμω-
μοι [g] γάρ " εἰσι [h]".
6 Καὶ εἶδον [i] ἄλλον" ἄγγελον [k] πετό-
μενον" ἐν μεσουρανήματι, ἔχοντα εὐαγ-
γέλιον αἰώνιον, εὐαγγελίσαι τοὺς [l] κα-
θημένους" ἐπὶ τῆς γῆς, καὶ [m] ἐπὶ" πᾶν
ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαὸν,
7 [n] λέγων" ἐν φωνῇ μεγάλῃ· Φοβήθητε
τὸν [o] Θεὸν," καὶ δότε αὐτῷ δόξαν, ὅτι
ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ· καὶ
προσκυνήσατε τῷ ποιήσαντι τὸν οὐρα-
νὸν καὶ τὴν γῆν καὶ [p] τὴν" θάλασσαν καὶ
πηγὰς ὑδάτων.
8 Καὶ ἄλλος ἄγγελος ἠκολούθησε,
λέγων· "Επεσεν ἔπεσε Βαβυλὼν [q]" ἡ με-
γάλη· [r] ὅτι " ἐκ τοῦ οἴνου [s] τοῦ θυμοῦ
τῆς πορνείας αὐτῆς πεπότικε πάντα ἔθνη.
9 Καὶ [t] ἄλλος ἄγγελος τρίτος " ἠκο-

[a] Rec. om. [b] Rec. om. [c] Rec. και φωνην ηκουσα κιθαρῳδων. [d] Rec. add ως. [e] →. [f] Rec. δολ[...]
[g] → [h] Rec. add ενωπιον του θρονου του Θεου. [i] ⇄ [k] Rec. πετωμενον. [l] Rec. κατοικουντας. [m] Rec. ἐ[...]
[n] Rec. λεγοντα. [o] ∾ Κυριον. [p] Rec. om. [q] Rec. add η πολις. [r] ⇄ [s] → [t] Rec. τρατος αγγελ-
→ τριτος. [a] Or, were bought.

λούθησεν αὐτοῖς, λέγων ἐν φωνῇ με-
γάλῃ· Εἴ τις [a]προσκυνεῖ τὸ θηρίον" καὶ
τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα
ἐπὶ τοῦ μετώπου αὐτοῦ, ἢ ἐπὶ τὴν χεῖρα
αὐτοῦ, 10 καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου
τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκερασμένου
ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ,
καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ
ἐνώπιον τῶν [b] ἁγίων" ἀγγέλων, καὶ ἐνώ-
πιον τοῦ ἀρνίου· 11 Καὶ ὁ καπνὸς τοῦ
βασανισμοῦ αὐτῶν [c]εἰς αἰῶνας αἰώνων
ἀναβαίνει·" καὶ οὐκ ἔχουσιν ἀνάπαυσιν
ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες τὸ
θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις
λαμβάνει τὸ χάραγμα τοῦ ὀνόματος
αὐτοῦ.

12 Ὧδε ὑπομονὴ τῶν ἁγίων ἐστίν, [d]"
οἱ τηροῦντες τὰς ἐντολὰς τοῦ Θεοῦ καὶ
τὴν πίστιν Ἰησοῦ. 13 καὶ ἤκουσα φω-
νῆς ἐκ τοῦ οὐρανοῦ, λεγούσης [e]"· Γράψον·
Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀπο-
θνήσκοντες ἀπ' ἄρτι. Ναί, λέγει τὸ
Πνεῦμα· ἵνα ἀναπαύσωνται ἐκ τῶν κό-
πων αὐτῶν· [f]τὰ δὲ" ἔργα αὐτῶν ἀκο-
λουθεῖ μετ' αὐτῶν.

14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή,
καὶ ἐπὶ τὴν νεφέλην [g]καθήμενον ὅμοιον"
υἱῷ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς
αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ
χειρὶ αὐτοῦ δρέπανον ὀξύ. 15 καὶ ἄλ-
λος ἄγγελος ἐξῆλθεν [h] ἐκ τοῦ ναοῦ,"
κράζων ἐν [i]φωνῇ μεγάλῃ" τῷ καθημένῳ
ἐπὶ τῆς νεφέλης· Πέμψον τὸ δρέπανόν
σου, καὶ θέρισον, ὅτι ἦλθεν [k]" ἡ ὥρα
[l]τοῦ" θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς
τῆς γῆς. 16 Καὶ ἔβαλεν ὁ καθήμενος
ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ
τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ
ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς
δρέπανον ὀξύ. 18 καὶ ἄλλος ἄγγελος

ed them, saying with a loud
voice, If any man worship the
beast and his image, and re-
ceive his mark in his forehead,
or in his hand, 10 the same shall
drink of the wine of the wrath
of God, which is poured out
without mixture into the cup
of his indignation, and he shall
be tormented with fire and
brimstone, in the presence of
the holy angels, and in the pre-
sence of the Lamb: 11 and the
smoke of their torment ascend-
eth up for ever and ever. And
they have no rest day nor
night, who worship the beast
and his image, and whosoever
receiveth the mark of his
name.

12 Here is the patience of
the saints: here are they that
keep the commandments of
God, and the faith of Jesus.
13 And I heard a voice from
heaven, saying unto me, Write,
Blessed are the dead which die
in the Lord, [α]from henceforth,
yea, saith the Spirit, that they
may rest from their labours,
and their works do follow
them.

14 And I looked, and behold,
a white cloud, and upon the
cloud *one* sat like unto the Son
of man, having on his head a
golden crown, and in his hand
a sharp sickle. 15 And another
angel came out of the temple
crying with a loud voice to him
that sat on the cloud: Thrust
in thy sickle and reap, for the
time is come for thee to reap,
for the harvest of the earth is
[β]ripe. 16 And he that sat on
the cloud thrust in his sickle
on the earth, and the earth was
reaped.

17 And another angel came
out of the temple which is in
heaven, he also having a sharp
sickle. 18 And another angel

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[a] Rec. τ. θη. προσκ. [b] → [c] Rec. αναβ. ε. αιω. αιω. [d] Rec. add ωδε. [e] Rec. add μοι. [f] ∾ τα γαρ. [g] Rec. καθημενος ομοιος. [h] → [i] Rec. μεγ. φω. [k] Rec. add σοι. [l] ⇉ [α] *Or*, from henceforth saith the Spirit, Yea. [β] *Or*, dried.

out his vial upon the sun, and power was given unto him to scorch men with fire.
9 And men were [a] scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not, to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain,
11 and blasphemed the God of heaven, because of their pains, and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared.
13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.
15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place, called in the Hebrew tongue, Armageddon.

17 And þ seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν πυρί·
9 καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα, καὶ ἐβλασφήμησαν [a] οἱ ἄνθρωποι' τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.

10 Καὶ ὁ πέμπτος [b]' ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη· καὶ ἐμασσῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου,
11 καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

12 Καὶ ὁ ἕκτος [c]" ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν [d]' Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ [e] ἀνατολῶν" ἡλίου.
13 καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος, καὶ ἐκ τοῦ στόματος τοῦ θηρίου, καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου, πνεύματα τρία ἀκάθαρτα, [f]ὡς βάτραχοι·"
14 εἰσὶ γὰρ πνεύματα [g] δαιμονίων" ποιοῦντα σημεῖα [h] ἃ ἐκπορεύεται" ἐπὶ τοὺς βασιλεῖς [i]" τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς [k]τὸν" πόλεμον τῆς ἡμέρας [l] ἐκείνης" τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος.
15 Ἰδοὺ ἔρχομαι ὡς κλέπτης, μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ, καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ.
16 Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ [m]Ἀρμαγεδών."

17 Καὶ ὁ ἕβδομος [n]" ἐξέχεε τὴν φιάλην αὐτοῦ [o]ἐπὶ" τὸν ἀέρα· καὶ ἐξῆλθε φωνὴ [p]μεγάλη" [q]ἀπὸ" τοῦ ναοῦ [r]τοῦ οὐρανοῦ," ἀπὸ τοῦ θρόνου, λέγουσα·

a ∾ —, Rec. & Gb. om. b Rec. add αγγελος. c Rec. add αγγελος. d Rec. add τον. e ∾ ανατολ[illegible]
f Rec. ομοια βατραχοις. g Rec. δαιμονων. h → —, St. εκπορευεσθαι. i Rec. add της γης και. k Rec. om. l [illegible]
m Rec. Αρμαγεδδων. ∾ Μαγεδων. n Rec. add αγγελος. o Rec. ∾ εις. p → q ∾ εκ. r ⇄ * Or, burne[illegible]

Γέγονε. [18] Καὶ ἐγένοντο [a] ἀστραπαὶ καὶ
φωναὶ καὶ βρονταὶ," καὶ σεισμὸς [b] ἐγέ-
νετο" μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ
οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τη-
λικοῦτος σεισμὸς οὕτω μέγας. [19] καὶ
ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη,
καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσον· καὶ
Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον
τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ
οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ· [20] καὶ
πᾶσα νῆσος ἔφυγε, καὶ ὄρη οὐχ εὑρέ-
θησαν· [21] καὶ χάλαζα μεγάλη ὡς τα-
λαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ
τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν
οἱ ἄνθρωποι τὸν Θεὸν, ἐκ τῆς πληγῆς
τῆς χαλάζης· ὅτι μεγάλη ἐστὶν ἡ πληγὴ
αὐτῆς σφόδρα.

17. Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέ-
λων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ
ἐλάλησε μετ' ἐμοῦ, λέγων[c]"· Δεῦρο,
δείξω σοι τὸ κρίμα τῆς πόρνης τῆς με-
γάλης, τῆς καθημένης [d] ἐπὶ τῶν ὑδάτων
τῶν πολλῶν" [2] μεθ' ἧς ἐπόρνευσαν οἱ
βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν [e] οἱ
κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς
πορνείας αὐτῆς." [3] Καὶ ἀπήνεγκέ με εἰς
ἔρημον ἐν πνεύματι· καὶ εἶδον γυναῖκα
καθημένην ἐπὶ θηρίον κόκκινον, γέμον
ὀνομάτων βλασφημίας, ἔχον κεφαλὰς
ἑπτὰ καὶ κέρατα δέκα. [4] καὶ ἡ γυνὴ
[f] ἦν περιβεβλημένη πορφυροῦν καὶ κόκ-
κινον," καὶ κεχρυσωμένη [g] χρυσίῳ" καὶ
λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα
[h] ποτήριον χρυσοῦν" ἐν τῇ χειρὶ αὐτῆς,
γέμον βδελυγμάτων, καὶ [i] τὰ ἀκάθαρτα
τῆς" πορνείας [k] αὐτῆς," [5] καὶ ἐπὶ τὸ
μέτωπον αὐτῆς ὄνομα γεγραμμένον·
Μυστήριον, Βαβυλὼν ἡ μεγάλη, ἡ μή-
τηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων
τῆς γῆς. [6] Καὶ εἶδον τὴν γυναῖκα

[18] And there were voices and
thunders, and lightnings: and
there was a great earthquake,
such as was not since men were
upon the earth, so mighty an
earthquake, and so great. [19] And
the great city was divided into
three parts, and the cities of
the nations fell: and great Ba-
bylon came in remembrance
before God, to give unto her
the cup of the wine of the
fierceness of his wrath. [20] And
every island fled away, and
the mountains were not found.

[21] And there fell upon men a
great hail out of heaven, every
stone about the weight of a
talent, and men blasphemed
God, because of the plague of
the hail: for the plague thereof
was exceeding great.

17. And there came one of
the seven angels, which had the
seven vials, and talked with me,
saying unto me, Come hither,
I will shew unto thee the judg-
ment of the great whore, that
sitteth upon many waters:

[2] with whom the kings of the
earth have committed fornica-
tion, and the inhabiters of the
earth have been made drunk
with the wine of her fornica-
tion. [3] So he carried me away
in the spirit into the wilder-
ness: and I saw a woman sit
upon a scarlet coloured beast,
full of names of blasphemy,
having seven heads, and ten
horns. [4] And the woman was
arrayed in purple and scarlet
colour, and [α] decked with gold,
and precious stone and pearls,
having a golden cup in her
hand, full of abominations and
filthiness of her fornication.

[5] And upon her forehead was a
name written, MYSTERY, BABY-
LON THE GREAT, THE MOTHER
OF [β] HARLOTS, AND ABOMINA-
TIONS OF THE EARTH. [6] And I

[a] Rec. φω. κ. βρ. κ. αστρ. [b] → [c] Rec. add μοι. [d] ∾ επι υδατων πολλων. [e] Rec. ε. τ. οι. τ. πορ. αὐτ. ο. κατοι. τ. γ. [f] Rec. η περιβεβλημενη πορφυρᾳ και κοκκινῳ. [g] Rec. χρυσῳ. [h] Rec. & Gb. χρυσουν ποτηριον. [i] Rec. ακαθαρτητος. [k] ∾ της γης. [α] *Gr.* gilded. [β] *Or,* fornications.

saw the woman drunken with
the blood of the saints, and
with the blood of the martyrs
of Jesus: and when I saw her,
I wondered with great admiration.
7 And the angel said unto
me, Wherefore didst thou marvel?
I will tell thee the mystery
of the woman, and of the
beast that carrieth her, which
hath the seven heads, and ten
horns.
8 The beast that thou sawest,
was, and is not, and shall ascend
out of the bottomless pit,
and go into perdition, and they
that dwell on the earth shall
wonder, (whose names were
not written in the book of life
from the foundation of the
world) when they behold the
beast that was, and is not, and
yet is.
9 And here is the mind which
hath wisdom. The seven heads
are seven mountains, on which
the woman sitteth. 10 And there
are seven kings, five are fallen,
and one is, and the other is not
yet come: and when he cometh,
he must continue a short
space. 11 And the beast that
was, and is not, even he is the
eighth, and is of the seven, and
goeth into perdition.
12 And the ten horns which
thou sawest, are ten kings,
which have received no kingdom
as yet: but receive power
as kings one hour with the
beast.
13 These have one mind,
and shall give their power
and strength unto the beast.
14 These shall make war with
the Lamb, and the Lamb shall
overcome them: for he is Lord
of lords, and King of kings, and
they that are with him, are
called, & chosen, and faithful.
15 And he saith unto me,
The waters which thou sawest,
where the whore sitteth, are
peoples, and multitudes, and
nations, and tongues. 16 And

μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων,
καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ·
καὶ ἐθαύμασα, ἰδὼν αὐτήν, θαῦμα
μέγα.
7 Καὶ εἶπέ μοι ὁ ἄγγελος· Διατί ἐθαύμασας;
ἐγώ σοι ἐρῶ τὸ μυστήριον τῆς
γυναικὸς, καὶ τοῦ θηρίου τοῦ βαστάζοντος
αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ
κεφαλὰς καὶ τὰ δέκα κέρατα.
8 [a]Τὸ" θηρίον ὃ εἶδες, ἦν, καὶ οὐκ
ἔστι, καὶ μέλλει ἀναβαίνειν ἐκ τῆς
ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν· καὶ
θαυμάσονται οἱ κατοικοῦντες ἐπὶ τῆς
γῆς, ὧν οὐ γέγραπται [b]τὸ ὄνομα" ἐπὶ
τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς
κόσμου, [c]βλεπόντων" τὸ θηρίον ὅτι ἦν,
καὶ οὐκ ἔστι, [d]καὶ πάρεσται."
9 Ὧδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ
κεφαλαὶ, [e]ἑπτὰ ὄρη εἰσὶν," ὅπου ἡ γυνὴ
κάθηται ἐπ' αὐτῶν. 10 καὶ βασιλεῖς
ἑπτά εἰσιν· οἱ πέντε ἔπεσαν, [f]" ὁ εἷς
ἐστὶν, ὁ ἄλλος οὔπω ἦλθε, καὶ ὅταν
ἔλθῃ, ὀλίγον αὐτὸν δεῖ μεῖναι. 11 καὶ
τὸ θηρίον ὃ ἦν, καὶ οὐκ ἔστι, καὶ αὐτὸς
ὄγδοός ἐστι, καὶ ἐκ τῶν ἑπτά ἐστι, καὶ
εἰς ἀπώλειαν ὑπάγει.
12 Καὶ τὰ δέκα κέρατα ἃ εἶδες, δέκα
βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὔπω
ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασιλεῖς
μίαν ὥραν λαμβάνουσι μετὰ τοῦ θηρίου.
13 Οὗτοι μίαν [g]ἔχουσι γνώμην," καὶ τὴν
δύναμιν καὶ τὴν ἐξουσίαν [h]ἑαυτῶν" τῷ
θηρίῳ [i]διδόασιν." 14 οὗτοι μετὰ τοῦ
ἀρνίου πολεμήσουσι, καὶ τὸ ἀρνίον νικήσει
αὐτοὺς, ὅτι Κύριος κυρίων ἐστὶ
καὶ Βασιλεὺς βασιλέων· καὶ οἱ μετ' αὐτοῦ,
κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.
15 Καὶ λέγει μοι· Τὰ ὕδατα ἃ εἶδες,
οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶ
καὶ ἔθνη καὶ γλῶσσαι· 16 καὶ τὰ δέκα

[a] Rec. om. [b] Rec. & Gb. τα ονοματα. [c] Rec. βλεποντες. [d] Rec. καιπερ εστιν. [e] Rec. ορη εισ. επτ
[f] Rec. add και. [g] Rec. γνω. εχ. [h] ∾ αυτων. [i] Rec. διαδιδωσουσιν.

κέρατα ἃ εἶδες, [a] καὶ″ τὸ θηρίον, οὗτοι
μισήσουσι τὴν πόρνην, καὶ ἠρημωμένην
ποιήσουσιν αὐτὴν καὶ γυμνήν, καὶ τὰς
σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κα-
τακαύσουσιν ἐν πυρί. 17 ὁ γὰρ Θεὸς
ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι
τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι [b] γνώμην
μίαν,″ καὶ δοῦναι τὴν βασιλείαν αὐτῶν
τῷ θηρίῳ, ἄχρι [c] τελεσθήσονται″ [d] οἱ
λόγοι″ τοῦ Θεοῦ.
18 Καὶ ἡ γυνὴ ἣν εἶδες, ἔστιν ἡ πόλις
ἡ μεγάλη, ἡ ἔχουσα βασιλείαν ἐπὶ τῶν
βασιλέων τῆς γῆς.
18. Καὶ μετὰ ταῦτα εἶδον [e] ἄλλον″
ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ,
ἔχοντα ἐξουσίαν μεγάλην· καὶ ἡ γῆ
ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ. 2 καὶ
ἔκραξεν [f] ἐν ἰσχυρᾷ φωνῇ,″ λέγων·
Ἔπεσεν ἔπεσε Βαβυλὼν ἡ μεγάλη, καὶ
ἐγένετο κατοικητήριον δαιμόνων, καὶ
φυλακὴ παντὸς πνεύματος ἀκαθάρτου,
καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου
καὶ μεμισημένου· 3 ὅτι ἐκ τοῦ οἴνου
τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκε
πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς
μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι
τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνους
αὐτῆς ἐπλούτησαν.
4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ
οὐρανοῦ, λέγουσαν· [g] Ἐξέλθετε″ ἐξ αὐ-
τῆς ὁ λαός μου, ἵνα μὴ συγκοινωνήσητε
ταῖς ἁμαρτίαις αὐτῆς, καὶ [h] ἐκ τῶν πληγῶν
αὐτῆς ἵνα μὴ λάβητε·″ 5 ὅτι [i] ἐκολλή-
θησαν″ αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ
οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ
ἀδικήματα αὐτῆς. 6 ἀπόδοτε αὐτῇ ὡς
καὶ αὐτὴ ἀπέδωκε [k]″, καὶ διπλώσατε
αὐτῇ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν
τῷ ποτηρίῳ ᾧ ἐκέρασε, κεράσατε αὐτῇ
διπλοῦν. 7 ὅσα ἐδόξασεν ἑαυτὴν
καὶ ἐστρηνίασε, τοσοῦτον δότε αὐτῇ

the ten horns which thou
sawest upon the beast, these
shall hate the whore, and
shall make her desolate, and
naked, and shall eat her
flesh, and burn her with fire.

17 For God hath put in their
hearts to fulfil his will, and
to agree, and give their
kingdom unto the beast, until
the words of God shall be
fulfilled.

18 And the woman which thou
sawest, is that great city which
reigneth over the kings of the
earth.

18. And after these things, I
saw another angel come down
from heaven, having great
power, and the earth was light-
ened with his glory. 2 And he
cried mightily with a strong
voice, saying, Babylon the great
is fallen, is fallen, and is be-
come the habitation of devils,
and the hold of every foul spi-
rit, and a cage of every unclean
and hateful bird: 3 for all na-
tions have drunk of the wine of
the wrath of her fornication,
and the kings of the earth have
committed fornication with her,
and the merchants of the earth
are waxed rich through the
[a] abundance of her delicacies.

4 And I heard another voice
from heaven, saying, Come out
of her, my people, that ye be
not partakers of her sins, and
that ye receive not of her
plagues: 5 for her sins have
reached unto heaven, and God
hath remembered her iniqui-
ties. 6 Reward her even as she
rewarded you, and double unto
her double according to her
works: in the cup which she
hath filled, fill to her double.

7 How much she hath glorified
herself, and lived deliciously,
so much torment and sorrow

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[a] Rec. επι. [b] Rec. μι. γνω. [c] Rec. τελεσθη — ∾ τελεσθωσιν. [d] Rec. τα ῥηματα. [e] Rec. om.
[f] Rec. εν ισχυι, φωνη μεγαλη —. ∾ ισχυι. [g] ∾ Εξελθε. [h] Rec. ινα μ. λαβ ε. τ. πλ αυτ.
[i] Rec. ηκολουθησαν. [k] Rec. add υμιν. [a] Or, power.

give her: for she saith in her
heart, I sit a queen, and am
no widow, and shall see no
sorrow. 8 Therefore shall her
plagues come in one day, death,
and mourning, and famine, and
she shall be utterly burnt with
fire, for strong is the Lord God,
who judgeth her.

9 And the kings of the earth,
who have committed fornication,
and lived deliciously with
her, shall bewail her and lament
for her, when they shall
see the smoke of her burning:
10 standing afar off for the fear
of her torment, saying, Alas,
alas, that great city Babylon,
that mighty city: for in one
hour is thy judgment come.

11 And the merchants of the
earth shall weep and mourn
over her, for no man buyeth
their merchandise any more.
12 The merchandise of gold,
and silver, and precious stones,
and of pearls, and fine linen,
and purple, and silk, and scarlet,
and all [a] thyine wood, and
all manner vessels of ivory, and
all manner vessels of most precious
wood, and of brass, and
iron, and marble, 13 and cinnamon,
and odours, and ointments,
and frankincense, and
wine, and oil, and fine flour,
and wheat, and beasts, and
sheep, and horses, and chariots,
and [β] slaves, and souls of men.
14 And the fruits that thy soul
lusted after, are departed from
thee, and all things which were
dainty, and goodly, are departed
from thee, and thou shalt
find them no more at all.

15 The merchants of these
things which were made rich
by her, shall stand afar off for
the fear of her torment, weeping
and wailing, 16 And saying,

βασανισμὸν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ
αὐτῆς λέγει· Κάθημαι βασίλισσα, καὶ
χήρα οὐκ εἰμὶ, καὶ πένθος οὐ μὴ ἴδω.
8 Διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ
πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ
λιμός· καὶ ἐν πυρὶ κατακαυθήσεται·
ὅτι ἰσχυρὸς Κύριος ὁ Θεὸς ὁ [a] κρίνας"
αὐτήν.

9 Καὶ [b] κλαύσουσι" [c]" καὶ κόψονται
ἐπ' αὐτῇ οἱ βασιλεῖς τῆς γῆς, οἱ μετ'
αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες,
ὅταν βλέπωσι τὸν καπνὸν τῆς πυρώ-
σεως αὐτῆς, 10 ἀπὸ μακρόθεν ἑστηκότες
διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς,
λέγοντες· Οὐαὶ, οὐαὶ ἡ πόλις ἡ μεγάλη
Βαβυλὼν, ἡ πόλις ἡ ἰσχυρὰ, ὅτι [d]" μιᾷ
ὥρᾳ ἦλθεν ἡ κρίσις σου.

11 Καὶ οἱ ἔμποροι τῆς γῆς [e] κλαίουσι
καὶ πενθοῦσιν" ἐπ' αὐτῇ, ὅτι τὸν γόμον
αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι· 12 γόμον
χρυσοῦ, καὶ ἀργύρου, καὶ λίθου τιμίου,
καὶ μαργαρίτου, καὶ [f] βυσσίνου," καὶ
[g] πορφύρας," καὶ σηρικοῦ, καὶ κοκκίνου·
καὶ πᾶν ξύλον θύϊνον, καὶ πᾶν σκεῦος
ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ ξύλου
τιμιωτάτου, καὶ χαλκοῦ, καὶ σιδήρου,
καὶ μαρμάρου, 13 καὶ κινάμωμον, [h] καὶ
ἄμωμον," καὶ θυμιάματα, καὶ μύρον, καὶ
λίβανον, καὶ οἶνον, καὶ ἔλαιον, καὶ σε-
μίδαλιν, καὶ σῖτον, καὶ κτήνη, καὶ πρό-
βατα, καὶ ἵππων, καὶ ῥεδῶν, καὶ
σωμάτων, καὶ ψυχὰς ἀνθρώπων. 14 καὶ
ἡ ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου
ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ
καὶ τὰ λαμπρὰ [i] ἀπώλετο" ἀπὸ σοῦ, καὶ
οὐκέτι οὐ μὴ [k] εὑρήσῃς" αὐτά.

15 Οἱ ἔμποροι τούτων οἱ πλουτήσαντες
ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ
τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαί-
οντες καὶ πενθοῦντες, 16 [l]" λέγοντες·

[a] Rec. κρινων. [b] ∾ —. Rec. & Gb. κλαυσονται. [c] Rec. add αυτην. [d] Rec. add εν. [e] ∾ κλαυσουσι και πενθησουσιν. [f] Rec βυσσου. [g] ∾ πορφυρου. [h] Rec. om. [i] Rec. απηλθεν. [k] ∾ ευρης. [l] Rec. & Gb. add και. —. Gb ⇄ [a] Or, sweet. [β] Or, bodies.

Οὐαὶ, οὐαὶ ἡ πόλις ἡ μεγάλη, ἡ περιβε-
βλημένη βύσσινον καὶ πορφυροῦν καὶ
κόκκινον, καὶ κεχρυσωμένη[a] ἐν" [b]χρυσίῳ"
καὶ λίθῳ τιμίῳ καὶ μαργαρίταις· ὅτι
μιᾷ ὥρᾳ ἠρημώθη ὁ τοσοῦτος πλοῦτος.
17 Καὶ πᾶς κυβερνήτης, καὶ πᾶς [c]ὁ
ἐπὶ τόπον πλέων," καὶ ναῦται, καὶ ὅσοι
τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν
ἔστησαν, 18 καὶ ἔκραζον, [d]βλέποντες"
τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λέ-
γοντες· Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;
19 καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς
αὐτῶν, καὶ ἔκραζον κλαίοντες καὶ πεν-
θοῦντες, [e]" λέγοντες· Οὐαὶ, οὐαὶ ἡ πόλις
ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ
ἔχοντες [f]τὰ" πλοῖα ἐν τῇ θαλάσσῃ ἐκ
τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ
ἠρημώθη.
20 Εὐφραίνου [g]ἐπ' αὐτῇ", οὐρανὲ, καὶ
οἱ ἅγιοι [h]καὶ οἱ" ἀπόστολοι καὶ οἱ προ-
φῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν
ἐξ αὐτῆς.
21 Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς λίθον
ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν
θάλασσαν, λέγων· Οὕτως ὁρμήματι
βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις,
καὶ οὐ μὴ εὑρεθῇ ἔτι. 22 καὶ φωνὴ κι-
θαρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ
σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι,
καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ
εὑρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ
μὴ ἀκουσθῇ ἐν σοὶ ἔτι, 23 καὶ φῶς λύχ-
νου οὐ μὴ φανῇ ἐν σοὶ ἔτι, καὶ φωνὴ
νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν
σοὶ ἔτι· ὅτι οἱ ἔμποροί σου ἦσαν οἱ
μεγιστᾶνες τῆς γῆς, ὅτι ἐν τῇ φαρμα-
κείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη.
24 καὶ ἐν αὐτῇ [i]αἵματα" προφητῶν καὶ
ἁγίων εὑρέθη, καὶ πάντων τῶν ἐσφα-
γμένων ἐπὶ τῆς γῆς.
19. [k]" Μετὰ ταῦτα ἤκουσα [l]ὡς" φωνὴν

Alas, alas, that great city,
that was clothed in fine linen,
and purple and scarlet, and
decked with gold, and precious
stones, and pearls: 17 for in one
hour so great riches is come to
nought. And
every shipmaster, and all the
company in ships, and sailors,
and as many as trade by sea,
stood afar off, 18 and cried
when they saw the smoke of
her burning, saying, What city
is like unto this great city?
19 And they cast dust on their
heads, and cried, weeping, and
wailing, saying, Alas alas, that
great city, wherein were made
rich all that had ships in the
sea, by reason of her costliness,
for in one hour is she made
desolate.

20 Rejoice over her thou hea-
ven, and ye holy apostles and
prophets, for God hath avenged
you on her.
21 And a mighty angel took
up a stone like a great mill-
stone, and cast it into the sea,
saying, Thus with violence shall
that great city Babylon be
thrown down, and shall be
found no more at all. 22 And
the voice of harpers and musi-
cians, and of pipers, and trum-
peters, shall be heard no more
at all in thee: and no crafts-
man, of whatsoever craft he
be, shall be found any more in
thee: and the sound of a mill-
stone shall be heard no more at
all in thee: 23 and the light of a
candle shall shine no more at
all in thee: and the voice of
the bridegroom and of the bride
shall be heard no more at all
in thee: for thy merchants were
the great men of the earth: for
by thy sorceries were all na-
tions deceived. 24 And in her
was found the blood of pro-
phets, and of saints, and of all
that were slain upon the earth.
19. And after these things I

a ⇄ b Rec. χρυσῳ. c Rec. επι των πλοιων ο ομιλος. d Rec. ορωντες. e add ∾ και
f ∾ —. Rec. & Gb. om. g Rec. επ' αυτην. h Rec. om. i Rec. αιμα. k Rec. add Και. l St. & Bz.

**heard a great voice of much
people in heaven, saying, Alle-
luia: Salvation, and glory, and
honour, and power unto the
Lord our God: 2 for true and
righteous are his judgments,
for he hath judged the great
whore which did corrupt the
earth with her fornication,
and hath avenged the blood
of his servants at her hand.
3 And again they said, Alle-
luia: and her smoke rose
up for ever and ever. 4 And
the four and twenty elders,
and the four beasts fell
down, and worshipped God
that sat on the throne, say-
ing, Amen, Alleluia. 5 And a
voice came out of the throne,
saying, Praise our God all
ye his servants, and ye that
fear him, both small and
great.**

[a]μεγάλην ὄχλου πολλοῦ″ ἐν τῷ οὐρανῷ,
[b]λεγόντων·″ Ἀλληλούϊα· ἡ σωτηρία
καὶ ἡ [c]δόξα [d]‛καὶ ἡ δύναμις″ [e]τοῦ Θεοῦ′
ἡμῶν· 2 ὅτι ἀληθιναὶ καὶ δίκαιαι αἱ
κρίσεις αὐτοῦ· ὅτι ἔκρινε τὴν πόρνην τὴν
μεγάλην, ἥτις [f]ἔφθειρε″ τὴν γῆν ἐν τῇ
πορνείᾳ αὐτῆς, καὶ ἐξεδίκησε τὸ αἷμα τῶν
δούλων αὐτοῦ ἐκ [g]″ χειρὸς αὐτῆς. 3 καὶ
δεύτερον εἴρηκαν· Ἀλληλούϊα· καὶ ὁ κα-
πνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν
αἰώνων. 4 καὶ ἔπεσον οἱ πρεσβύτεροι οἱ
εἴκοσι [h]″ τέσσαρες, καὶ τὰ τέσσαρα ζῶα,
καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ
ἐπὶ [i]τοῦ θρόνου,″ λέγοντες· Ἀμήν· ἀλλη-
λούϊα. 5 Καὶ φωνὴ [k]ἐκ″ τοῦ θρόνου ἐξῆλ-
θε, λέγουσα· Αἰνεῖτε [l]τὸν Θεὸν″ ἡμῶν
πάντες οἱ δοῦλοι αὐτοῦ, καὶ οἱ φοβούμε-
νοι αὐτὸν [m]″ οἱ μικροὶ καὶ οἱ μεγάλοι.

**6 And I heard as it were the
voice of a great multitude, and
as the voice of many waters,
and as the voice of mighty
thunderings, saying, Alleluia:
for the Lord God omnipotent
reigneth. 7 Let us be glad and
rejoice, and give honour to
him: for the marriage of the
Lamb is come, and his wife
hath made herself ready. 8 And
to her was granted, that she
should be arrayed in fine linen,
clean and white: for the fine
linen is the righteousness of
saints. 9 And he saith unto me,
Write, Blessed are they which
are called unto the marriage
supper of the Lamb. And he
saith unto me, These are the
true sayings of God. 10 And I
fell at his feet to worship him:
and he said unto me, See thou
do it not: I am thy fellowser-
vant, and of thy brethren, that
have the testimony of Jesus,
worship God: for the testimony
of Jesus, is the spirit of pro-
phecy.**

6 Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολ-
λοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ
ὡς φωνὴν βροντῶν ἰσχυρῶν, [n]λέγοντες·″
Ἀλληλούϊα, ὅτι ἐβασίλευσε Κύριος ὁ
Θεὸς [o]ἡμῶν″ ὁ παντοκράτωρ. 7 χαίρω-
μεν καὶ ἀγαλλιώμεθα, καὶ δῶμεν τὴν
δόξαν αὐτῷ· ὅτι ἦλθεν ὁ γάμος τοῦ
ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν
ἑαυτήν. 8 καὶ ἐδόθη αὐτῇ ἵνα περιβάλη-
ται βύσσινον [p]λαμπρὸν καὶ καθαρόν·″ τὸ
γὰρ βύσσινον, τὰ δικαιώματά ἐστι τῶν
ἁγίων. 9 καὶ λέγει μοι· Γράψον· Μα-
κάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ
ἀρνίου κεκλημένοι. Καὶ λέγει μοι· Οὗ-
τοι οἱ λόγοι ἀληθινοί εἰσι τοῦ Θεοῦ.
10 Καὶ ἔπεσον ἔμπροσθεν τῶν ποδῶν
αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει
μοι· Ὅρα μή· σύνδουλός σου εἰμὶ καὶ
τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρ-
τυρίαν τοῦ Ἰησοῦ· τῷ Θεῷ προσκύνη-
σον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστι
τὸ πνεῦμα τῆς προφητείας.

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[a] Rec. ὀχ. πολ. μεγ. [b] Rec. λεγοντος. [c] ∾ δυναμις και η δοξα. [d] Rec. add και η τιμη. [e] Rec. Κυριῳ τῳ Θεῳ. [f] ∾ διεφθειρε. [g] Rec add της [h] Rec. add και. [i] ∾ τῳ θρονῳ. [k] ∾ απο. [l] ∾ τῳ Θεῳ. [m] Rec. add και. [n] Elz. λεγοντων· St. & Bz. ∾ λεγοντας. [o] Rec. om. [p] Rec. καθ. κ. λαμ.

11 Καὶ εἶδον τὸν οὐρανὸν ἀνεῳγμένον,
καὶ ἰδοὺ ἵππος λευκὸς, καὶ ὁ καθήμενος
ἐπ' αὐτὸν, καλούμενος πιστὸς καὶ ἀλη-
θινὸς, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πο-
λεμεῖ· 12 οἱ δὲ ὀφθαλμοὶ αὐτοῦ [a]ὡς"
φλὸξ πυρὸς, καὶ ἐπὶ τὴν κεφαλὴν
αὐτοῦ διαδήματα πολλά· ἔχων ὄνομα
γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός·
13 καὶ περιβεβλημένος ἱμάτιον βεβαμμένον
αἵματι· καὶ [b]καλεῖται" τὸ ὄνομα αὐτοῦ·
Ὁ Λόγος τοῦ Θεοῦ. 14 Καὶ τὰ στρα-
τεύματα [c]τὰ" ἐν τῷ οὐρανῷ ἠκολούθει
αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι
βύσσινον λευκὸν [d]" καθαρόν. 15 καὶ
ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται
ῥομφαία [e]δίστομος" ὀξεῖα, ἵνα ἐν αὐτῇ
[f]πατάξῃ" τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ
αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς
πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ
[g]" τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκρά-
τορος. 16 καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ
ἐπὶ τὸν μηρὸν αὐτοῦ [h]τὸ" ὄνομα γεγραμ-
μένον· Βασιλεὺς βασιλέων καὶ Κύριος
κυρίων.

11 And I saw heaven opened,
and behold a white horse, and
he that sat upon him was called
faithful and true, and in right-
eousness he doth judge and
make war. 12 His eyes *were* as
a flame of fire, and on his head
were many crowns, and he had
a name written, that no man
knew but he himself. 13 And
he was clothed with a vesture
dipt in blood, and his name
is called, The word of God.

14 And the armies which were
in heaven followed him upon
white horses, clothed in fine
linen, white and clean. 15 And
out of his mouth goeth a
sharp sword, that with it he
should smite the nations: and
he shall rule them with a
rod of iron: and he treadeth
the winepress of the fierceness
and wrath of Almighty God.

16 And he hath on his vesture,
and on his thigh a name writ-
ten, KING OF KINGS, AND LORD
OF LORDS.

17 Καὶ εἶδον [i]ἕνα" ἄγγελον ἑστῶτα
ἐν τῷ ἡλίῳ· καὶ ἔκραξε φωνῇ μεγάλῃ,
λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετομένοις
ἐν μεσουρανήματι· Δεῦτε [k]συνάχθητε"
εἰς τὸ δεῖπνον [l]τὸ μέγα τοῦ" Θεοῦ,
18 ἵνα φάγητε σάρκας βασιλέων, καὶ
σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν,
καὶ σάρκας ἵππων καὶ τῶν καθημένων
ἐπ' αὐτῶν, καὶ σάρκας πάντων, ἐλευθέ-
ρων [m]τε" καὶ δούλων, καὶ μικρῶν [n]τε"
καὶ μεγάλων.

17 And I saw an angel stand-
ing in the sun, and he cried
with a loud voice, saying to all
the fowls that fly in the midst
of heaven, Come and gather
yourselves together unto the
supper of the great God: 18 that
ye may eat the flesh of kings,
and the flesh of captains, and
the flesh of mighty men, and ý
flesh of horses, and of them that
sit on them, and the flesh of all
men both free and bond, both
small and great.

19 Καὶ εἶδον τὸ θηρίον, καὶ τοὺς
βασιλεῖς τῆς γῆς, καὶ τὰ στρατεύματα
αὐτῶν συνηγμένα ποιῆσαι [o]τὸν" πόλε-
μον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου,
καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

19 And I saw the beast, and
the kings of the earth, and
their armies gathered together
to make war against him that
sat on the horse, and against

a ⇉ b ∾ κεκληται. c St. & Bz. om. d Rec. add και. e ∾ —. Rec. & Gb. om. f Rec. πατασση.
g Rec. add και h Gb. om. i → k Rec. και συναγεσθε. l Rec του μεγαλου. m Rec. om.
n ∾ — Rec. & Gb. om o ∾ —. Rec. & Gb. om.

his army. [20] And the beast
was taken, and with him the
false prophet, that wrought mi-
racles before him, with which
he deceived them that had re-
ceived the mark of the beast,
and them that worshipped his
image. These both were cast
alive into a lake of fire burning
with brimstone. [21] And the
remnant were slain with the
sword of him that sat upon the
horse, which sword proceeded
out of his mouth: and all the
fowls were filled with their
flesh.

[20] καὶ ἐπιάσθη τὸ θηρίον, καὶ [a]ὁ μετ'
αὐτοῦ" ψευδοπροφήτης ὁ ποιήσας τὰ
σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε
τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου,
καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐ-
τοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν
λίμνην τοῦ πυρὸς τὴν καιομένην ἐν [b]"
θείῳ. [21] καὶ οἱ λοιποὶ ἀπεκτάνθησαν
ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ
ἵππου, τῇ [c]ἐξελθούσῃ" ἐκ τοῦ στόματος
αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορτάσθη-
σαν ἐκ τῶν σαρκῶν αὐτῶν.

20. And I saw an angel come
down from heaven, having the
key of the bottomless pit, and
a great chain in his hand.

[2] And he laid hold on the dra-
gon that old serpent, which is
the devil and Satan, and bound
him a thousand years, [3] and
cast him into the bottomless
pit, and shut him up, and set a
seal upon him, that he should
deceive the nations no more,
till the thousand years should
be fulfilled: and after that he
must be loosed a little season.

20. Καὶ εἶδον ἄγγελον καταβαίνοντα
ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν [d]κλεῖν" τῆς
ἀβύσσου, καὶ ἅλυσιν μεγάλην ἐπὶ τὴν
χεῖρα αὐτοῦ. [2] καὶ ἐκράτησε τὸν δρά-
κοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὅς ἐστι
διάβολος καὶ Σατανᾶς, καὶ ἔδησεν αὐτὸν
χίλια ἔτη, [3] καὶ ἔβαλεν αὐτὸν εἰς τὴν
ἄβυσσον, καὶ ἔκλεισε [e]", καὶ ἐσφράγι-
σεν ἐπάνω αὐτοῦ, ἵνα μὴ [f]πλανᾷ" [g]ἔτι
τὰ ἔθνη," ἄχρι τελεσθῇ τὰ χίλια ἔτη·
[h]καὶ" μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι
μικρὸν χρόνον.

[4] And I saw thrones, and they
sat upon them, and judgment
was given unto them: and I
saw the souls of them that
were beheaded for the witness
of Jesus, and for the word of
God, and which had not wor-
shipped the beast, neither his
image, neither had received his
mark upon their foreheads, or
in their hands; and they lived
and reigned with Christ a thou-
sand years. [5] But the rest of
the dead lived not again until
the thousand years were finish-
ed. This is the first resurrec-
tion. [6] Blessed and holy is he
that hath part in the first re-
surrection: on such the second
death hath no power, but they
shall be priests of God, and of

[4] Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ'
αὐτούς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς
ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρ-
τυρίαν Ἰησοῦ, καὶ διὰ τὸν λόγον τοῦ
Θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν [i]τὸ
θηρίον," οὔτε [k]τῇ εἰκόνι" αὐτοῦ, καὶ
οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτω-
πον[l]", καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ
ἔζησαν, καὶ ἐβασίλευσαν μετὰ [m]τοῦ"
Χριστοῦ [n]τὰ" χίλια ἔτη· [5] οἱ δὲ λοιποὶ
τῶν νεκρῶν οὐκ [o]ἔζησαν" [p]ἄχρι" τε-
λεσθῇ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις
ἡ πρώτη. [6] μακάριος καὶ ἅγιος ὁ ἔχων
μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ
τούτων ὁ [q]δεύτερος θάνατος" οὐκ ἔχει
ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ Θεοῦ

a Rec. μετα τουτου ο. b Rec. add τῳ. c Rec. εκπορευομενῃ. d Rec. κλειδα. e St. & Elz. add αυτον. f Rec. πλανησῃ. g Rec. τ. εθ. ε. h ⇄ i Rec. τῳ θηριῳ. k St. & Bz. ∾ την εικονα. l Rec. add αυτων. m St. & Bz. om. n → o Rec. ανεζησαν p Rec. εως. q Rec. θαν. ο δευτ.

καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι
[a] μετ' αὐτοῦ" χίλια ἔτη.
7 Καὶ [b] ὅταν τελεσθῇ" τὰ χίλια ἔτη,
λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς
αὐτοῦ, 8 καὶ ἐξελεύσεται πλανῆσαι τὰ
ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς
γῆς, τὸν Γὼγ καὶ τὸν Μαγὼγ, συναγα-
γεῖν αὐτοὺς εἰς [c] τὸν" πόλεμον, ὧν ὁ
ἀριθμὸς [d] αὐτῶν" ὡς ἡ ἄμμος τῆς θα-
λάσσης. 9 καὶ ἀνέβησαν ἐπὶ τὸ πλάτος
τῆς γῆς, καὶ [e] ἐκύκλωσαν" τὴν παρεμ-
βολὴν τῶν ἁγίων, καὶ τὴν πόλιν τὴν
ἠγαπημένην· καὶ κατέβη πῦρ [f] ἐκ τοῦ οὐ-
ρανοῦ [g] ἀπὸ τοῦ Θεοῦ,·" καὶ κατέφαγεν
αὐτούς· 10 καὶ ὁ διάβολος ὁ πλανῶν αὐ-
τοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ
θείου, ὅπου [h] καὶ" τὸ θηρίον καὶ ὁ ψευδο-
προφήτης· καὶ βασανισθήσονται ἡμέρας
καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.
11 Καὶ εἶδον θρόνον [i] μέγαν λευκὸν," καὶ
τὸν καθήμενον ἐπ' [k] αὐτὸν," οὗ ἀπὸ προσ-
ώπου ἔφυγεν ἡ γῆ, καὶ ὁ οὐρανὸς, καὶ
τόπος οὐχ εὑρέθη αὐτοῖς. 12 καὶ εἶδον
τοὺς νεκροὺς, μικροὺς καὶ μεγάλους,
ἑστῶτας ἐνώπιον τοῦ [l] θρόνου," καὶ βι-
βλία [m] ἠνοίχθησαν·" καὶ [n] ἄλλο βιβλίον"
ἠνεῴχθη, ὅ ἐστι τῆς ζωῆς· καὶ ἐκρίθησαν
οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς
βιβλίοις, κατὰ τὰ ἔργα αὐτῶν. 13 καὶ
ἔδωκεν ἡ θάλασσα τοὺς [o] νεκροὺς τοὺς ἐν
αὐτῇ," καὶ ὁ θάνατος καὶ ὁ ᾅδης ἔδωκαν
τοὺς [o] νεκροὺς τοὺς ἐν αὐτοῖς," καὶ ἐκρίθη-
σαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. 14 καὶ
ὁ θάνατος καὶ ὁ ᾅδης ἐβλήθησαν εἰς τὴν
λίμνην τοῦ πυρός· οὗτος [p] ὁ θάνατος
ὁ δεύτερός ἐστιν" [q] ἡ λίμνη τοῦ πυ-
ρός." 15 καὶ εἴ τις οὐχ εὑρέθη ἐν [r] τῇ
βίβλῳ" τῆς ζωῆς γεγραμμένος, ἐβλήθη
εἰς τὴν λίμνην τοῦ πυρός.

21. Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν

Christ, and shall reign with him a thousand years.

7 And when the thousand
years are expired, Satan shall be loosed out of his prison,
8 and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the
sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.
10 And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night, for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for
them. 12 And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according
to their works. 13 And the sea gave up the dead which were in it: and death and [a] hell delivered up the dead which were in them: and they were judged every man according to their
works. 14 And death and hell were cast into the lake of fire:
this is the second death. 15 And whosoever was not found written in the book of life, was cast into the lake of fire.

21. And I saw a new heaven,

a ∾ μετα ταυτα. b ∾ μετα. c ∾ —. Rec. & Gb. om. d Rec. om. e ∾ εκυκλευσαν. f Rec. α. τ. Θ. ε. τ. ουρ. g →. h Rec. om. i Rec. λευ. μεγ. k Rec. αυτου. l Rec. Θεου. m Rec. ηνεῳχθησαν. n Rec. βιβ. αλλ. o Rec. εν. αυτ. νεκ. *bis*. p Rec. εστιν ο δευτερος θανατος. q ∾ —. Rec. & Gb. om. r ∾ τῳ βιβλιῳ.

[a] *Or*, the grave.

and a new earth: for the first
heaven, and the first earth were
passed away, and there was no
more sea. 2 And I John saw
the holy city, new Jerusalem
coming down from God out of
heaven, prepared as a bride
adorned for her husband. 3 And
I heard a great voice out of
heaven, saying, Behold, the ta-
bernacle of God *is* with men,
and he will dwell with them,
and they shall be his people,
and God himself shall be with
them, *and be* their God. 4 And
God shall wipe away all tears
from their eyes: and there shall
be no more death, neither sor-
row, nor crying, neither shall
there be any more pain: for
the former things are passed
away.

5 And he that sat upon the
throne, said, Behold, I make
all things new. And he said
unto me, Write: for these
words are true and faithful.
6 And he said unto me, It
is done: I am Alpha and
Omega, the beginning and the
end. I will give unto him
that is athirst, of the fountain
of the water of life, freely.
7 He that overcometh, shall in-
herit all things, and I will be
his God, and he shall be my
son. 8 But the fearful, and
unbelieving, and the abomina-
ble, and murderers, and whore-
mongers, and sorcerers, and
idolaters, and all liars, shall
have their part in the lake
which burneth with fire and
brimstone: which is the second
death.

9 And there came unto me
one of the seven angels, which
had the seven vials full of the
seven last plagues, and talked
with me, saying, Come hither,
I will shew thee the bride, the
Lamb's wife. 10 And he car-
ried me away in the spirit to a

καινήν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ
πρώτη γῆ [a] ἀπῆλθον," καὶ ἡ θάλασσα
οὐκ ἔστιν ἔτι. 2 [b] καὶ τὴν πόλιν τὴν
ἁγίαν Ἱερουσαλὴμ καινὴν εἶδον καταβαί-
νουσαν ἐκ τοῦ οὐρανοῦ, ἀπὸ τοῦ Θεοῦ'
ἡτοιμασμένην ὡς νύμφην κεκοσμημένην
τῷ ἀνδρὶ αὐτῆς. 3 καὶ ἤκουσα φωνῆς
μεγάλης ἐκ τοῦ οὐρανοῦ, λεγούσης· Ἰδοὺ
ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων,
καὶ σκηνώσει μετ' αὐτῶν· καὶ αὐτοὶ
[c] λαὸς" αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς
[d] μετ' αὐτῶν ἔσται," [e] Θεὸς αὐτῶν." 4 καὶ
ἐξαλείψει [f]" πᾶν δάκρυον ἀπὸ τῶν ὀφ-
θαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται
ἔτι· οὔτε πένθος, οὔτε κραυγὴ, οὔτε πόνος
οὐκ ἔσται ἔτι· ὅτι τὰ πρῶτα ἀπῆλθον.

5 Καὶ εἶπεν ὁ καθήμενος ἐπὶ [g] τῷ
θρόνῳ·" Ἰδοὺ, καινὰ πάντα ποιῶ. Καὶ
λέγει [h] μοι·" Γράψον· ὅτι οὗτοι οἱ λόγοι
[i] πιστοὶ καὶ ἀληθινοί" εἰσι. 6 Καὶ εἶπέ
μοι· [k] Γέγονε. Ἐγώ εἰμι" τὸ Α καὶ τὸ Ω,
ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι
δώσω [l] αὐτῷ" ἐκ τῆς πηγῆς τοῦ ὕδατος
τῆς ζωῆς δωρεάν. 7 ὁ νικῶν κληρονο-
μήσει [m] ταῦτα," καὶ ἔσομαι αὐτῷ Θεὸς,
καὶ αὐτὸς ἔσται μοι ὁ υἱός. 8 [n] τοῖς δὲ
δειλοῖς" καὶ ἀπίστοις [o] καὶ ἁμαρτωλοῖς'
καὶ ἐβδελυγμένοις καὶ φονεῦσι καὶ πόρ-
νοις καὶ [p] φαρμακοῖς" καὶ εἰδωλολάτραις,
καὶ πᾶσι τοῖς ψευδέσι, τὸ μέρος αὐτῶν
ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ,
ὅ ἐστιν [q] ὁ θάνατος ὁ δεύτερος."

9 Καὶ ἦλθεν [r]" εἷς [s] ἐκ" τῶν ἑπτὰ ἀγ-
γέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας
τὰς γεμούσας [t] τῶν" ἑπτὰ πληγῶν τῶν
ἐσχάτων, καὶ ἐλάλησε μετ' ἐμοῦ, λέγων·
Δεῦρο, δείξω σοι [u] τὴν νύμφην τοῦ ἀρ-
νίου τὴν γυναῖκα." 10 Καὶ ἀπήνεγκέ με
ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλὸν,

a Rec. παρηλθε. b Rec. και εγω Ιωαννης ειδον την πολιν την αγιαν, Ιερουσαλημ καινην, καταβαινουσαν απο του Θεου εκ του ουρανου. c Rec. ∾ λαοι. d Rec. εστ. μ. αυτ. e ⇄ f Rec. add ο Θεος g Rec. του θρονου. h ⇄ i Rec. αλ. κ. πιστ. k ∾ γεγοναν Εγω —. ∾ Γεγονα. l ∾ —. Rec. & Gb. om. m Rec. παντα. n Rec. δειλοις δε. o ∾ —. Rec. & Gb. om. p Rec. φαρμακευσι. q Rec. δευτερος θανατος. r Rec. add προς με. s ∾ —. Rec. & Gb. om. t → u ∾ την γυναικα του αρνιου —. ∾ την νυμφην, την γυναικα του αρνιου

καὶ ἔδειξέ μοι τὴν πόλιν [a]″ τὴν ἁγίαν
Ἱερουσαλὴμ, καταβαίνουσαν ἐκ τοῦ οὐ-
ρανοῦ ἀπὸ τοῦ Θεοῦ, 11 ἔχουσαν τὴν
δόξαν τοῦ Θεοῦ· [b]″ ὁ φωστὴρ αὐτῆς
ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι
κρυσταλλίζοντι· 12 [c] ἔχουσα″ τεῖχος
μέγα καὶ ὑψηλὸν, [d] ἔχουσα″ πυλῶνας
δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους
δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἅ
ἐστι τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσ-
ραήλ. 13 [e] ἀπὸ ἀνατολῶν,″ πυλῶνες
τρεῖς· [f] καὶ″ ἀπὸ βοῤῥᾶ, πυλῶνες
τρεῖς· [f] καὶ″ ἀπὸ νότου, πυλῶνες τρεῖς·
[f] καὶ″ ἀπὸ δυσμῶν, πυλῶνες τρεῖς.
14 καὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμε-
λίους δώδεκα, καὶ [g] ἐπ᾽ αὐτῶν δώδεκα
ὀνόματα″ τῶν δώδεκα ἀποστόλων τοῦ
ἀρνίου.

15 Καὶ ὁ λαλῶν μετ᾽ ἐμοῦ, εἶχε [h] μέ-
τρον″ κάλαμον χρυσοῦν, ἵνα μετρήσῃ
τὴν πόλιν, καὶ τοὺς πυλῶνας αὐτῆς, καὶ
τὸ τεῖχος αὐτῆς. 16 καὶ ἡ πόλις τετρά-
γωνος κεῖται, καὶ τὸ μῆκος αὐτῆς [i]″ ὅσον
[k] καὶ″ τὸ πλάτος. καὶ ἐμέτρησε τὴν πό-
λιν τῷ καλάμῳ ἐπὶ [l] σταδίους″ δώδεκα
χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ
τὸ ὕψος αὐτῆς ἴσα ἐστί. 17 καὶ ἐμέτρησε
τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα
τεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὅ
ἐστιν ἀγγέλου.

18 Καὶ ἦν ἡ ἐνδόμησις τοῦ τείχους
αὐτῆς, ἴασπις· καὶ ἡ πόλις χρυσίον κα-
θαρὸν, [m] ὁμοία″ ὑάλῳ καθαρῷ. 19 [n] καὶ″
οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ
λίθῳ τιμίῳ κεκοσμημένοι. ὁ θεμέλιος ὁ
πρῶτος, ἴασπις· ὁ δεύτερος, σάπφειρος·
ὁ τρίτος, [o] χαλκηδών·″ ὁ τέταρτος, σμά-
ραγδος· 20 ὁ πέμπτος, σαρδόνυξ· ὁ
ἕκτος, [p] σάρδιος·″ ὁ ἕβδομος, χρυσόλι-
θος· ὁ ὄγδοος, βήρυλλος· ὁ ἔννατος,

great and high mountain, and
shewed me that great city, the
holy Jerusalem, descending out
of heaven from God, 11 having
the glory of God: and her light
was like unto a stone most pre-
cious; even like a jasper stone,
clear as crystal, 12 and had a
wall great and high, and had
twelve gates, and at the gates
twelve angels, and names writ-
ten thereon, which are *the
names* of the twelve tribes of
the children of Israel. 13 On
the east three gates, on the
north three gates, on the south
three gates, and on the west
three gates. 14 And the wall
of the city had twelve founda-
tions, and in them the names
of the twelve apostles of the
Lamb.

15 And he that talked with
me, had a golden reed to mea-
sure the city, and the gates
thereof, and the wall thereof.
16 And the city lieth foursquare,
and the length is as large as
the breadth: and he measured
the city with the reed, twelve
thousand furlongs: the length,
and the breadth, and the height
of it are equal. 17 And he
measured the wall thereof, an
hundred, and forty, and four
cubits, according to the mea-
sure of a man, that is, of the
angel.

18 And the building of the
wall of it was of jasper, and
the city was pure gold, like
unto clear glass. 19 And the
foundations of the wall of the
city were garnished with all
manner of precious stones.
The first foundation was jas-
per, the second sapphire, the
third a chalcedony, the fourth
an emerald, 20 the fifth sardo-
nyx, the sixth sardius, the se-
venth chrysolyte, the eighth
beryl, the ninth a topaz, the

a Rec. add την μεγαλην. b Rec. add και. c Rec. εχουσαν τε. d Rec. εχουσαν. e Rec. απ᾽ ανατολης. f Ltr. ∾ —, Rec. & Gb. om. g Rec. εν αυτοις ονοματα. h Rec. om. i Rec. add τοσουτον εστιν. k ⇄ l St. & Bz. σταδιων. m ∾ ομοιον n → o ∾ χαρχηδων. p ∾ σαρδιον.

16 I Jesus have sent mine
angel, to testify unto you these
things in the churches. I am
the root and the offspring of
David, and the bright and
morning star. 17 And the Spi-
rit and the bride say, Come.
And let him that heareth, say,
Come. And let him that is
athirst, come. And whosoever
will, let him take the water of
life freely.

18 For I testify unto every
man that heareth the words of
the prophecy of this book, If
any man shall add unto these
things, God shall add unto him
the plagues, that are written
in this book. 19 And if any
man shall take away from the
words of the book of this pro-
phecy, God shall take away his
part out of the book of life,
and out of the holy city, and
from the things which are writ-
ten in this book.

20 He which testifieth these
things, saith, Surely, I come
quickly. Amen. Even so, come
Lord Jesus.

21 The grace of our Lord
Jesus Christ be with you all.
Amen.

16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν
μου μαρτυρῆσαι ὑμῖν ταῦτα [a] ἐπὶ″ ταῖς
ἐκκλησίαις· ἐγώ εἰμι ἡ ῥίζα καὶ τὸ
γένος [b]″ [c] Δαβὶδ,″ ὁ ἀστὴρ ὁ [d] λαμπρὸς
ὁ πρωϊνός.″ 17 Καὶ τὸ Πνεῦμα καὶ ἡ
νύμφη λέγουσιν· [e]″ Ἔρχου·″ καὶ ὁ
ἀκούων εἰπάτω, [f]″ Ἔρχου.″ καὶ ὁ διψῶν
[g] ἐρχέσθω,″ [h]″ ὁ θέλων [i] λαβέτω″ ὕδωρ
ζωῆς δωρεάν.

18 [k] Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι″
τοὺς λόγους τῆς προφητείας τοῦ βιβλίου
τούτου· ἐάν τις [l] ἐπιθῇ ἐπ᾽ αὐτά,″ ἐπι-
θήσει ὁ Θεὸς ἐπ᾽ αὐτὸν τὰς πληγὰς τὰς
γεγραμμένας ἐν [m] τῷ″ βιβλίῳ τούτῳ·
19 καὶ ἐάν τις [n] ἀφέλῃ″ ἀπὸ τῶν λόγων
[o] τοῦ″ βιβλίου τῆς προφητείας ταύτης,
[p] ἀφελεῖ″ ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ
[q] τοῦ ξύλου″ τῆς ζωῆς, καὶ ἐκ τῆς πό-
λεως τῆς ἁγίας, [r]″ τῶν γεγραμμένων ἐν
[s] τῷ″ βιβλίῳ τούτῳ.

20 Λέγει ὁ μαρτυρῶν ταῦτα· Ναὶ
ἔρχομαι [t] ταχύ. Ἀμήν· ἔρχου,″ Κύριε
Ἰησοῦ.

21 Ἡ χάρις τοῦ Κυρίου [u]″ Ἰησοῦ
Χριστοῦ μετὰ πάντων [v] τῶν ἁγίων.″

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a → b Rec. add του. c Gb. Δαυιδ. d Rec. λαμπρος και ορθρινος. e Rec. Ελθε. f Rec. Ελθε. g Rec. ελθετω. h Rec. add και. i Rec. λαμβανετω το. k Rec. Συμμαρτυρουμαι γαρ παντι ακουοντι. l Rec. επιτιθῃ προς ταυτα. m Rec. om. n Rec. αφαιρῃ. o Rec. om. p Rec. αφαιρησει. q Rec. βιβλου. r Rec add και. s Rec. om. t Rec. ταχυ· αμην. Ναι, ερχου. u Rec. add ημων. v Rec. υμων. αμην — Al. → υμων.

Πᾶσα Γραφὴ Θεόπνευστος.

.p, ii:

A

GREEK-ENGLISH LEXICON

TO THE

NEW TESTAMENT.

A NEW EDITION WITH ADDITIONS AND ALTERATIONS,

REVISED BY

THE REV. THOMAS SHELDON GREEN, M.A.

Πολλαι μεν θνητοις Γλωτται, μια δ' Αθανατοισιν.

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IN ANCIENT AND MODERN LANGUAGES.

ADVERTISEMENT.

AMONG the entire body of words occurring in the New Testament, three classes have been specifically distinguished; namely,

(1) Those, the occurrence of which may be regarded as commencing within the later Greek period, which is here reckoned from Polybius inclusive, marked (L. G.):

(2) New Testament words, marked (N. T.); those, namely, which occur in the New Testament alone, or, if also found elsewhere, only in certain peculiar quarters:

(3) Those which, besides their occurrence in the New Testament, are found only in the Septuagint and kindred writings, marked (S.).

ABBREVIATIONS,

ETC.

USED IN THE FOLLOWING LEXICON.

a.	Aorist.
absol.	absolutely, without case or adjunct.
accus.	accusative case.
adj.	adjective.
adv.	adverb.
al.	*alibi*, in other texts.
al. freq.	*alibi frequenter*, in many other texts.
Aram.	Aramaean.
At.	Attic dialect.
bis,	twice.
cf.	*confer*, compare.
coll.	*collato*, being compared.
comp.	comparative.
conj.	conjunction.
contr.	contraction, or contracted.
dat.	dative case.
dimin.	diminutive.
enclit.	enclitic, throwing the accent on the preceding syllable.
&, et,	and.
e. g.	*exempli gratia*, for example.
f.	future tense.
fr.	from.
gen.	genitive case.
genr.	generally, in a general sense, not affected by adjuncts.
Heb.	Hebrew, or the Hebrew idiom.
i. e.	*id est*, that is.
idem,	the same.
imperat.	imperative mood.
imperf.	imperfect tense.
impers.	impersonal.
impl.	implication.
inf.	infinitive mood.
int. interj.	interjection.
intrans.	intransitive.
lit.	literally.
met.	metaphorically.
meton.	by metonymy.
metath.	metathesis, the transposition of letters.
mid.	middle voice.
N. T.	New Testament.
opt.	optative mood.
O. T.	Old Testament.
part.	participle.
pass.	passive voice.
p. per.	perfect tense.
plu. p.	pluperfect tense.
pl.	plural.
pr.	properly.
preced.	preceding.
prep.	preposition.
pron.	pronoun.
quater,	four times.
sc.	*scilicet*, that is to say, that is.
seq.	*sequente*, as, seq. gen. *sequente genitivo*, with a genitive following.
sing.	singular — the figures placed before sing. or pl. denote the person.
spc.	specially, i. e. in a special and local meaning.
subj.	subjunctive mood.
subs.	substantive.
superl.	superlative.
ter,	thrice.
trans.	transitively.
trop.	tropically, i. e. turned aside from its strict literal meaning.
v.	*vel*, or.
v. r.	a various reading to the common text.
viz.	*videlicet*, that is, namely.
voc.	vocative case.

ὁ attached to a word shows it to be masculine; ἡ, to be feminine; ὁ, ἡ, to be common, i. e. masculine and feminine; and τὸ, to be neuter.

GREEK AND ENGLISH LEXICON

TO THE

NEW TESTAMENT.

Α, α, *Alpha*, the first letter of the Greek Alphabet, and used for the *first*, Re. 1. 8, 11; 21. 6; 22. 13.
In composition, it denotes privation; sometimes augmentation, and union.

᾿Αβᾰρής, έος, οῦς, ὁ, ἡ, τὸ, -ές, (ἀ & βάρος) not burdensome, not chargeable, 2 Co. 11. 9.

᾿Αββᾶ, ind. Ch. or Sy. אבא, father, Mar. 14. 36. Ro. 8. 15. Ga. 4. 6.

῎Αβυσσος, ου, ἡ, *pr.* bottomless; place of the dead, hell.

᾿Αγαθοεργέω, ῶ, ᾿Αγαθουργῶ, f. ήσω, (ἀγαθός & ἔργον) to do good, confer benefits, 1 Ti. 6. 18. N. T.

᾿Αγαθοποιέω, ῶ, f. ήσω, (ἀγαθός & ποιέω) to do good, benefit, do well: (S.) *whence*

᾿Αγαθοποιΐα, ας, ἡ, well-doing, probity, 1 Pe. 4. 19. L. G.

᾿Αγαθοποιός, οῦ, ὁ, ἡ, a well-doer, 1 Pe. 2. 14. L. G.

᾿Αγᾰθός, ή, όν, good, profitable, generous, beneficent, upright, virtuous: *whence*

᾿Αγαθωσύνη, ης, ἡ, goodness, virtue, beneficence. S.

᾿Αγαλλίᾱσις, εως, ἡ, exultation, extreme joy: (S.) *from*

᾿Αγαλλιάω, ῶ, f. άσω, to celebrate, praise; *also equivalent to* ᾿Αγαλλιάομαι, ῶμαι, to exult, rejoice exceedingly; to desire ardently, Jno. 8. 56. S.

῎Αγᾰμος, ου, ὁ, ἡ, (ἀ & γάμος) unmarried. 1 Co. 7. 8, 11, 32, 34.

᾿Αγανακτέω, ῶ, f. ήσω, to be pained; to be angry, vexed, indignant; to manifest indignation: *whence*

᾿Αγανάκτησις, εως, ἡ, indignation, 2 Co. 7. 11.

᾿Αγαπάω, ῶ, f. ήσω, p. ἠγάπηκα, to love, value, esteem, feel or manifest generous concern for, be faithful towards; to delight in; to set store upon, Re. 12. 11: *whence*

᾿Αγάπη, ης, ἡ, love, generosity, kindly concern, devotedness; *pl.* love-feasts, Ju. 12. S.

᾿Αγαπητός, ή, όν, beloved, dear; worthy of love.

᾿Αγγαρεύω, f. εύσω, (ἄγγαρος, a Persian courier, or messenger, who had authority to press into his service men, horses, &c.) to press or compel another to go somewhere, or carry some burden.

᾿Αγγεῖον, ου, τό, (ἄγγος, the same) a vessel, utensil, Mat. 13. 48; 25. 4.

᾿Αγγελία, ας, ἡ, a message, doctrine, or precept, delivered in the name of any one, 1 Jno. 3. 11: *from*

῎Αγγελος, ου, ὁ, ἡ, one sent, a messenger, angel.

῎Αγε, *a particle of exhortation*, (pr. imperat. of ἄγω) come, come now, Ja. 4. 13; 5. 1.

᾿Αγέλη, ης, ἡ, (ἄγω) a drove, flock, herd.

᾿Αγενεαλόγητος, ου, ὁ, ἡ, (ἀ & γενεαλογέω) not included in a pedigree; independent of pedigree, He. 7. 3. N. T.

᾿Αγενής, έος, ὁ, ἡ, τό, -ές, (ἀ & γένος) ignoble, base, 1 Co. 1. 28.

῾Αγιάζω, f. άσω, p. pass. ἡγίασμαι, (ἅγιος) to separate, consecrate;

cleanse, purify, sanctify; regard or reverence as holy: (S.) *whence*

'Αγιασμός, οῦ, ὁ, sanctification, moral purity, sanctity. S.

"Αγιος, ία, ιον, separate from common condition and use; dedicated, Lu. 2. 23; hallowed; *used of things*, τά ἅγια, the sanctuary; *and of persons*, saints, *e. g. members of the first Christian communities*; pure, righteous, *ceremonially or morally*; holy: *whence*

'Αγιότης, ητος, ἡ, holiness, sanctity, He. 12. 10. S.

'Αγιωσύνη, ης, ἡ, sanctification, sanctity, holiness. S.

'Αγκάλη, ης, ἡ, (ἀγκή, the same) the arm, Lu. 2. 28. (ᾰ)

"Αγκιστρον, ου, τό, a hook, fish-hook, Mat. 17. 27.

"Αγκῡρα, ας, ἡ, an anchor, Ac. 27. 29, 30, 40.

"Αγνᾰφος, ου, ὁ, ἡ, (ἀ & γνάπτω, to full, dress) unfulled, undressed; new, Mat. 9. 16. Mar. 2. 21. N. T.

'Αγνεία, ας, ἡ, (ἁγνός) purity, chastity, 1 Ti. 4. 12; 5. 2.

'Αγνίζω, f. ίσω, to purify; to purify morally, reform. 'Αγνίζομαι, p. ἥγνισμαι, a. 1. ἡγνίσθην, to live like one under a vow of abstinence, *as the Nazarites: whence*

'Αγνισμός, οῦ, ὁ, purification, abstinence, Ac. 21. 26. L. G.

'Αγνοέω, ῶ, f. ήσω, to be ignorant; not to understand; sin through ignorance: *whence*

'Αγνόημα, ατος, τό, error, sin of ignorance, He. 9. 7.

"Αγνοια, ας, ἡ, ignorance.

'Αγνός, ή, όν, pure, chaste, modest, innocent, blameless: *whence*

'Αγνότης, τητος, ἡ, purity, life of purity, 2 Co. 6. 6.

'Αγνῶς, *adv.* purely, sincerely, Phi. 1. 16.

'Αγνωσία, ας, ἡ, (ἀ & γνῶσις) ignorance, 1 Co. 15. 34. 1 Pe. 2. 15.

"Αγνωστος, ου, ὁ, ἡ, (ἀ & γνωστός) unknown, Ac. 17. 23.

'Αγορά, ᾶς, ἡ, (ἀγείρω, to gather together) a place of public concourse, forum, market-place; things sold in the market, provisions: *whence*

'Αγοράζω, f. άσω, p. pass. ἠγόρασμαι, a. 1. pass. ἠγοράσθην, to buy; redeem, acquire *by a ransom or price paid.*

'Αγοραῖος, ου, ὁ, ἡ, one who visits the forum; a lounger, one who idles away his time in public places, a low fellow, Ac. 17. 5.

'Αγόραιος, ου, ὁ, ἡ, pertaining to the forum, judicial; ἀγόραιοι, court days, Ac. 19. 38.

"Αγρα, ας, ἡ, a catching, thing taken, draught *of fishes*, Lu. 5. 4, 9.

'Αγράμμᾰτος, ου, ὁ, ἡ, (ἀ & γράμμα) illiterate, unlearned, Ac. 4. 13.

'Αγραυλέω, ῶ, f. ήσω, (ἀγρός & αὐλή) to remain in the open air, *especially* by night, Lu. 2. 8.

'Αγρεύω, f. εύσω, (ἄγρα) to take in hunting, catch, Mar. 12. 13.

'Αγριέλαιος, ου, ἡ, (ἄγριος & ἐλαία) a wild olive-tree, oleaster, Ro. 11. 17, 24.

"Αγριος, ία, ιον, belonging to the field, wild; fierce, raging: *from*

'Αγρός, οῦ, ὁ, a field, especially a cultivated field; *pl.* the country; lands, farms, villages.

'Αγρυπνέω, ῶ, f. ήσω, to be awake, watch; to be watchful, vigilant: *whence*

'Αγρυπνία, ας, ἡ, want of sleep, watching, 2 Co. 6. 5; 11. 27.

"Αγω, f. ἄξω, p. ἦχα, ἀγήοχα, a. 2. ἤγαγον, f. 1. pass. ἀχθήσομαι, a. 1. pass. ἤχθην, p. pass. ἦγμαι, to lead, bring; lead away, drive off, *as a booty of cattle*; conduct, accompany; lead out, produce; conduct with force, drag, hurry away; guide, incite, entice; convey oneself, go, go away; pass or spend *as time*; celebrate: *whence*

'Αγωγή, ῆς, ἡ, guidance, mode of instruction, discipline, course of life, 2 Ti. 3. 10.

'Αγών, ῶνος, ὁ, place of contest, race-course, stadium; a contest, strife, contention; peril, toil: *whence*

'Αγωνία, ας, ἡ, contest, violent struggle; agony, anguish, Lu. 22. 44.

'Αγωνίζομαι, f. ίσομαι, p. pass. ἠγώνισμαι, to be a combatant in the public games; to contend, fight, strive earnestly.

'Αδάπᾰνος, ου, ὁ, ἡ, (ἀ & δαπάνη) without expence, gratuitous, 1 Co. 9. 18.

'Αδελφή, ῆς, ἡ, a sister; near kinswoman or female relative; a female member of the Christian community: *from*

'Αδελφός, οῦ, ὁ, (ἀ & δελφύς, the womb) a brother; near kinsman or relative; one of the same nation or nature; one of equal rank and dignity; an associate, a member of the Christian community: *whence*

'Αδελφότης, τητος, ἡ, brotherhood, the body of the Christian brotherhood, 1 Pe. 2. 17; 5. 9. S.

"Αδηλος, ου, ὁ, ἡ, τό, ον, (ἀ & δῆλος) not apparent or obvious; uncertain, not distinct, Lu. 11. 44. 1 Co. 14. 8: *whence*

'Αδηλότης, τητος, ἡ, uncertainty, inconstancy, 1 Ti. 6. 17. L. G.

'Αδήλως, *adv.* not manifestly, uncertainly, dubiously, 1 Co. 9. 26.

'Αδημονέω, ῶ, f. ήσω, to be depressed or dejected, full of anguish or sorrow.

"Αιδης, ου, ὁ, the invisible abode or mansion of the dead; the place of punishment, hell; the lowest place or condition, Mat. 11. 23. Lu. 10. 15.

'Αδιάκρῐτος, ου, ὁ, ἡ, (ἀ & διακρίνω) undistinguishing, impartial, Ja. 3. 17.

'Αδιάλειπτος, ου, ὁ, ἡ, (ἀ & διαλείπω) unceasing, constant, settled, Ro. 9. 2. 2 Ti. 1. 3: *whence*

'Αδιαλείπτως, *adv.* unceasingly, by an unvarying practice.

'Αδιαφθορία, ας, ἡ, (ἀ & διαφθορά) incorruptness, genuineness, pureness, Tit. 2. 7.

'Αδικέω, ῶ, f. ήσω, p. ηκα, (ἀ & δίκη) to act unjustly; wrong; injure; violate a law: *whence*

'Αδίκημα, ατος, τό, an act of injustice, crime.

'Αδικία, ας, ἡ, injustice, wrong; iniquity, falsehood, deceitfulness.

"Αδῐκος, ου, ὁ, ἡ, τό, -ον, unjust, unrighteous; iniquitous, vicious; deceitful, fallacious.

'Αδίκως, *adv.* unjustly, undeservedly, 1 Pe. 2. 19.

'Αδόκιμος, ου, ὁ, ἡ, (ἀ & δόκιμος) unable to stand test, rejected, refuse, worthless.

"Αδολος, ου, ὁ, ἡ, (ἀ & δόλος) without deceit, sincere, 1 Pe. 2. 2.

'Αδρότης, τητος, ἡ, (ἁδρός, mature, full) abundance, 2 Co. 8. 20.

'Αδυνατέω, ῶ, f. ήσω, not to be able; to be impossible: *from*

'Αδύνᾰτος, ου, ὁ, ἡ, τό, -ον, (ἀ & δύναμαι) impotent, weak; impossible.

"Αιδω (contr. fr. ἀείδω) f. ᾄσω, ᾄσομαι, to sing.

'Αεί, alway, for ever, aye.

'Αετός, οῦ, ὁ, an eagle.

"Αζῡμος, ου, ὁ, ἡ, (ἀ & ζύμη) unleavened; τὰ ἄζυμα, the feast of unleavened bread; *metaph.* pure from foreign matter, unadulterated, genuine; τὸ ἄζυμον, genuineness, 1 Co. 5. 7, 8.

'Αήρ, ἀέρος, ὁ, air, atmosphere.

'Αθανασία, ας, ἡ, (ἀ & θάνατος) immortality, 1 Co. 15. 53, 54. 1 Ti. 6. 16.

'Αθέμῐτος, ου, ὁ, ἡ, τό, -ον, (ἀ & θεμιτός, lawful) unlawful, criminal, wicked, Ac. 10. 28. 1 Pe. 4. 3.

"Αθεος, ου, ὁ, ἡ, (ἀ & Θεός) an Atheist; godless, estranged from the knowledge and worship of the true God, Ep. 2. 12.

"Αθεσμος, ου, ὁ, ἡ, (ἀ & θεσμός, law) lawless, unrestrained, licentious, 2 Pe. 2. 7; 3. 17. L. G.

'Αθετέω, ῶ, f. ήσω, (ἀ & τίθημι) *pr.* to displace, set aside; to abrogate, annul, violate, swerve from; reject, contemn: (L. G.) *whence*

'Αθέτησις, εως, ἡ, abrogation, annulling, He. 7. 18; 9. 26.

'Αθλέω, ῶ, f. ήσω, p. ἤθληκα, (ἄεθλος, strife, contest) to strive, contend, be a champion in the public games, 2 Ti. 2. 5: *whence*

"Αθλησις, εως, ἡ, contest, comb[illegible] struggle, conflict, He. 10. 32. I

Ἀθυμέω, ῶ, f. ήσω, (ἀ & θυμός) to despond, be disheartened, Col. 3. 21.

Ἀθῷος, ου, ὁ, ἡ, (ἀ & θωή, a penalty) unpunished; *metaph.* innocent, Mat. 27. 4, 24.

Αἴγειος, εία, ειον, (αἴξ, γός, a goat) belonging to a goat, He. 11. 37.

Αἰγιἄλός, οῦ, ὁ, sea-shore.

Ἀΐδιος, ου, ὁ, ἡ, (ἀεί) always existing, eternal, Ro. 1. 20. Jude 6.

Αἰδώς, οῦς, ἡ, modesty, reverence, 1 Ti. 2. 9. He. 12. 28.

Αἷμα, ατος, τό, blood; of the colour of blood; bloodshed; blood-guiltiness; natural descent.

Αἱματεκχυσία, ας, ἡ, (αἷμα & ἔκχυσις, fr. ἐκχέω) an effusion or shedding of blood, He. 9. 22. N. T.

Αἱμοῤῥοέω, ῶ, f. ήσω, (αἷμα & ῥόος, fr. ῥέω) to have a flux of blood, Mat. 9. 20.

Αἴνεσις, εως, ἡ, praise, He. 13. 15: (S.) *from*

Αἰνέω, ῶ, f. έσω, (αἶνος) to praise, celebrate.

Αἴνιγμα, ατος, τό, (αἰνίσσω, to intimate obscurely) an enigma, any thing obscurely expressed or intimated, 1 Co. 13. 12.

Αἶνος, ου, ὁ, praise, Mat. 21. 16. Lu. 18. 43.

Αἵρεσις, εως, ἡ (αἱρέομαι) *strictly*, a choice or option; *hence*, a sect, faction; *by impl.* discord, contention.

Αἱρετίζω, f. ίσω, a. 1. ᾑρέτισα, (fr. same) to choose, choose with delight or love, Mat. 12. 18.

Αἱρετικός, οῦ, ὁ, (fr. same) one who creates or fosters factions, Tit 3. 10.

Αἱρέω, ῶ, f. ήσω, p. ᾕρηκα, p. pass. ᾕρημαι, mid. αἱρέομαι, οῦμαι, a. 2. εἱλόμην, to take; *mid.* to choose.

Αἴρω, f. ἀρῶ, a. 1. ἦρα, to take up, lift, raise; bear, carry; take away, remove; destroy, kill.

Αἰσθάνομαι, f. αἰσθήσομαι, a. 2. ᾐσθόμην, to perceive, understand, Lu. 9. 45: *whence*

Αἴσθησις, εως, ἡ, perception, understanding, Phi. 1. 9.

Αἰσθητήριον, ου, τό, an organ of perception; internal sense, He. 5. 14.

Αἰσχροκερδής, έος, οῦς, ὁ, ἡ, (αἰσχρός & κέρδος) eager for dishonourable gain, sordid, 1 Ti. 3. 3, 8. Tit. 1. 7: *whence*

Αἰσχροκερδῶς, *adv.* for the sake of base gain, sordidly, 1 Pe. 5. 2. N. T.

Αἰσχρολογία, ας, ἡ, (αἰσχρός & λόγος) vile or obscene language, foul talk, Col. 3. 8.

Αἰσχρός, ά, όν, *strictly*, deformed, opp. to καλός; *metaph.* indecorous, indecent, dishonourable, vile: *whence*

Αἰσχρότης, τητος, ἡ, indecorum, indecency, Ep. 5. 4.

Αἰσχύνη, ης, ἡ, shame, disgrace; cause of shame, dishonourable conduct: (ῡ) *whence*

Αἰσχύνομαι, f. υνοῦμαι & υνθήσομαι, to be ashamed, confounded.

Αἰτέω, ῶ, f. ήσω, a. 1. ᾔτησα, to ask, request; demand; desire, Ac. 7. 46: *whence*

Αἴτημα, ατος, τό, a thing asked or sought for; petition, request, Lu. 23. 24. 1 Jno. 5. 15.

Αἰτία, ας, ἡ, cause, motive, incitement; accusation, crime; case.

Αἰτίᾱμα, ατος, τό, charge, accusation, Ac. 27. 7: *from*

Αἰτιάομαι, ῶμαι, (αἰτία) v. r. Ro. 3. 9, to charge, accuse.

Αἴτιος, ου, ὁ, ἡ, causative; αἴτιος, an author or causer, He. 5. 9; τὸ αἴτιον, *equivalent to* αἰτία.

Αἰτίωμα, ατος, τό, v. r. Ac. 25. 7, *equivalent to* αἰτίαμα. N. T.

Αἰφνίδιος, ου, ὁ, ἡ, unforeseen, unexpected, sudden, Lu. 21. 34. 1 Thes. 5. 3.

Αἰχμαλωσία, ας, ἡ, (αἰχμάλωτος) captivity, state of captivity; captive multitude, Ep. 4. 8. Re. 13. 10. L. G.

Αἰχμαλωτεύω, f. εύσω, to lead captive; *met.* to captivate, Ep. 4. 8. 2 Ti. 3. 6.

Αἰχμαλωτίζω, f. ίσω, to lead captive; *by impl.* to subject, Lu. 21. 24. Ro. 7. 23. 2 Co. 10. 5. L. G.

Αἰχμάλωτος, ου, ὁ, (αἰχμή, a spear & ἁλίσκομαι, to capture) a captive, Lu. 4. 18.

Αἰών, ῶνος, ὁ, *pr.* a period of time of significant character; life; an era; an age; *hence,* a state of things marking an age or era; the present order of nature; the natural condition of man, the world; ὁ αἰών, illimitable duration, eternity; *as also,* οἱ αἰῶνες, ὁ αἰὼν τῶν αἰώνων, οἱ αἰῶνες τῶν αἰώνων; *by an Aramaism* οἱ αἰῶνες, the material universe, He. 1. 2: *whence*

Αἰώνιος, ίου, ὁ, ἡ, & αἰώνιος, ία, ον, indeterminate as to duration, eternal, everlasting.

Ἀκαθαρσία, ας, ἡ, (ἀ & καθαίρω) uncleanness; lewdness; impurity of motive, 1 Thes. 2. 3.

Ἀκαθάρτης, τητος, ἡ, impurity, Re. 17. 4. N. T.

Ἀκάθαρτος, ου, ὁ, ἡ, impure, unclean; lewd; foul.

Ἀκαιρέομαι, οῦμαι, f. ήσομαι, (ἀ & καιρός) to be without opportunity, or occasion, Phi. 4. 10. N. T.

Ἀκαίρως, *adv.* unseasonably, 2 Ti. 4. 2.

Ἄκᾰκος, ου, ὁ, ἡ, (ἀ & κακός) free from evil, innocent, blameless; artless, simple, Ro. 16. 18. He. 7. 26.

Ἄκανθα, ης, ἡ, a thorn, thorn-bush, Mat. 7. 16: *whence*

Ἀκάνθινος, ου, ὁ, ἡ, thorny, made of thorns, Mar. 15. 17. Jno. 19. 5.

Ἄκαρπος, ου, ὁ, ἡ, τό, -ον, (ἀ & καρπός) without fruit, unfruitful, barren; *by impl.* noxious.

Ἀκατάγνωστος, ου, ὁ, ἡ, τό, -ον, (ἀ & καταγινώσκω) *pr.* not worthy of condemnation *by a judge; hence,* irreprehensible, Tit. 2. 8. S.

Ἀκατακάλυπτος, ου, ὁ, ἡ, (ἀ & κατακαλύπτω) uncovered, unveiled, 1 Co. 11. 5, 13. L. G.

Ἀκατάκρῐτος, ου, ὁ, ἡ, (ἀ & κατακρίνω) uncondemned *in a public trial,* Ac. 16. 37; 22. 25. N. T.

Ἀκατάλῠτος, ου, ὁ, ἡ, (ἀ & καταλύω) incapable of dissolution, indissoluble; *hence,* enduring, everlasting, He. 7. 16. L. G.

Ἀκατάπαυστος, ου, ὁ, ἡ, (ἀ & καταπαύω) which cannot be restrained *from a thing,* unceasing, 2 Pe. 2. 14. L. G.

Ἀκαταστασία, ας, ἡ, (ἀ & καθίσταμαι, to be in a fixed and tranquil state) *pr.* instability; *hence* an unsettled state; disorder, commotion, tumult, sedition, Lu. 21. 9. 1 Co. 14. 33. 2 Co. 6. 5; 12. 20. Ja. 3. 16. L. G.

Ἀκατάστᾰτος, ου, ὁ, ἡ, unstable, inconstant, Ja. 1. 8.

Ἀκατάσχετος, ου, ὁ, ἡ, (ἀ & κατέχω) not coercible, irrestrainable, untameable, unruly, Ja. 3. 8. L. G.

Ἀκέραιος, ου, ὁ, ἡ, (ἀ & κεράννυμι, to mix) *pr.* unmixed; *hence,* without mixture of vice or deceit, sincere, artless, blameless, Mat. 10. 16. Ro. 16. 19. Phi. 2. 15.

Ἀκλῐνής, έος, ὁ, ἡ, (ἀ & κλίνω) not declining, unwavering, steady, He. 10. 23.

Ἀκμάζω, f. άσω, to flourish, ripen, be in one's prime, Re. 14. 18: *from*

Ἀκμή, ῆς, ἡ, (ἀκή, idem) *pr.* the point of a weapon; point of time; ἀκμήν for κατ' ἀκμήν, *adv.* yet, still, even now, Mat. 15. 16.

Ἀκοή, ῆς, ἡ, (ἀκούω) hearing, the act or sense of hearing; the instrument of hearing, the ear; a thing heard, instruction, doctrine, report.

Ἀκολουθέω, ῶ, f. ήσω, p. ἠκολούθηκα, to follow; follow as a disciple; imitate.

Ἀκούω, f. ουσω, ούσομαι, p. ἀκήκοα, p. pass. ἤκουσμαι a. 1. pass. ἠκούσθην, to hear; hearken, listen to; heed, obey; understand.

Ἀκρασία, ας, ἡ, (ἀκρατής) intemperance, incontinence, Mat. 23. 25. 1 Co. 7. 5.

Ἀκρᾰτής, έος, οῦς, ὁ, ἡ, τό, -ές, (ἀ & κράτος) not master of one's self, intemperate, 2 Ti. 3. 3.

Ἄκρᾱτος, ου, ὁ, ἡ, τό, -ον, (ἀ & κεράννυμι) unmixed, unmingled *wine,* Re. 14. 10.

Ἀκρίβεια, ας, ἡ, accuracy, exactness; *or* rigour, severe discipline, Ac. 22. 3: *from*

Ἀκρῑβής, έος, ὁ, ἡ, τό, -ές, accurate, exact; severe, rigorous, Ac. 18. 26; 23. 15, 20; 24. 22; 26. 5: *whence*

Ἀκριβόω, ῶ, f. ώσω, p. ἠκρίβωκα, to inquire accurately, or assiduously, Mat. 2. 7, 16: *comp.* ver. 8.

Ἀκριβῶς, *adv.* diligently, accurately, Mat. 2. 8. Lu. 1. 3. Ac. 18. 25. Ep. 5. 15. 1 Thes. 5. 2.

Ἀκρίς, ίδος, ἡ, a locust, Mat. 3. 4. Mar. 1. 6. Re. 9. 3, 7.

Ἀκροατήριον, ου, τό, (ἀκροάομαι, to hear) a place of audience, auditorium, Ac. 25. 23. L.G.

Ἀκροᾱτής, οῦ, ὁ, a hearer, Ro. 2. 13. Ja. 1. 22, 23, 25.

Ἀκροβυστία, ας, ἡ, (ἄκρον & βύω, to cover) the prepuce, foreskin; uncircumcision, the state of being uncircumcised; *the abstract being put for the concrete*, uncircumcised men. i. e. Gentiles. S.

Ἀκρογωνιαῖος, α, ον, (ἄκρος & γωνία) corner-foundation *stone*, Ep. 2. 20. 1 Pe. 2. 6. S.

Ἀκροθίνιον, ου, τό, (ἄκρος & θίν, a heap) the first-fruits of the produce of the ground, which were taken from the top of the heap and offered to the gods; the best and choicest of the spoils of war, usually collected in a heap, He. 7. 4.

Ἄκρον, ου, τό, the top, tip, end, extremity, Mat. 24. 31. Mar. 13. 27. Lu. 16. 24. He. 11. 21: *from*

Ἄκρος, α, ον, (ἀκή) pointed; *hence*, extreme, uppermost.

Ἀκῡρόω, ῶ, f. ώσω, (ἀ & κυρόω) to deprive of authority, annul, abrogate, Mat. 15. 6. Mar. 7. 13. Gal. 3. 17. L.G.

Ἀκωλύτως, adv. (ἀ & κωλύω) without hindrance, freely, Ac. 28. 31. (ῡ).

Ἄκων, ουσα, ον, (for ἀέκων, fr. ἀ & ἑκών) unwilling, 1 Co. 9. 17.

Ἀλάβαστρον, ου, τό, alabaster; a vase to hold perfumed ointment, *properly made of alabaster, but also of other materials*, Mat. 26. 7. Mar. 14. 3. Lu. 7. 37.

Ἀλαζονεία, ας, ἡ, ostentation; boasting; haughtiness, 1 Jno. 2. 16: *from*

Ἀλαζών, όνος, ὁ, ἡ, ostentatious, vain-glorious, arrogant, boasting, Ro. 1. 30. 2 Ti. 3. 2.

Ἀλαλάζω, f. άξω, άξομαι, *pr.* to raise the war-cry, ἀλαλά; *hence*, to utter other loud sounds; to wail, Mar. 5. 38; to tinkle, ring, 1 Co. 13. 1.

Ἀλάλητος, ου, ὁ, ἡ, τό, -ον, (ἀ & λαλέω) unutterable, *or* unexpressed, Ro. 8. 26. L.G.

Ἄλᾰλος, ου, ὁ, ἡ, (fr. same) unable to speak, dumb, Mar. 7. 37.

Ἅλας, ατος, τό, (ἅλς) salt; *met.* wisdom and prudence. L.G.

Ἀλείφω, f. ψω, to anoint *with oil or ointment*.

Ἀλεκτοροφωνία, ας, ἡ, (ἀλέκτωρ & φωνή) the cock-crowing, the third watch of the night, *intermediate to midnight and daybreak, and termed* cock-crow, Mar. 13. 35. L.G.

Ἀλέκτωρ, ορος, ὁ, a cock, *gallus*, Mat. 26. 34. Mar. 14. 30. Lu. 22. 34. Jno. 13. 38.

Ἄλευρον, ου, τό, (ἀλέω, to grind) meal, flour, Mat. 13. 33. Lu. 13. 21.

Ἀλήθεια, ας, ἡ, (ἀληθής) truth, verity; love of truth, veracity, sincerity; divine truth revealed to man; practice in accordance with Gospel truth.

Ἀληθεύω, f. εύσω, to speak or maintain the truth; act truly or sincerely, Ga. 4. 16. Ep. 4. 15: *from*

Ἀληθής, έος, ὁ, ἡ, τό, -ές, true; worthy of credit; studious of truth, veracious: *whence*

Ἀληθινός, ή, όν, sterling; real; unfeigned, trustworthy, true.

Ἀλήθω, f. ἀλήσω, (ἀλέω, idem) to grind, Mat. 24. 41. Lu. 17. 35.

Ἀληθῶς, *adv.* (ἀληθής) truly, really; certainly, of a truth; truly, veraciously.

Ἁλιεύς, έος, έως, ὁ, (ἅλς, the sea) a fisherman, Mat. 4. 18, 19. Mar. 1. 16, 17. Lu. 5. 2: *whence*

Ἁλιεύω, f. εύσω, to fish, Jno. 21. 3.

Ἁλίζω, f. ίσω, (ἅλς) to salt, season with salt, preserve by salting. Mat. 5. 13. Mar. 9. 49.

Ἀλίσγημα, ατος, τό, (ἀλισγέω, to pollute, *in the Sept.*) pollution, defilement, Ac. 15. 20. N.T.

Ἀλλά, conj. but; however; but still more; ἀλλάγε, at all events; ἀλλ' ἤ, unless, except. Ἀλλά *also serves to introduce a sentence with keenness and emphasis*, Ro. 6. 5; 7. 7. Phil. 3. 8. Jno. 16. 2.

Ἀλλάσσω, f. άξω, a. 1. pass. ἠλ-

λάχθην, a. 2. ἠλλάγην, f. ἀλλαγήσομαι, (fr. ἄλλος) to change, alter, transform, Ac. 6. 14. Ro. 1. 23. 1 Co. 15. 51, 52. Ga. 4. 20. He. 1. 12.

Ἀλλαχόθεν, adv. (ἄλλος & -θεν, denoting *from* a place) from another place or elsewhere, Jno. 10. 1. L. G.

Ἀλληγορέω, ῶ, (ἄλλος & ἀγορεύω, to speak) to say what is either designed or fitted to convey a meaning other than the literal one, to allegorize, Ga. 4. 24. L. G.

Ἀλληλούϊα, Heb. הַלְלוּ־יָהּ, Praise ye Jehovah, Re. 19. 1, 3, 4, 6.

Ἀλλήλων, gen. pl., ἀλλήλοις, αις, οις, dat. ἀλλήλους, ας, α, acc. (fr. ἄλλος) one another, each other.

Ἀλλογενής, έος, ὁ, ἡ, (ἄλλος & γένος) of another race or nation, *i.e. not a Jew;* a stranger, foreigner, Lu. 17. 18. S.

Ἅλλομαι, f. ἁλοῦμαι, a. 1. ἡλάμην, to leap, jump, leap up, Ac. 3. 8; 14. 10; to spring, *as water*, Jno. 4. 14.

Ἄλλος, η, ο, another, some other; ὁ ἄλλος, the other; οἱ ἄλλοι, the others, the rest.

Ἀλλοτριοεπίσκοπος, ου, ὁ, ἡ, *pr.* one who meddles with the affairs of others, a busy-body in other men's matters; factious, 1 Pe. 4. 15. (N. T.) fr. ἐπίσκοπος *and*

Ἀλλότριος, ία, ιον, (ἄλλος) belonging to another, alienus, foreign; a foreigner, alien.

Ἀλλόφῦλος, ου, ὁ, ἡ, (ἄλλος & φυλή) of another race or nation, i. e. not a Jew, a foreigner, Ac. 10. 28.

Ἄλλως, *adv.* (ἄλλος) otherwise, 1 Ti. 5. 25.

Ἀλοάω, ῶ, f. ήσω, & άσω, to thresh; to tread, or thresh out, 1 Co. 9. 9, 10. 1 Ti. 5. 18.

Ἄλογος, ου, ὁ, ἡ, τό, -ον, (ἀ & λόγος,) without speech or reason, irrational, brute; unreasonable, absurd, Ac. 25. 27. 2 Pe. 2. 12. Jude 10.

Ἀλόη, ης, ἡ also termed ξυλαλόη, ἀγάλλοχον, aloe, lign-aloe, *excoecaria agallochon*, Linn., a tree which grows in India and Cochin-China, the wood of which is soft and bitter, though highly aromatic. It is used by the Orientals as a perfume; and employed for the purposes of embalming, Jno. 19. 39. L. G.

Ἅλς, ἁλός, ὁ, salt, Mar. 9. 49.

Ἁλῦκός, ή, όν, (ἅλς) brackish, bitter, salt, Ja. 3. 12.

Ἄλῦπος, ου, ὁ, ἡ, (ἀ & λύπη) free from grief or sorrow, Phi. 2. 28.

Ἅλῦσις, εως, ἡ, a chain, Mar. 5. 3, 4.

Ἀλυσιτελής, έος, ὁ, ἡ, (ἀ & λυσιτελής, i. e. λύων τὰ τέλη) *pr.* bringing in no revenue or profit; *hence*, unprofitable, useless; *and by impl.* destructive, fatal, He. 13. 17.

Ἅλων, ωνος, ἡ, (a later form of ἅλως, ω, ἡ) a threshing-floor, a place where corn is trodden out; *meton.* the corn which is trodden out, Mat. 3. 12. Lu. 3. 17.

Ἀλώπηξ, εκος, ἡ, a fox; *met.* a crafty man, Mat. 8. 20. Lu. 9. 58; 13. 32.

Ἅλωσις, εως, ἡ, (ἁλίσκομαι) a taking, catching, capture.

Ἅμα, *adv.* with, together with; at the same time.

Ἀμᾰθής, έος, ὁ, ἡ, (ἀ & μανθάνω) unlearned, uninstructed, rude, 2 Pe. 3. 16.

Ἀμαράντινος, ου, ὁ, ἡ, &

Ἀμάραντος, ου, ὁ, ἡ, (ἀ & μαραίνομαι) unfading; *hence*, enduring, 1 Pe. 1. 4; 5. 4. L. G.

Ἁμαρτάνω, f. ἁμαρτήσομαι & ἁμαρτήσω, a. 1. ἡμάρτησα, a. 2, ἥμαρτον, *pr.* to miss a mark; to be in error; to sin; to wrong: *whence*

Ἁμάρτημα, ατος, τό, an error, sin; offence, Mar. 3. 28; 4. 12. Ro. 3. 25. 1 Co. 6. 18.

Ἁμαρτία, ας, ἡ, error; offence, sin; a principle or cause of sin; proneness to sin, sinful propensity; guilt or imputation of sin; a guilty subject, sin-offering, expiatory victim.

Ἀμάρτυρος, ου, ὁ, ἡ, (ἀ & μάρτυς) without testimony or witness, without proof, Ac. 14. 17.

Ἁμαρτωλός, οῦ, ὁ, ἡ, (ἁμαρτάνω) one who deviates from the path of virtue, a sinner; depraved, s[illegible] detestable. L. G.

Ἄμᾰχος, ου, ὁ, ἡ, (ἀ & μάχομαι) not disposed to fight; not quarrelsome or contentious, 1 Ti. 3. 3. Tit. 3. 2.

Ἀμάω, ῶ, f. ήσω, to collect; to reap, mow, or cut down, Ja. 5. 4.

Ἀμέθυστος, ου, ὁ, (ἀ & μεθύω) an amethyst, a gem of a deep purple or violet colour, *so called from its supposed efficacy in keeping off drunkenness*, Re. 21. 20.

Ἀμελέω, ῶ, f. ήσω, p. ἠμέληκα, ἀμελής, ἀ & μέλει) not to care for, to neglect, disregard, Mat. 22. 5. 1 Ti. 4. 14. He. 2. 3; 8. 9. 2 Pe. 1. 12.

Ἄμεμπτος, ου, ὁ, ἡ, (ἀ & μεμπτός, fr. μέμφομαι) blameless, irreprehensible, without defect, Lu. 1. 6. Phi. 2. 15; 3. 6. 1 Thes. 3. 13. He. 8. 7.

Ἀμέμπτως, *adv.* blamelessly, unblameably, unexceptionably, 1 Thes. 2. 10; 5. 23.

Ἀμέριμνος, ου, ὁ, ἡ, (ἀ & μέριμνα) free from care or solicitude, Mat. 28. 14. 1 Co. 7. 32.

Ἀμετάθετος, ου, ὁ, ἡ, (ἀ & μετατίθημι) unchangeable, He. 6. 17, 18. L. G.

Ἀμετακίνητος, ου, ὁ, ἡ, (ἀ & μετακινέω) immoveable, firm, 1 Co. 15. 58.

Ἀμεταμέλητος, ου, ὁ, ἡ, (ἀ & μεταμέλομαι) not to be repented of; *by impl.* irrevocable, enduring, Ro. 11. 29. 2 Co. 7. 10.

Ἀμετανόητος, ου, ὁ, ἡ, (ἀ & μετανοέω) impenitent, obdurate. Ro. 2. 5. L. G.

Ἄμετρος, ου, ὁ, ἡ, τό, -ον, (ἀ & μέτρον) without or beyond measure, immoderate, 2 Co. 10. 13, 15.

Ἀμήν, (Heb. אָמֵן firm, faithful, true) *used as a particle both of affirmation and assent*, in truth, verily, most certainly; so be it; ὁ ἀμήν, the faithful and true One, Re. 3. 14.

Ἀμήτωρ, ορος, ὁ, ἡ, (ἀ & μήτηρ) without mother; independent of maternal descent, He. 7. 3.

Ἀμίαντος, ου, ὁ, ἡ, (ἀ & μιαίνω) *pr.* unstained, unsoiled; *met.* undefiled, chaste, He. 13. 4; pure, sincere, Ja. 1. 27; inviolate, unimpaired, 1 Pe. 1. 4.

Ἄμμος, ου, ἡ, sand.

Ἀμνός, οῦ, ὁ, a lamb, Jno. 1. 29, 36. Ac. 8. 32. 1 Pe. 1. 19.

Ἀμοιβή, ῆς, ἡ, (ἀμείβω, ἀμείβομαι, to requite) requital; *of kind offices*, recompence, 1 Ti. 5. 4.

Ἄμπελος, ου, ἡ, a vine, grape-vine.

Ἀμπελουργός, οῦ, ὁ, ἡ, (ἄμπελος & ἔργον) a vine-dresser, Lu. 13. 7.

Ἀμπελών, ῶνος, ὁ, a vineyard.

Ἀμύνω, f. υνῶ, a. 1. ἤμυνα, to ward off, help, assist; *mid.* ἀμύνομαι, to repel from one's self, resist, make a defence, assume the office of protector and avenger, Ac. 7. 24.

Ἀμφιβάλλω, f. βαλῶ, (ἀμφὶ, about, & βάλλω) v. r. Mar. 1. 16, to throw around; to cast *a net: whence*

Ἀμφίβληστρον, ου, τό, *pr.* what is thrown around, e. g. *a garment*, a large kind of fish-net, drag, Mat. 4. 18. Mar. 1. 16.

Ἀμφιέννυμι, f. ἀμφιέσω, p. pass. ἠμφίεσμαι, (ἀμφί & ἕννυμι, to put on) to clothe, invest, Mat. 6. 30; 11. 8. Lu. 7. 25; 12. 28.

Ἄμφοδον, ου, τό, (equivalent to ἄμφοδος, ου, ἡ, fr. ἀμφί & ὁδός) a road leading round a town or village; the street of a village, Mar. 11. 4.

Ἀμφότεροι, αι, α, (ἄμφω, both) both.

Ἀμώμητος, ου, ὁ, ἡ, (ἀ & μῶμος) blameless, irreprehensible, Phi. 2. 15. 2 Pe. 3. 14.

Ἄμωμον, ου, τό, v. r. Re. 18. 13, amomum, an odoriferous shrub, from which a precious ointment was prepared.

Ἄμωμος, ου, ὁ, ἡ, (ἀ & μῶμος) blameless.

Ἄν. *The various constructions of this particle, and their significations, must be learnt from the grammars. Standing at the commencement of a clause, it is another form of* ἐάν, if, Jno. 20. 23.

Ἀνά, *prep. used in the N. T. only in certain forms.* Ἀνὰ μέρος, in turn; ἀνὰ μέσον, through the midst, between; ἀνὰ δηνάριον, at the rate of a denarius; *with numerals*, ἀνὰ ἑκα-

τόν, in parties of a hundred. *In composition*, step by step, up, back, again.

'Αναβαθμός, οῦ, ὁ, the act of ascending; means of ascent, steps, stairs, Ac. 21. 35, 40: *from*

'Αναβαίνω, f. βήσομαι, p. βέβηκα, a. 2. ἀνέβην, (ἀνά & βαίνω) to go up, ascend; climb; embark; to rise, mount upwards, *as smoke*; to grow or spring up, *as plants*; to spring up, arise, *as thoughts*.

'Αναβάλλω, f. βαλῶ, p. βέβληκα, (ἀνά & βάλλω) to throw back; *mid.* to put off, defer, adjourn, Ac. 24. 22.

'Αναβιβάζω, f. άσω, a. 1. ἀνεβίβασα, (ἀνά & βιβάζω) to cause to come up or ascend, draw or bring up, Mat. 13. 48.

'Αναβλέπω, f. ψω, (ἀνά & βλέπω) to look upwards; to see again, recover sight: *whence*

'Ανάβλεψις, εως, ἡ, recovery of sight, Lu. 4. 18.

'Αναβοάω, ῶ, f. ήσομαι, a. 1. ησα, (ἀνά & βοάω) to cry out or aloud, exclaim, Mat. 27. 46. Mar. 15. 8. Lu. 9. 38.

'Αναβολή, ῆς, ἡ, (ἀναβάλλω) delay, Ac. 25. 17.

'Ανάγαιον, ου, τό v. r. for ἀνώγεον, *which see*.

'Αναγγέλλω, f. γελῶ, a. 1. ἀνήγγειλα, a. 2. pass. ἀνηγγέλην, (ἀνά & ἀγγέλλω) to bring back word, announce, report; to declare, set forth, teach.

'Αναγεννάω, ῶ, f. ήσω, p. pass. ἀναγεγέννημαι, (ἀνά & γεννάω) to beget or bring forth again; regenerate, 1 Pe. 1. 3, 23. N. T.

'Αναγινώσκω, f. γνώσομαι, a. 2. ἀνέγνων, a. 1. pass. ἀνεγνώσθην, (ἀνά & γινώσκω) to gather exact knowledge of, recognise, discern; *especially*, to read.

'Αναγκάζω, f. άσω, (ἀνάγκη) to force, compel; constrain, urge.

'Αναγκαῖος, α, ον, (ἀνάγκη) necessary, indispensable, 1 Co. 12. 22; necessary, needful, right, proper, Ac. 13. 46. 2 Co. 9. 5. Phi. 1. 24; 2. 25. He. 8. 3; near, intimate, closely connected, *necessarius, as friends*, Ac. 10. 24.

'Αναγκαστῶς, *adv.* by constraint or compulsion, unwillingly, *opp. to* ἑκουσίως, 1 Pe. 5. 2: *from*

'Ανάγκη, ης, ἡ, (ἄγχω, to compress) necessity, constraint, compulsion; obligation of duty, moral or spiritual necessity; distress, calamity, affliction.

'Αναγνωρίζω, f. ισω, a. 1. pass. ἀνεγνωρίσθην, (ἀνά & γνωρίζω) to recognise; *pass.* to be made known, or to cause one's self to be recognised, Ac. 7. 13.

'Ανάγνωσις, εως, ἡ, (ἀναγινώσκω) reading, Ac. 13. 15. 2 Co. 3. 14. 1 Ti. 4. 13.

'Ανάγω, f. άξω, a. 2. ἀνήγαγον, a. 1. pass. ἀνήχθην, (ἀνά & ἄγω) to conduct; to lead or convey from a lower place to a higher; to offer up, *as a sacrifice*; to lead out, produce; ἀνάγομαι, *as a nautical term*, to set sail, put to sea.

'Αναδείκνυμι, v. νύω, f. ξω, (ἀνά & δείκνυμι) *pr.* to show anything by raising it aloft, *as a torch*; to display, manifest, show plainly or openly, Ac. 1. 24; to mark out, constitute, appoint *by some outward sign*, Lu. 10. 1: *whence*

'Ανάδειξις, εως, ἡ, a showing forth, manifestation; entrance upon the duty or office to which one is consecrated, Lu. 1. 80. L. G.

'Αναδέχομαι, f. ξομαι, (ἀνά & δέχομαι) to receive, *as opposed to shunning or refusing*; to receive *with hospitality*, Ac. 28. 7; to embrace *a proffer or promise*, He. 11. 17.

'Αναδίδωμι, f. δώσω, a. 2. ἀνέδων, (ἀνά & δίδωμι) to give forth, up, or back; deliver, present, Ac. 23. 33.

'Αναζάω, ῶ, f. ήσω, (ἀνά & ζάω) to live again, recover life, Ro. 14. 9. Re. 20. 5; to revive, recover activity, Ro. 7. 9; *met.* to live a new and reformed life, Lu. 15. 24, 32. L. G.

'Αναζητέω, ῶ, f. ήσω, (ἀνά & ζητέω) to track; seek diligently, inquire after, search for, Lu. 2. 44. Ac. 11. 25.

'Αναζώννυμι, f. ζώσω, (ἀνά & ζώννυμι) to gird *with a belt or girdle*; mid. ἀναζώννυμαι, to gird one's self, 1 Pe. 1. 13. S.

'Ἀναζωπῠρέω, ῶ, f. ήσω, (ἀνά & ζωπυρέω, to revive a fire, fr. ζωός & πῦρ) *pr.* to kindle up a dormant fire; *met.* to revive, excite; stir up, cultivate one's powers, 2 Ti. 1. 6.

'Ἀναθάλλω, f. θαλῶ, a. 2. ἀνέθαλον, (ἀνά & θάλλω, to thrive, flourish) *pr.* to recover verdure, flourish again; *met.* to recover activity, Phi. 4. 10.

'Ἀνάθεμα, ατος, τό, (*a later equivalent to* ἀνάθημα, fr. ἀνατίθημι) a devoted thing, *but ordinarily in a bad sense,* a person or thing accursed, Ro. 9. 3. 1 Co. 12. 3; 16. 22. Ga. 1. 8, 9; a curse, execration, anathema, Ac. 23. 14: *whence*

'Ἀναθεματίζω, f. ίσω, to declare any one to be ἀνάθεμα, to curse, bind by a curse, Mar. 14. 71. Ac. 23. 12, 14, 21. S.

'Ἀναθεωρέω, ῶ, f. ήσω, (ἀνά & θεωρέω) to view, behold attentively, contemplate, Ac. 17. 23. He. 13. 7.

'Ἀνάθημα, ατος, τό, (ἀνατίθημι) a gift or offering consecrated to God, Lu. 21. 5.

'Ἀναίδεια, ας, ἡ, (ἀ & αἰδώς) *pr.* impudence; *hence,* importunate solicitation, or pertinacious importunity, *without regard to time, place, or person,* Lu. 11. 8.

'Ἀναίρεσις, εως, ἡ, *pr.* a taking up or away; death, a putting to death, murder, Ac. 8. 1; 22. 20: *from*

'Ἀναιρέω, ῶ, f. ήσω, a. 2. ἀνεῖλον, a. 1. pass. ἀνῃρέθην, (ἀνά & αἱρέω) *pr.* to take up, lift, *as from the ground;* to take away or off, put to death, kill, murder; to take away, abolish, abrogate, He. 10. 9; *mid.* to take up *infants in order to bring them up,* Ac. 7. 21.

'Ἀναίτιος, ίου, ὁ, ἡ, (ἀ & αἰτία) guiltless, innocent, Mat. 12. 5, 7.

'Ἀνακαθίζω, f. ίσω, (ἀνά & καθίζω) to set up; *intrans.* to sit up, Lu. 7. 15. Ac. 9. 40.

'Ἀνακαινίζω, f. ίσω, (ἀνά & καινίζω) to renovate, renew, He. 6. 6.

'Ἀνακαινόω, ῶ, f. ώσω, (ἀνά & καινός) to renovate, invigorate, renew, 2 Co. 4. 16. Col. 3. 10: (N. T.) *whence*

'Ἀνακαίνωσις, εως, ἡ, renovation, reformation, Ro. 12. 2. Tit. 3. 5.

'Ἀνακαλύπτω, f. ψω, (ἀνά & καλύπτω) to unveil, uncover; *pass. met.* to be freed from obscurity or impediments to knowledge, 2 Co. 3. 14, 18.

'Ἀνακάμπτω, f. ψω, (ἀνά & κάμπτω) *pr.* to reflect, bend back; *hence,* to bend back one's course, return, Mat. 2. 12. Lu. 10. 6. Ac. 18. 21. He. 11. 15.

'Ἀνάκειμαι, f. είσομαι, (ἀνά & κεῖμαι) to be laid up, *as offerings; later,* to lie, be in a recumbent posture, recline *at table.*

'Ἀνακεφαλαιόω, ῶ, f. ώσω, (ἀνά & κεφάλαιον) to bring together several things under one, reduce under one head, Ep. 1. 10; to comprise, Ro. 13. 9. L. G.

'Ἀνακλίνω, f. ῐνῶ, (ἀνά & κλίνω) to lay down; to cause to recline *at table,* &c.: *mid.* ἀνακλίνομαι, to recline at table.

'Ἀνακόπτω, f. ψω, (ἀνά & κόπτω) *pr.* to beat back; *hence,* to check, impede, hinder, restrain, Ga. 5. 7.

'Ἀνακράζω, f. ξω, (ἀνά & κράζω) to cry aloud, exclaim, shout, Mar. 1. 23; 6. 49. Lu. 4. 33; 8. 28; 23. 18.

'Ἀνακρίνω, f. ῐνῶ, (ἀνά & κρίνω) to sift, examine, question; to try; to judge, give judgment upon: *hence*

'Ἀνάκρῐσις, εως, ἡ, investigation, judicial examination, hearing of a cause, Ac. 25. 26.

'Ἀνακύπτω, f. ψω, (ἀνά & κύπτω) *pr.* to raise up one's self, look up, Lu. 13. 11. Jno. 8. 7, 10; *met.* to recover from dejection, be cheered, Lu. 21. 28.

'Ἀναλαμβάνω, f. λήψομαι, a. 2. ἀνέλαβον, a. 1. pass. ἀνελήφθην, to take up, receive up; bear, carry; take *as a companion,* take to one's self, assume: *hence*

'Ἀνάληψις, εως, ἡ, a taking up, receiving up, Lu. 9. 51.

'Ἀνᾱλίσκω, f. λώσω, a. 1. ἀνήλωσα, & ἀνάλωσα, a. 1. pass. ἀνηλώθην & ἀναλώθην, (ἀνά & ἀλίσκω) to consume, destroy, Lu. 9. 54. Ga. 5. 15. 2 Thes. 2. 8.

'Ἀναλογία, ας, ἡ, (ἀνά & λόγος) analogy, ratio, proportion, Ro. 12. 6.

'Ἀναλογίζομαι, f. ίσομαι, (ἀνά & λογίζομαι) to consider attentively, He. 12. 3.

Ἄνᾰλος, ου, ὁ, ἡ, τό, -ον, (ἀ & ἅλς) without saltness, or the taste and pungency of salt, insipid, Mar. 9. 50.

Ἀνάλῠσις, εως, ἡ, *pr.* dissolution; *met.* departure, death, 2 Ti. 4. 6: *from*

Ἀναλύω, f. ύσω, (ἀνά & λύω) *pr.* to loose, dissolve; *intrans.* to loose *in order to departure*, depart, Lu. 12. 36; *from life*, Phi. 1. 23.

Ἀναμάρτητος, ου, ὁ, ἡ, (ἀ & ἁμαρτάνω) without sin, guiltless, Jno. 8. 7.

Ἀναμένω, f. ενῶ, (ἀνά & μένω) to await, wait for, expect, 1 Thes. 1. 10.

Ἀναμιμνήσκω, f. μνήσω, a. 1. pass. ἀνεμνήσθην (ἀνά & μιμνήσκω) to remind, cause to remember, 1 Co. 4. 17; to exhort, 2 Ti. 1. 6; *mid.* to call to mind, recollect, remember, Mar. 14. 72. 2 Co. 7. 15. He. 10. 32: *hence*

Ἀνάμνησις, εως, ἡ, remembrance; a commemoration, memorial, Lu. 22. 19. 1 Co. 11. 24, 25. He. 10. 3.

Ἀνανεόω, ῶ, f. ώσω, to renew; *mid* to reform, become a new person, Ep. 4. 23.

Ἀνανήφω, f. ψω, (ἀνά & νήφω) to become sober; *met.* to recover sobriety of mind, 2 Ti. 2. 26. L. G.

Ἀναντίῤῥητος, ου, ὁ, ἡ, (ἀ & ἀντερῶ) not to be contradicted, indisputable, Ac. 19. 36: (L. G.) *hence*

Ἀναντιῤῥήτως, *adv. pr.* without contradiction or gainsaying; without hesitation, promptly, Ac. 10. 29.

Ἀνάξιος, ίου, ὁ, ἡ, (ἀ & ἄξιος) unworthy, inadequate, 1 Co. 6. 2: *hence*

Ἀναξίως, *adv.* unworthily, in an improper manner, 1 Co. 11. 27, 29.

Ἀνάπαυσις, εως, ἡ, rest, intermission, Mat. 11. 29. Re. 4. 8; 14. 11; *meton.* place of rest, fixed habitation, Mat. 12. 43. Lu. 11. 24: *from*

Ἀναπαύω, f. αύσω, (ἀνά & παύω) to cause to rest, give rest or quiet; *mid.* to take rest, repose, refreshment; to have a fixed place of rest, abide, dwell, 1 Pe. 4. 14.

Ἀναπείθω, f. είσω, (ἀνά & πείθω) to persuade *to a different opinion*; to seduce, Ac. 18. 13.

Ἀναπέμπω, f. ψω, (ἀνά & πέμπω) to send back, or again, Phile. 11; to send up, remit *to a tribunal*, Lu. 23. 7, 11, 15.

Ἀνάπηρος, ου, ὁ, ἡ, (ἀνά & πηρός, maimed) maimed, deprived of some member of the body, or at least of its use, Lu. 14. 13, 21.

Ἀναπίπτω, f. πεσοῦμαι, a. 2. ἀνέπεσον, (ἀνά & πίπτω) to fall or recline backwards; recline *at table*, &c.

Ἀναπληρόω, ῶ, f. ώσω, (ἀνά & πληρόω) to fill up, complete; fulfil, confirm, *as a prophecy by the event*; fill *the place of any one*; to supply, make good; to observe fully, keep, *the law*.

Ἀναπολόγητος, ου, ὁ, ἡ, (ἀ & ἀπολογέομαι) inexcusable, Ro. 1. 20; 2. 1. L. G.

Ἀναπτύσσω, f. ξω, (ἀνά & πτύσσω) to roll back, unrol, unfold, Lu. 4. 17.

Ἀνάπτω, f. ψω, (ἀνά & ἅπτω) to light, kindle, set on fire, Lu. 12. 49. Ac. 28. 2. Ja. 3. 5.

Ἀναρίθμητος, ου, ὁ, ἡ, (ἀ & ἀριθμός) innumerable, He. 11. 12.

Ἀνασείω, f. είσω, (ἀνά & σείω) *pr.* to shake up; *met.* to stir up, instigate, Mar. 15. 11. Lu. 23. 5.

Ἀνασκευάζω, f. άσω, (ἀνά & σκευάζω, fr. σκεῦος) *pr.* to collect one's effects or baggage (σκεύη) *in order to remove*; to lay waste by carrying off or destroying every thing, destroy; *met.* to unsettle, pervert, subvert, Ac. 15. 24.

Ἀνασπάω, ῶ, f. άσω, (ἀνά & σπάω) to draw up, or out, Lu. 14. 5. Ac. 11. 10. (ᾰ).

Ἀνάστᾰσις, εως, ἡ, (ἀνίστημι) a raising or rising up; resurrection; *meton.* the author of resurrection, Jno. 11. 25; *met.* & *meton.* the author and cause of felicity, Lu. 2. 34.

Ἀναστατόω, ῶ, f. ώσω, (fr. same) i. e. ἀνάστατον ποιεῖν, to lay waste, destroy; to disturb the public tranquillity, excite to sedition and tumult, Ac. 17. 6; 21. 38; to disturb the mind of any one *by doubts*, &c.; to subvert, unsettle, Gal. 5. 12. L. G.

Ἀνασταυρόω, ῶ, f. ώσω, (ἀνά &

σταυρόω) *pr.* to crucify; *met.* to treat with the greatest indignity, He. 6. 6.

Ἀναστενάζω, f. ξω, (ἀνά & στενάζω) to sigh, groan deeply, Mar. 8. 12.

Ἀναστρέφω, f. ψω, (ἀνά & στρέφω) to overturn, throw down; to turn back, return; *mid.* versari, to be employed, occupied, engaged; to have intercourse or be conversant with; to live, pass one's life, follow any mode of life: *hence*

Ἀναστροφή, ῆς, ἡ, conversation, mode of life, conduct, deportment.

Ἀνατάσσομαι, f. τάξομαι, (ἀνά & τάσσω) *pr.* to arrange; *hence*, to compose, Lu. 1. 1. L. G.

Ἀνατέλλω, f. τελῶ, a. 1. ἀνέτειλα, (ἀνά & τέλλω, to make to rise) to cause to rise; *intrans.* to rise, spring up, *as the sun, stars*, &c.

Ἀνατίθεμαι, a. 2. ἀνεθέμην, (ἀνά & τίθημι) to submit to a person's consideration a statement or report of *matters*, Ac. 25. 14. Gal. 2. 2.

Ἀνατολή, ῆς, ἡ, (ἀνατέλλω) *pr.* a rising *of the sun*, &c.; the place of rising, the east; *met.* the dawn or day-spring, Lu. 1. 78.

Ἀνατρέπω, f. ψω, (ἀνά & τρέπω) *pr.* to overturn, overthrow; *met.* to subvert, corrupt, 2 Ti. 2. 18. Tit. 1. 11.

Ἀνατρέφω, f. θρέψω, p. pass. ἀνατέθραμμαι, a. 2. pass. ἀνετράφην, (ἀνά & τρέφω) to nurse, *as an infant*, Ac. 7. 20; to bring up, educate, Ac. 7. 21; 22. 3.

Ἀναφαίνω, f. φανῶ, (ἀνά & φαίνω) to bring to light, display; *mid.* to appear, Lu. 19. 11; *a nautical term*, to come in sight of, Ac. 21. 3.

Ἀναφέρω, f. οίσω, a. 1. ἤνεγκα, a. 2. ἀνήνεγκον, (ἀνά & φέρω) to bear or carry upwards, lead up; to offer *sacrifices;* to bear aloft or sustain a burden, *as sins*, 1 Pe. 2. 24. He. 9. 28.

Ἀναφωνέω, ῶ, f. ήσω, (ἀνά & φωνέω) to exclaim, cry out, Lu. 1. 42.

Ἀνάχῠσις, εως, ἡ, (ἀναχέω, to pour out) a pouring out; *met.* excess, 1 Pe. 4. 4. L. G.

Ἀναχωρέω, ῶ, f. ήσω, (ἀνά & χωρέω) to go backward; depart, go away; withdraw, retire.

Ἀνάψυξις, εως, ἡ, *pr.* a refreshing coolness after heat; *met.* refreshing, recreation, rest, Ac. 3. 19. L. G. *from*

Ἀναψύχω, f. ξω, (ἀνά & ψύχω) to recreate by fresh air; to refresh, cheer, 2 Ti. 1. 16. (ῡ).

Ἀνδραποδιστής, οῦ, ὁ, (ἀνδράποδον, a slave) a man-stealer, kidnapper, 1 Ti. 1. 10.

Ἀνδρίζω, f. ίσω, (ἀνήρ) to render brave or manly; *mid.* to show or behave one's self like a man, 1 Co. 16. 13.

Ἀνδροφόνος, ου, ὁ, (ἀνήρ & φόνος) a homicide, man-slayer, murderer, 1 Ti. 1. 9.

Ἀνέγκλητος, ου, ὁ, ἡ, (ἀ & ἐγκαλέω) not arraigned; unblameable, irreproachable, 1 Co. 1. 8. Col. 1. 22. 1 Ti. 3. 10. Tit. 1. 6, 7.

Ἀνεκδιήγητος, ου, ὁ, ἡ, (ἀ & ἐκδιηγέομαι) which cannot be related, inexpressible, unutterable, 2 Co. 9. 15. L. G.

Ἀνεκλάλητος, ου, ὁ, ἡ, (ἀ & ἐκλαλέω) unspeakable, ineffable, 1 Pe. 1. 8. L. G.

Ἀνέκλειπτος, ου, ὁ, ἡ, (ἀ & ἐκλείπω) unfailing, exhaustless, Lu. 12. 33. L. G.

Ἀνεκτός, ή, όν, (ἀνέχω) tolerable, supportable, Mat. 10. 15; 11. 22, 24. Mar. 6. 11. Lu. 10. 12, 14.

Ἀνελεήμων, ονος, ὁ, ἡ, (ἀ & ἐλεήμων) unmerciful, uncompassionate, cruel, Ro. 1. 31.

Ἀνεμίζω, f. ίσω, to agitate with the wind; *pass.* to be agitated or driven by the wind, Ja. 1. 6. (L. G.): *from*

Ἄνεμος, ου, ὁ, the wind; *met.* levity, emptiness, Ep. 4. 14.

Ἀνένδεκτος, ου, ὁ, ἡ, τό, -ον, (ἀ & ἐνδέχεται) impossible, what cannot be, Lu. 17. 1. N. T.

Ἀνεξερεύνητος, ου, ὁ, ἡ, τό, -ον, (ἀ & ἐξερευνάω) unsearchable, inscrutable, Ro. 11. 33.

Ἀνεξίκᾰκος, ου, ὁ, ἡ, (ἀνέχομαι & κακός) enduring or patient under evils and injuries, 2 Ti. 2. 24. L. G.

Ἀνεξιχνίαστος, ου, ὁ, ἡ, (ἀ & ἐξιχνιάζω, to explore) which cannot be explored, inscrutable, incomprehensible, Ro. 11. 33. Ep. 3. 8. S.

'Ἀνεπαίσχυντος, ου, ὁ, ἡ, (ἀ & ἐπαισχύνομαι) without cause of shame, irreproachable, 2 Ti. 2. 15. N.T.

'Ἀνεπίληπτος, ου, ὁ, ἡ, (ἀ & ἐπιλαμβάνω) *pr.* not to be laid hold of; *met.* irreprehensible, unblameable, 1 Ti. 3. 2; 5. 7; 6. 14.

'Ἀνέρχομαι, f. ελεύσομαι, a.2. ἀνῆλθον, (ἀνά & ἔρχομαι) to ascend, go up, Jno. 6. 3. Gal. 1. 17, 18.

*Ἄνεσις, εως, ἡ, (ἀνίημι) *pr.* the relaxing of any state of constraint; relaxation *of rigour of confinement*, Ac. 24. 23; *met.* ease, rest, peace, tranquillity, 2 Co. 2. 12; 7. 5; 8. 13. 2 Thes. 1. 7.

'Ἀνετάζω, f. άσω, to examine thoroughly; to examine *by torture*, Ac. 22. 24, 29. S.

*Ἄνευ, without, Mat. 10. 29. 1 Pe. 3. 1; 4. 9.

'Ἀνεύθετος, ου, ὁ, ἡ, (ἀ & εὔθετος) not commodious, inconvenient, Ac. 27. 12. N.T.

'Ἀνευρίσκω, f. ρήσω, (ἀνά & εὑρίσκω) to find by diligent search, Lu. 2. 16. Ac. 21. 4.

'Ἀνέχομαι, f. ἕξομαι, imperf. ἀνειχόμην, ἠνειχόμην, ἠνεσχόμην, (ἀνά & ἔχω) to endure, bear with; to suffer, admit, permit.

'Ἀνεψιός, οῦ, ὁ, a nephew, Col. 4. 10.

*Ἄνηθον, ου, τό, anethum, dill, an aromatic plant, Mat. 23. 23.

'Ἀνήκω, (ἀνά & ἥκω) to come up to, to pertain to; ἀνήκει, *impers.* it is fit, proper, becoming, Col. 3. 18. Ep. 5. 4. Phile. 8.

'Ἀνήμερος, ου, ὁ, ἡ, (ἀ & ἥμερος, gentle, mild,) ungentle, fierce, ferocious, 2 Ti. 3. 3.

'Ἀνήρ, ἀνδρός, ὁ, a male person of full age and stature, as opposed to a child or female; a husband; a man, homo, human being; a certain man; some one; that man, he, ille; *used also pleonastically with other nouns and adjectives.*

'Ἀνθίστημι, f. ἀντιστήσω, a. 2. ἀντέστην, perf. ἀνθέστηκα, (ἀντί & ἵστημι) to oppose, resist, stand out against.

'Ἀνθομολογέομαι, οῦμαι, (ἀντί & ὁμολογέω) *pr.* to come to an agreement; *hence*, to confess openly what is due; to confess, give thanks, praise, celebrate, extol, Lu. 2. 38.

*Ἄνθος, εος, ους, τό, a flower, Ja. 1. 10, 11. 1 Pe. 1. 24. bis.

'Ἀνθρακιά, ᾶς, ἡ, a mass or heap of live coals, Jno. 18. 18; 21. 9: *from*

*Ἄνθραξ, ἄκος, ὁ, a coal, burning coal, Ro. 12. 20.

'Ἀνθρωπάρεσκος, ου, ὁ, ἡ, (ἄνθρωπος & ἀρέσκω) desirous of pleasing men, Ep. 6. 6. Col. 3. 22. S.

'Ἀνθρώπινος, η, ον, (ἄνθρωπος) human, belonging to man, 1 Co. 2. 4, 13; 4. 3; 10. 13. Ja. 3. 7. 1 Pe. 2. 13; suited to man, Ro. 6. 19.

'Ἀνθρωποκτόνος, ου, ὁ, ἡ, (ἄνθρωπος & κτείνω) a homicide, murderer, Jno. 8. 44. 1 Jno. 3. 15.

*Ἄνθρωπος, ου, ὁ, ἡ, a human being; an individual; *used also pleonastically with other words; met.* a spiritual frame or character, 1 Pe. 3. 4.

'Ἀνθυπατεύω, f. εύσω, to be proconsul, Ac. 18. 12: *from*

'Ἀνθύπᾰτος, ου, ὁ, (ἀντί & ὕπατος, a consul) a proconsul, Ac. 13. 7, 8, 12; 19. 38. L. G.

'Ἀνίημι, f. ἀνήσω, a. 2. ἀνῆν, s. ἀνῶ, a. 1. pass. ἀνέθην, (ἀνά & ἵημι) to loose, slacken, Ac. 27. 40; to unbind, unfasten, Ac. 16. 26; to omit or lessen, Ep. 6. 9; to leave or neglect, He. 13. 5.

'Ἀνίλεως, ω, ὁ, ἡ, (ἀ & ἵλεως) uncompassionate, unmerciful, stern, Ja. 2. 13. N.T.

*Ἄνιπτος, ου, ὁ, ἡ, (ἀ & νίπτω) unwashed, Mat. 15. 20. Mar. 7. 2, 5.

'Ἀνίστημι, f. ἀναστήσω, a. 1. ἀνέστησα, *trans.* to cause to stand up or rise; to raise up, *as the dead;* to cause to appear or exist; *intrans.* a. 2. ἀνέστην, imperat. ἀνάστηθι, ἀνάστα, and *mid.*, to rise up; to come into existence.

'Ἀνόητος, ου, ὁ, ἡ, (ἀ & νοέω) inconsiderate, unintelligent, unwise; Lu. 24. 25. Ro. 1. 14. Gal. 3. 1, 3. Tit. 3. 3; brutish, 1 Ti. 6. 9.

*Ἄνοια, ας, ἡ, (ἀ & νοῦς) want of understanding, folly, rashness, madness, Lu. 6. 11. 2 Ti. 3. 9.

'Ἀνοίγω, f. ἀνοίξω, a. 1. ἀνέῳξα,

ἤνοιξα, p. ἀνέῳχα (ἀνά & οἴγω) *trans.* to open; *intrans.* p. 2. ἀνέῳγα, p. pass. ἀνέῳγμαι, ἠνέῳγμαι, a. 1. pass. ἀνεῴχθην, ἠνεῴχθην, ἠνοίχθην, to be opened, to be open.

Ἀνοικοδομέω, ῶ, f. ήσω, (ἀνά & οἰκοδομέω) to rebuild, Ac. 15. 16. *bis.*

Ἄνοιξις, εως, ἡ, (ἀνοίγω) an opening, act of opening, Ep. 6. 19.

Ἀνομία, ας, ἡ, lawlessness, violation of law, iniquity, sin: *from*

Ἄνομος, ου, ὁ, ἡ, (ἀ & νόμος) lawless, without law, not subject to law; violating the law, wicked, impious, a transgressor: *whence*

Ἀνόμως, *adv.* without law, Ro. 2. 12. *bis.*

Ἀνορθόω, ῶ, f. ώσω, (ἀνά & ὀρθόω) to restore to straightness or erectness, Lu. 13. 13; to reinvigorate, He. 12. 12; to reerect, Ac. 15. 16.

Ἀνόσιος, ὁ, ἡ, (ἀ & ὅσιος, pious) impious, unholy, 1 Ti. 1. 9. 2 Ti. 3. 2.

Ἀνοχή, ῆς, ἡ, (ἀνέχομαι) forbearance, patience, Ro. 2. 4; 3. 26.

Ἀνταγωνίζομαι, f. ίσομαι, (ἀντί & ἀγωνίζομαι) to contend, strive against, He. 12. 4.

Ἀντάλλαγμα, ατος, τό, (ἀνταλλάσσω, to exchange) a price paid in exchange for a thing, compensation, ransom, Mat. 16. 26. Mar. 8. 37.

Ἀνταναπληρόω, ῶ, f. ώσω, (ἀντί & ἀναπληρόω) to fill up, complete, supply, Col. 1. 24.

Ἀνταποδίδωμι, f. δώσω, a. 2. ἀνταπέδων, a. 1. pass. ἀνταπεδόθην, (ἀντί & ἀποδίδωμι) to repay, requite, recompence, Lu. 14. 14. *bis.* Ro. 11. 35; 12. 19. 1 Thes. 3. 9. 2 Thes. 1. 6. He. 10. 30: *whence*

Ἀνταπόδομα, ατος, τό, requital, recompence, retribution, retaliation, Lu. 14. 12. Ro. 11. 9. S.

Ἀνταπόδοσις, εως, ἡ, recompence, reward, Col. 3. 24.

Ἀνταποκρίνομαι, a. 1. ἀνταπεκρίθην, (ἀντί & ἀποκρίνομαι) to answer, speak in answer, Lu. 14. 6; to reply against, contradict, dispute, Ro. 9. 20. S.

Ἀντεῖπον, inf. ἀντειπεῖν, see ἀντιλέγω.

Ἀντέχομαι, f. ἀνθέξομαι, (ἀντι & ἔχω) to hold firmly, cling or adhere to; to be devoted to any one, Lu. 16. 13. Tit. 1. 9; to exercise a zealous care for any one, 1 Thes. 5. 14.

Ἀντί, *pr.* over against; *hence,* in correspondence to; in place of; in retribution or return for; in consideration of; on account of.

Ἀντιβάλλω, (ἀντί & βάλλω), *pr.* to throw or toss from one to another; *met.* to agitate, converse or discourse about, Lu. 24. 17.

Ἀντιδιατίθημι, (ἀντί & διατίθημι) to oppose; *mid.* to be of an opposite opinion, to be adverse or averse to, 2 Ti. 2. 25. L. G.

Ἀντίδικος, ου, ὁ, ἡ, (ἀντί & δίκη) *pr.* an opponent in a lawsuit, Mat. 5. 25. *bis.* Lu. 12. 58; 18. 3; an adversary, 1 Pe. 5. 8.

Ἀντίθεσις, εως, ἡ, (ἀντί & τίθημι) *pr.* opposition; *hence,* a question proposed for dispute, disputation, 1 Ti. 6. 20.

Ἀντικαθίστημι, f. ήσω, (ἀντί & καθίστημι) *trans.* to set in opposition; *intrans.* a. 2. ἀντικατέστην, to withstand, resist, He. 12. 4.

Ἀντικαλέω, (ἀντί & καλέω) to invite in return, Lu. 14. 12.

Ἀντίκειμαι, f. είσομαι, (ἀντί & κεῖμαι) *pr.* to occupy an opposite position; *met.* to oppose, be adverse to.

Ἀντικρύ, *adv.*, opposite to, over against, Ac. 20. 15.

Ἀντιλαμβάνομαι, f. λήψομαι, (ἀντιλαμβάνω, to take in turn) to aid, assist, help, Lu. 1. 54. Ac. 20. 35; to be a recipient, 1 Ti. 6. 2.

Ἀντιλέγω, f. λέξω, a. 2. ἀντεῖπον, (ἀντί & λέγω) to speak against, contradict; gainsay, deny; to oppose, be adverse to, Lu. 2. 34; 20. 27. Jno. 19. 12. Ac. 13. 45; 28. 19, 22. Ro. 10. 21. Tit. 1. 9; 2. 9.

Ἀντίληψις, εως, ἡ, (ἀντιλαμβάνω) aid, assistance; *met.* one who aids or assists, a help, 1 Co. 12. 28.

Ἀντιλογία, ας, ἡ, (ἀντιλέγω) contradiction, question, He. 6. 16; 7. 7; opposition, rebellion, Jude 11; contumely, He. 12. 3.

Ἀντιλοιδορέω, ῶ, f. ήσω, (ἀντί &

λοιδορέω) to reproach or revile again or in return, 1 Pe. 2. 23. L. G.

'Αντίλυτρον, ου, τὸ, (ἀντί & λύτρον) a ransom, 1 Ti. 2. 6. N. T.

'Αντιμετρέω, ῶ, f. ήσω, (ἀντί & μετρέω) to measure again or in return, Lu. 6. 38. Mat. 7. 2. N.T.

'Αντιμισθία, ας, ἡ, (ἀντί & μισθός) a retribution, recompence, Ro. 1. 27. 2 Co. 6. 13. L. G.

'Αντιπαρέρχομαι, f. ελεύσομαι, a. 2. ῆλθον, (ἀντί & παρέρχομαι) to pass over against, to pass by unnoticed, Lu. 10. 31, 32. L. G.

'Αντιπέραν, *adv.*, over against, on the opposite side, Lu. 8. 26.

'Αντιπίπτω, f. πεσοῦμαι, (ἀντί & πίπτω) *pr.* to fall upon, rush upon *any one; hence,* to resist by force, oppose, strive against, Ac. 7. 51.

'Αντιστρατεύομαι, (ἀντί & στρατεύω) to war against; to contravene, oppose, Ro. 7. 23.

'Αντιτάσσω, f. τάξω, (ἀντί & τάσσω) to post in adverse array, *as an army; mid.* to set one's self in opposition, resist, Ac. 18. 6. Ro. 13. 2. Ja. 5. 6; to be averse, Ja. 4. 6. 1 Pe. 5. 5.

'Αντίτῠπος, ου, ὁ, ἡ, (ἀντί & τύπος) of correspondent stamp or form, corresponding, similar, 1 Pe. 3. 21; τὸ ἀντίτυπον, a copy, He. 9. 24.

'Αντίχριστος, ου, ὁ, (ἀντί & χριστός) antichrist, an opposer of Christ, 1 Jno. 2. 18, 22; 4. 3. 2 Jno. 7.

'Αντλέω, ῶ, f. ήσω, (ἄντλος, a sink) to draw, e. g. *wine, water,* &c. Jno. 2. 8, 9; 4. 7, 15: *whence*

"Αντλημα, ατος, τό, *pr.* that which is drawn; a bucket, vessel for drawing water, Jno. 4. 11. L. G.

'Αντοφθαλμέω, ῶ, f. ήσω, (ἀντί & ὀφθαλμός) *pr.* to look in the face, i.e. *rectis oculis; met. a nautical term,* to bear up against *the wind,* Ac. 27. 15. L. G.

"Ανυδρος, ου, ὁ, ἡ, (ἀ & ὕδωρ) without water, dry, 2 Pe. 2. 17. Jude 12. τόποι ἄνυδροι, dry places, *and therefore, in the East,* barren, desert, Mat. 12. 43. Lu. 11. 24.

'Ανυπόκρῐτος, ου, ὁ, ἡ, (ἀ & ὑποκρίνομαι) unfeigned, real, sincere, Ro. 12. 9, et al. L. G.

'Ανυπότακτος, ου, ὁ, ἡ, (ἀ & ὑποτάσσω) not subjected, not made subordinate, He. 2. 8; insubordinate, refractory, disorderly, contumacious, lawless, 1 Ti. 1. 9. Tit. 1. 6, 10. L. G.

"Ανω, *adv.* above; up, upwards; ὁ, ἡ, τό, ἄνω, that which is above, higher.

'Ανώγεον, v. ἀνώγαιον, v. ἀνώγεων, v. ἀνάγειον, ου, τό, (ἄνω & γῆ) an upper room, or chamber, cœnaculum, Mar. 14. 15. Lu. 22. 12.

"Ανωθεν, *adv. of place,* from above, from a higher place; *of time,* from the first or beginning; again, anew; *with a preposition,* the top or upper part, Mat. 27. 51.

'Ανωτερικός, ή, όν, upper, higher; inland, Ac. 19. 1. N. T.

'Ανώτερος, α, ον, (comp. of ἄνω) higher, superior; to a higher place, Lu. 14. 10; above, before, He. 10. 8. L. G.

'Ανωφελής, έως, ὁ, ἡ, τό, -ες, (ἀ & ὠφελέω) useless, unprofitable, mischievous, Tit. 3. 9. He. 7. 18.

'Αξίνη, ης, ἡ, an axe, Mat. 3. 10. Lu. 3. 9. (ῑ).

"Αξιος, ία, ιον, of equal value; worthy, estimable; worthy of, deserving, *either good or evil;* correspondent to; comparable to; suitable, due: *whence*

'Αξιόω, ῶ, f. ώσω, p. pass. ἠξίωμαι, to judge or esteem worthy or deserving; to deem fitting, to require, Ac. 15. 38; 28. 22.

'Αξίως, *adv.* worthily, suitably, properly, in a becoming manner.

'Αόρᾱτος, ου, ὁ, ἡ, τό, -ον, (ἀ & ὁράω) invisible, Ro. 1. 20. Co. 1. 15, 16. 1 Ti. 1. 17. He. 11. 27.

'Απαγγέλλω, f. γελῶ, a. 1. ἀπήγγειλα, a. 2. pass. ἀπηγγέλην, (ἀπό & ἀγγέλλω) to enounce that with which a person is charged, or which is called for by circumstances; to carry back word; to report; to declare plainly; to announce formally.

'Απάγχω, f. άγξω, (ἀπό & ἄγχω, to compress) to strangle; *mid.* to choke or strangle one's self, hang one's self, Mat. 27. 5.

'Απάγω, f. ξω, a. 2. ἀπήγαγον

1. pass. ἀπήχθην, (ἀπὸ & ἄγω) to lead away, conduct; *met.* to seduce.

'Απαίδευτος, ου, ὁ, ἡ, (ἀ & παιδεύω) uninstructed, ignorant; silly, unprofitable, 2 Ti. 2. 23.

'Απαίρω, f. ἀρῶ, a. 1. pass. ἀπήρθην, subj. ἀπαρθῶ, (ἀπό & αἴρω) to take away; *pass.* to be taken away; *in the sense of* departing, Mat. 9. 15. Mar. 2. 20. Lu. 5. 35.

'Απαιτέω, ῶ, f. ήσω, (ἀπό & αἰτέω) to demand, require, demand back, Lu. 6. 30; 12. 20.

'Απαλγέω, ῶ, f. ήσω, p. ἀπήλγηκα, (ἀπό & ἀλγέω, to be in pain, grieve) *pr.* to desist from grief; *hence,* to become insensible or callous, Ep. 4. 19.

'Απαλλάσσω, f. ξω, a. 1. pass. ἀπηλλάχθην, (ἀπὸ & ἀλλάσσω) to set free, deliver, set at liberty, He. 2. 15; to rid *judicially,* Lu. 12. 58; *mid.* to leave, depart, remove from, Ac. 19. 12.

'Απαλλοτριόω, ῶ, f. ώσω, p. pass. ἀπηλλοτρίωμαι (ἀπό & ἀλλοτριόω, to alienate) to alienate; *pass.* to be alienated from, be a stranger to, Ep. 2. 12; 4. 18. Col. 1. 21.

'Απαλός, ἡ, όν, soft, tender, Mat. 24. 32. Mar. 13. 28.

'Απαντάω, ῶ, f. ήσω, (ἀπό & ἀντάω, to meet) to meet, encounter: *whence*

'Απάντησις, εως, ἡ, a meeting, encounter: εἰς ἀπάντησιν, i. q. ἀπαντᾶν, to meet, Mat. 25. 1, 6. Ac. 28. 15. 1 Th. 4. 17. L. G.

'Απαξ, *adv.* once; once for all; actually, in fact, Jude 3, 5.

'Απαράβᾰτος, ου, ὁ, ἡ, (ἀ & παραβαίνω) not transient; not to be superseded, unchangeable, He. 7. 24. L. G.

'Απαρασκεύαστος, ου, ὁ, ἡ, (ἀ & παρασκευάζω) unprepared, 2 Co. 9. 4.

'Απαρνέομαι, οῦμαι, f. ήσομαι, & pass. ἀπαρνηθήσομαι, (ἀπό & ἀρνέομαι) to deny, disown; to renounce, disregard.

'Απαρτί, adv. (ἀπό & ἄρτι) from this time, henceforth, Jno. 1. 52. Re. 14. 13; forthwith.

'Απαρτισμός, ου, ὁ, (ἀπαρτίζω, to perfect, fr. ἀπό & ἄρτιος) completion, perfection, Lu. 14. 28. L. G.

'Απαρχή, ῆς, ἡ, (ἀπό & ἀρχή) *pr.* the first act of a sacrifice; *hence,* the first-fruits, first portion, firstling, Ro. 8. 23, et al.

Ἅπας, ασα, αν, (a strengthened form of πᾶς) all, the whole.

'Απατάω, ῶ, f. ήσω, a. 1. pass. ἠπατήθη, to deceive, seduce into error, Ep. 5. 6. 1 Ti. 2. 14. Ja. 1. 26: *whence*

'Απάτη, ης, ἡ, deceit, deception, delusion.

'Απάτωρ, ορος, ὁ, ἡ, (ἀ & πατήρ) *pr.* without a father, fatherless; *hence,* independent of paternal descent, He. 7. 3. (ᾰ).

'Απαύγασμα, ατος, τό, (ἀπό & αὐγάζω) an effulgence, He. 1. 3. L. G.

'Απεῖδον, subj. ἀπίδω, *see* ἀφοράω.

'Απείθεια, ας, ἡ, (ἀπειθής) that disposition of mind which will not be persuaded, which refuses belief and obedience, obstinacy, contumacy, disobedience, unbelief, Ro. 11. 30, 32. Ep. 2. 2; 5. 6. He. 4. 6, 11. Col. 3. 6.

'Απειθέω, ῶ, f. ήσω, not to suffer one's self to be persuaded; to refuse belief, disbelieve, be incredulous; to refuse obedience through unbelief, disobey; refuse belief and obedience, be contumacious: *from*

'Απειθής, έος, οῦς, ὁ, ἡ, (ἀ & πείθω) who will not be persuaded, who refuses belief and obedience, unbelieving, disobedient, contumacious.

'Απειλέω, ῶ, f. ήσω, a. 1. ἠπείλησα, to threaten, menace, rebuke, Ac. 4. 17. 1 Pe. 2. 23: *whence*

'Απειλή, ῆς, ἡ, threat, commination, Ac. 4. 17, 29; 9. 1; harshness of language, Ep. 6. 9.

Ἄπειμι, f. έσομαι, (ἀπό & εἰμί) to be absent.

Ἄπειμι, imperfect, ἀπῄειν, (ἀπό & εἶμι, to go) to go away, depart, Ac. 17. 10.

'Απεῖπον, a. 2. *act.* to tell out; to refuse, forbid; *mid.* a. 1. ἀπειπάμην, to renounce, disclaim, 2 Co. 4. 2.

'Απείραστος, ου, ὁ, ἡ, (ἀ & πειράζω) not having tried, inexperienced, *or,* untried, *or,* incapable of being tried, Ja. 1. 13. L. G.

*Ἄπειρος, ου, ὁ, ἡ, (ἀ & πεῖρα) unexperienced, unskilful, ignorant, He. 5. 13.

Ἀπεκδέχομαι, f. έξομαι, (ἀπό & ἐκδέχομαι) to expect, wait or look for, Ro. 8. 19, 23, 25. 1 Co. 1. 7. Gal. 5. 5. Phi. 3. 20. He. 9. 28. L. G.

Ἀπεκδύομαι, f. ύσομαι, (ἀπό & ἐκδύω) to put off, strip, divest, renounce, Col. 2. 15; 3. 9. (L. G.): *whence*

Ἀπέκδυσις, εως, ἡ, a putting or stripping off, renunciation, Col. 2. 11. N. T.

Ἀπελαύνω, f. ελάσω, a. 1. ἀπήλασα, (ἀπό & ἐλαύνω) to drive away, Ac. 18. 16.

Ἀπελεγμός, οῦ, ὁ, (ἀπελέγχω, to refute, fr. ἀπό & ἐλέγχω) *pr.* refutation; *by impl.* disesteem, contempt, disgrace, Ac. 19. 27. N. T.

Ἀπελεύθερος, ου, ὁ, ἡ, (ἀπό & ἐλεύθερος) a freed-man, 1 Co. 7. 22.

Ἀπελπίζω, f. ίσω, (ἀπό & ἐλπίζω) to lay aside hope, despond, despair; *also*, to hope for something in return, Lu. 6. 35. L. G.

Ἀπέναντι, *adv.* (ἀπό & ἔναντι) opposite to, over against, Mat. 21. 2; 27. 61; contrary to, in opposition to, against, Ac. 17. 7; before, in the presence of, Mat. 27. 24. Ac. 3. 16. L. G.

Ἀπέραντος, ου, ὁ, ἡ, (ἀ & πέρας) unlimited, interminable, endless, 1 Ti. 1. 4.

Ἀπερισπάστως, *adv.* (ἀ & περισπάω) without distraction, without care or solicitude, 1 Co. 7. 35. L. G.

Ἀπερίτμητος, ου, ὁ, ἡ, τό, -ον, (ἀ & περιτέμνω) *pr.* uncircumcised; *met.* obdurate, pertinacious, Ac. 7. 51. L. G.

Ἀπέρχομαι, f. ελεύσομαι, a. 2. ἦλθον, (ἀπό & ἔρχομαι) to go away, depart; to go forth, pervade, *as a rumour*; to arrive at *a destination*; to pass away, disappear; *in N. T.*, ἀπέρχομαι ὀπίσω, to follow.

Ἀπέχω, f. ἀφέξω, (ἀπό & ἔχω) *trans.* to have in full *what is due or is sought*; *hence, impers.* ἀπέχει, it is enough; *intrans.* to be distant, to be estranged; *mid.* to abstain from.

Ἀπιστέω, ῶ, f. ήσω, (ἀ & πίστις) to refuse belief, be incredulous, disbelieve; Mar. 16. 11, 16. Lu. 24. 11, 41. Ac. 28. 24; to prove false, violate one's faith, be unfaithful, 2 Ti. 2. 13. Ro. 3. 3.

Ἀπιστία, ας, ἡ, (fr. same) unbelief, want of trust and confidence; a state of unbelief, 1 Ti. 1. 13; violation of faith, perfidy, Ro. 3. 3. He. 3. 12, 19.

*Ἄπιστος, ου, ὁ, ἡ, τό, -ον, (ἀ & πιστός) unbelieving, incredulous, without confidence *in any one;* violating one's faith, unfaithful, false, treacherous; one who has not embraced the Christian faith, an unbeliever, infidel, pagan; *pass.* incredible, Ac. 26. 8.

Ἁπλόος, όη, όον, contr. οῦς, ῆ, οῦν, *pr.* single; *hence*, simple, uncompounded; sound, perfect, Mat. 6. 22. Lu. 11. 34: *whence*

Ἁπλότης, ητος, ἡ, simplicity, sincerity, purity or probity of mind, Ro. 12. 8. 2 Co. 1. 12; 11. 3. Ep. 6. 5. Col. 3. 22; liberality, *as arising from simplicity and frankness of character*, 2 Co. 8. 2; 9. 11, 13.

Ἁπλῶς, *adv.* in simplicity; sincerely, really; *or*, liberally, bountifully, Ja. 1. 5.

Ἀπὸ, prep. *pr.* forth from, away from; *hence it variously signifies* departure; distance of time or place; avoidance; riddance; derivation from a quarter, source, or material; origination from agency or instrumentality.

Ἀποβαίνω, f. βήσομαι, a. 2. ἀπέβην, (ἀπό & βαίνω) to descend *from a ship*, disembark, Lu. 5. 2. Jno. 21. 9; to become, result, happen, Lu. 21. 13. Phi. 1. 19.

Ἀποβάλλω, f. βαλῶ, a. 2. ἀπέβαλον, (ἀπό & βάλλω) to cast or throw off, cast aside, Mar. 10. 50.

Ἀποβλέπω, f. ψω, (ἀπό & βλέπω) *pr.* to look off from all other objects and at a single one; *hence*, to turn a steady gaze, to look with fixed and earnest attention, He. 11. 26.

Ἀπόβλητος, ου, ὁ, ἡ, τό, -ον, (ἀποβάλλω) *pr.* to be cast away; *met.* to be contemned, regarded as vile, 1 Ti. 4. 4.

Ἀποβολή, ῆς, ἡ, (fr. same) a casting off; rejection, reprobation, Ro.

11. 15; loss, deprivation, *of life*, &c. Ac. 27. 22.

Ἀπογίνομαι, a. 2. ἀπεγενόμην, (ἀπό & γίνομαι) to be away from, unconnected with; to die; *met.* to die to, or renounce, *any thing*, 1 Pe. 2. 24.

Ἀπογρᾰφή, ῆς, ἡ, a register, inventory; registration, enrolment, Lu. 2. 2. Ac. 5. 37: *from*

Ἀπογράφω, f. ψω, (ἀπό & γράφω) *pr.* to copy; *hence*, to register, enrol; *mid.* to procure the registration of one's name, to give in one's name for registration, Lu. 2. 1, 3, 5.

Ἀποδείκνῡμι, f. δείξω, to point out, display; prove, evince, demonstrate, Ac. 25. 7; to designate, proclaim, hold forth, 2 Thes. 2. 4; to constitute, appoint, Ac. 2. 22; 1 Co. 4. 9. 2 Thes. 2. 4: *whence*

Ἀπόδειξις, εως, ἡ, manifestation, demonstration, indubitable proof, 1 Co. 2. 4.

Ἀποδεκατόω, ῶ, f. ώσω, (ἀπό & δεκατόω) to pay or give tithes of, Mat. 23. 23. Lu. 11. 42; 18. 12; to tithe, levy tithes upon, He. 7. 5. S.

Ἀπόδεκτος, ου, ὁ, ἡ, τό, -ον, acceptable, 1 Ti. 2. 3; 5. 4 (L. G.): *from*

Ἀποδέχομαι, f. δέξομαι, (ἀπό & δέχομαι) to receive *kindly* or *heartily*, welcome, Lu. 8. 40. Ac. 15. 4; 18. 27; 28. 30; to receive with approbation, assent to, approve, Ac. 2. 41; to accept with satisfaction, applaud, Ac. 24. 3.

Ἀποδημέω, ῶ, f. ήσω, to be absent from one's home or country; to travel into foreign countries, Mat. 21. 33; 25. 14, 15. Mar. 12. 1. Lu. 15. 13; 20. 9: *from*

Ἀπόδημος, ου, ὁ, ἡ, (ἀπό & δῆμος) absent in foreign countries, Mar. 13. 34.

Ἀποδίδωμι, f. δώσω, (ἀπό & δίδωμι) to render that on which there is a claim, or which is looked for; to render in full; to give back, restore, refund; render back, requite, retaliate; pay a debt; discharge an obligation, perform whatever is to be performed; *mid.* to sell.

Ἀποδιορίζω, f. ίσω, (ἀπό & διορίζω, to set bounds) *pr.* to separate by intervening boundaries; to separate, Jude 19. N. T.

Ἀποδοκιμάζω, f. άσω, (ἀπό & δοκιμάζω) to reject upon trial, to reject, Mat. 21. 42. Mar. 12. 10. Lu. 20. 17. 1 Pe. 2. 4, 7; to repulse, refuse credence or admittance, disallow, Lu. 9. 22; 17. 25. He. 12. 17.

Ἀποδοχή, ῆς, ἡ, (ἀποδέχομαι) *pr.* reception, welcome; *met.* cordial assent, 1 Ti. 1. 15; 4. 9.

Ἀπόθεσις, εως, ἡ, (ἀποτίθημι) a putting off or away, laying aside, 1 Pe. 3. 21. 2 Pe. 1. 14.

Ἀποθήκη, ης, ἡ, (fr. same) a place where any thing is laid up for preservation, repository, granary, storehouse, barn, Mat. 3. 12; 6. 26; 13. 30. Lu. 3. 17; 12. 18, 24.

Ἀποθησαυρίζω, f. ίσω, (ἀπό & θησαυρίζω) *pr.* to lay up in store, hoard; *met.* to collect abundantly, treasure up, 1 Ti. 6. 19. L. G.

Ἀποθλίβω, f. ψω, (ἀπό & θλίβω) *pr.* to press out; to press close, press upon, crowd, Lu. 8. 45. (ῐ).

Ἀποθνήσκω, f. θανοῦμαι, a. 2. ἔθανον, (ἀπό & θνήσκω) to die; to become putrescent, rot, *as seeds*, Jno. 12. 24. 1 Co. 15. 36; to wither, become dry, *as a tree*, Jude 12; *met.* to be obnoxious to condemnation and punishment, be exposed to misery or the second death, Jno. 6. 50; 8. 21, 24; to die to any thing, i. e. to renounce, refuse submission to, be completely severed from, Ro. 6. 2. Gal. 2. 19. Col. 3. 3.

Ἀποκαθίστημι, v. ἀποκαθιστάνω, f. στήσω, a. 1. pass. ἀποκατεστάθη, (ἀπό & καθίστημι) to restore any thing to its former place or state, Mat. 12. 13; 17. 11. Mar. 3. 5; 8. 25, et al.

Ἀποκαλύπτω, f. ψω, (ἀπό & καλύπτω) *pr.* to uncover, bring to light what was hidden; to reveal; to set in a clear light; to display; *pass.* to be manifested, appear: *whence*

Ἀποκάλυψις, εως, ἡ, a disclosure, revelation; *met.* illumination, instruction; manifestation, appearance. L. G.

Ἀποκαρᾱδοκία, ας, ἡ, (ἀπό & καραδοκέω, to watch with the head stretched out, to keep an eager look out; fr. κάρα, the head, and δοκεύω, to watch) earnest expectation, hope, Ro. 8. 19. Phi. 1. 20. N. T.

'Ἀποκαταλλάσσω, f. ξω, (ἀπό & καταλλάσσω) to transfer from a certain state to another which is quite different; *hence*, to reconcile, restore to favour, Ep. 2. 16. Col. 1. 20, 21. N.T.

'Ἀποκατάστᾰσις, εως, ἡ, (ἀποκαθίστημι) *pr.* a restitution or restoration of any thing to its former state; *hence*, change from worse to better, melioration, introduction of a new and better era, Ac. 3. 21.

'Ἀπόκειμαι, f. είσομαι, (ἀπό & κεῖμαι) to be laid up, preserved, Lu. 19. 20; to be in store for, be reserved, await *any one*, Col. 1. 5. 2 Ti. 4. 8. He. 9. 27.

'Ἀποκεφαλίζω, f. ίσω, (ἀπό & κεφαλή) to behead, Mat. 14. 10. Mar. 6. 16, 28. Lu. 9. 9.

'Ἀποκλείω, f. είσω, (ἀπό & κλείω) to close, shut up, Lu. 13. 25.

'Ἀποκόπτω, f. ψω, (ἀπό & κόπτω) to cut off, amputate, Mar. 9. 43, 45. Jno. 18. 10, 26. Ac. 27. 32. Gal. 5. 12.

'Ἀπόκρῐμα, ατος, τό, a judicial sentence, 2 Co. 1. 9: (L. G.) *from*

'Ἀποκρίνομαι, a. 1. ἀπεκρινάμην & ἀπεκρίθην, f. ἀποκριθήσομαι, (ἀποκρίνω, to separate, fr. ἀπό & κρίνω) to answer; *in N. T.* to speak with reference to certain present circumstances, Mat. 11. 25, et al.: *whence*

'Ἀπόκρῐσις, εως, ἡ, an answer, reply, Lu. 2. 47; 20. 26. Jno. 1. 22; 19. 9.

'Ἀποκρύπτω, f. ψω, (ἀπό & κρύπτω) to hide away; to conceal, withhold from sight or knowledge, Mat. 11. 25; 25. 18, et al.: *whence*

'Ἀπόκρῠφος, ου, ὁ, ἡ, τό, -ον, hidden away; concealed, Mar. 4. 22. Lu. 8. 17; stored up, Col. 2. 3.

'Ἀποκτείνω, f. κτενῶ, a. 1. pass. ἀπεκτάνθην, (ἀπό & κτείνω) to kill, put to death, murder, destroy, annihilate.

'Ἀποκυέω, ῶ, f. ήσω, (ἀπό & κυέω) *pr.* to bring forth, *as women; met.* to be the cause of, produce, Ja. 1. 15; to be the author of spiritual generation, Ja. 1. 18. L. G.

'Ἀποκυλίω, f. ίσω, (ἀπό & κυλίω) to roll away, Mat. 28. 2. Mar. 16. 3, 4. Lu. 24. 2. (ῐ). L. G.

'Ἀπολαμβάνω, f. λήψομαι, a. 2. ἔλαβον, (ἀπό & λαμβάνω) to receive in full, Lu. 16. 25; to receive what is due, sought, or needed; to receive back, recover; to receive in hospitality, welcome, 3 Jno. 8; to take aside, lead away, Mar. 7. 33.

'Ἀπόλαυσις, εως, ἡ, (ἀπολαύω, to obtain a portion *of a thing*, enjoy) beneficial participation, 1 Ti. 6. 17; enjoyment, pleasure, He. 11. 25.

'Ἀπολείπω, f. ψω, (ἀπό & λείπω) to leave, leave behind; *pass.* to be left, remain, 2 Ti. 4. 13, 20. He. 4. 6, 9; 10. 26; to relinquish, forsake, desert, Jude 6.

'Ἀπολείχω, f. ξω, (ἀπό & λείχω, to lick) *pr.* to lick off; to cleanse by licking, lick clean, Lu. 16. 21. L. G.

'Ἀπόλλῡμι, f. ολέσω, & ολῶ, a. 1. ἀπώλεσα, p. ἀπολώλεκα, (ἀπό & ὄλλυμι) to destroy utterly; to kill; to bring to nought, render vain, 1 Co. 1. 19; to lose, be deprived of; *mid.* ἀπόλλῠμαι f. ολοῦμαι, a. 2. ἀπωλόμην, p. ἀπόλωλα, to be destroyed, perish; to be put to death, die; to be lost, wander, Mat. 10. 6; 15. 24.

'Ἀπολλύων, οντος, ὁ, Apollyon, the destroyer, i. q. 'Ἀβαδδών, Re. 9. 11. N. T.

'Ἀπολογέομαι, οῦμαι, f. ήσομαι, a. 1. ἀπελογησάμην & ἀπελογήθην (ἀπό & λόγος) to defend one's self against a charge, to make a defence, Lu. 12. 11; 21. 14, et al.: *whence*

'Ἀπολογία, ας, ἡ, a verbal defence, Ac. 22. 1; 25. 16, et al.

'Ἀπολούω, f. ούσω, (ἀπό & λούω) to cleanse by bathing; *mid.* to cleanse one's self; to procure one's self to be cleansed; *met. of sin*, Ac. 22. 16. 1 Co. 6. 11.

'Ἀπολύτρωσις, εως, ἡ, (ἀπολυτρόω, to dismiss any one for a ransom paid, fr. ἀπό & λυτρόω) redemption, a deliverance procured by the payment of a ransom; *meton.* a redeemer, the author of redemption, 1 Co. 1. 30; deliverance, *simply, the idea of a ransom being excluded*, Lu. 21. 28. He. 11. 35. N. T.

'Ἀπολύω, f. ύσω, (ἀπό & λύω) *pr.* to loose; to release from any tie or burden; *hence*, to give liberty, riddance, forgiveness; to divorce; to

allow to depart; to permit, *or*, signal a departure from life, Lu. 2. 29; *mid.* to depart. (ῡ).

Ἀπομάσσω, f. ξω, (ἀπό & μάσσω, to wipe) to wipe off; *mid.* to wipe off one's self, Lu. 10. 11.

Ἀπονέμω, f. νεμῶ, (ἀπό & νέμω, to allot) to portion off; to assign, bestow, 1 Pe. 3. 7.

Ἀπονίπτω, f. ψω, (ἀπό & νίπτω) to cleanse *a part of the body* by washing; *mid. of one's self*, Mat. 27. 24.

Ἀποπίπτω, f. πεσοῦμαι, a. 2. ἀπέπεσον, (ἀπό & πίπτω) to fall off, or from, Ac. 9. 18.

Ἀποπλανάω, ῶ, f. ήσω, (ἀπό & πλανάω) to cause to wander; *met.* to deceive, pervert, seduce, Mar. 13. 22; *pass.* to wander; *met.* to swerve from, apostatise, 1 Ti. 6. 10.

Ἀποπλέω, f. πλεύσομαι, a. 1. ἀπέπλευσα, (ἀπό & πλέω) to depart by ship, sail away, Ac. 13. 4; 14. 26; 20. 15; 27. 1.

Ἀποπλύνω, f. υνῶ, (ἀπό & πλύνω) to wash, rinse, Lu. 5. 2. (ῡ).

Ἀποπνίγω, f. ξω, a. 2. pass. ἀπεπνίγην, (ἀπό & πνίγω) to choke, suffocate, Mat. 13. 7. Lu. 8. 33; to drown, Lu. 8. 7. (ῑ).

Ἀπορέω, ῶ, f. ήσω, & ἀπορέομαι, (ἀ & πόρος, a way) *pr.* to be without means; *met.* to hesitate, be at a stand, be in doubt and perplexity, Jno. 13. 22. Ac. 25. 20. 2 Co. 4. 8. Gal. 4. 20: *whence*

Ἀπορία, ας, ἡ, doubt, uncertainty, perplexity, Lu. 21. 25.

Ἀποῤῥίπτω, f. ψω, (ἀπό & ῥίπτω) to throw off, Ac. 27. 43.

Ἀπορφανίζω, f. ίσω, (ἀπό & ὄρφανος) to deprive, bereave, 1 Thes. 2. 17.

Ἀποσκευάζομαι, f. άσομαι, (ἀποσκευάζω, to pack up articles, σκεύη, for removal) to prepare for a journey, take one's departure, Ac. 21. 15.

Ἀποσκίασμα, ατος, τό, (ἀπό & σκιάζο, to throw a shadow, fr. σκιά) a shadow cast; *met.* the slightest trace, Ja. 1. 17. L. G.

Ἀποσπάω, ῶ, f. άσω, (ἀπό & σπάω) to draw away from; to draw out or forth, Mat. 26. 51; to draw away, seduce, Ac. 20. 30; *mid.* a. 1. ἀπεσπάσθην, to separate one's self, to retire, part, Lu. 22. 41. Ac. 21. 1. (ᾰ).

Ἀποστασία, ας, ἡ, (ἀφίστημι) a defection, apostasy, Ac. 21. 21. 2 Thes. 2. 3. L. G.

Ἀποστάσιον, ίου, τό, (fr. same) defection, desertion, *as of a freedman from a patron; in N. T.* the act of putting away a wife, repudiation, divorce, Mat. 19. 7. Mar. 10. 4; *meton.* a bill of repudiation, deed of divorce, Mat. 5. 31.

Ἀποστεγάζω, f. άσω, (ἀπό & στέγη) to remove or break through a covering or roof of a place, Mar. 2. 4.

Ἀποστέλλω, f. στελῶ, a. 1. ἀπέστειλα, p. ἀπέσταλκα, p. pass. ἀπέσταλμαι, a. 2. pass. ἀπεστάλην, (ἀπό & στέλλω) to send forth *a messenger, agent, message, or command*; to issue, publish; put forth into action, Mar. 4. 29; to despatch; to liberate, dismiss, send away.

Ἀποστερέω, ῶ, f. ήσω, p. pass. ἀπεστέρημαι, (ἀπό & στερέω, to deprive) to deprive, detach; to debar, 1 Co. 7. 5; to deprive *in a bad sense*, defraud, Mar. 10. 19. 1 Co. 6. 7. *mid.* to suffer one's self to be deprived or defrauded, 1 Co. 6. 8; *pass.* to be destitute or devoid of, 1 Ti. 6. 5; to be unjustly withheld, Ja. 5. 4.

Ἀποστολή, ῆς, ἡ, (ἀποστέλλω) a sending, expedition; office or duty of one sent as a messenger or agent; office of an apostle, apostleship, Ac. 1. 25. Ro. 1. 5. 1 Co. 9. 2. Gal. 2. 8.

Ἀπόστολος, ου, ὁ, (fr. same) one sent as a messenger or agent, the bearer of a commission, messenger; an apostle.

Ἀποστοματίζω, f. ίσω, (ἀπό & στόμα) *pr.* to speak or repeat off hand; *also*, to require or lead others to speak without premeditation, *as by questions calculated to elicit unpremeditated answers*, to endeavour to entrap into unguarded language, Lu. 11. 53.

Ἀποστρέφω, f. ψω, (ἀπό & στρέφω) to turn away; to remove, Ac. 3. 26. Ro. 11. 26. 2 Ti. 4. 4; to turn *a people from their allegiance to their sovereign*, pervert, incite to revolt, Lu. 23. 14; to replace, restore, Mat. 26. 52; 27. 3; *mid.* a. 2. ἀπεστράφην,

to turn away from any one, to slight, reject, repulse, Mat. 5. 42. Tit. 1. 14. He. 12. 25; to desert, 2 Ti. 1. 15.

Ἀποστῠγέω, ῶ, f. ήσω, (ἀπό & στυγέω, to hate) to shrink from with abhorrence, detest, Ro. 12. 9.

Ἀποσυνάγωγος, ου, ὁ, ἡ, (ἀπό & συναγωγή) expelled or excluded from the synagogue, excommunicated, cut off from the rights and privileges of a Jew, and excluded from society, Jno. 9. 22; 12. 42; 16. 2. N.T.

Ἀποτάσσομαι, f. ξομαι, (ἀποτάσσω, to set apart, fr. ἀπό & τάσσω) to take leave of, bid farewell to, Lu. 9. 61. Ac. 18. 18, 21. 2 Co. 2. 13; to dismiss, send away, Mar. 6. 46; to renounce, forsake, Lu. 14. 33.

Ἀποτελέω, ῶ, f. έσω, a. 1. pass. ἀπετελέσθην, (ἀπό & τελέω) to complete; *pass.* to be perfected, to arrive at full stature or measure, Ja. 1. 15.

Ἀποτίθημι, f. θήσω, & mid. ἀποτίθεμαι, a. 2. ἀπεθέμην, to lay off, lay down or aside, *as garments*, Ac. 7. 58; *met.* to lay aside, put off, renounce, Ro. 13. 12. Ep. 4. 22, 25. Col. 3. 8, et al.

Ἀποτινάσσω, f. ξω, (ἀπό & τινάσσω, to shake) to shake off, Lu. 9. 5. Ac. 28. 5.

Ἀποτίνω, f. ίσω, (ἀπό & τίνω) to pay off *what is claimed or due;* to repay, refund, make good, Phile. 19.

Ἀποτολμάω, ῶ, f. ήσω, (ἀπό & τολμάω) to dare or risk outright; to speak without reserve or restraint, Ro. 10. 20.

Ἀποτομία, ας, ἡ, (ἀπότομος, cut off, shear, fr. ἀποτέμνω, to cut off, fr. ἀπό & τέμνω) *pr.* abruptness; *met.* unmitigated severity, rigour, Ro. 11. 22. L. G.

Ἀποτόμως, *adv.* sharply, severely, 2 Co. 13. 10. Tit. 1. 13.

Ἀποτρέπω, f. ψω, (ἀπό & τρέπω) to turn *any one* away *from a thing; mid.* to turn one's self away *from any one;* to avoid, shun, 2 Ti. 3. 5.

Ἀπουσία, ας, ἡ, (ἄπειμι) absence, Phi. 2. 12.

Ἀποφέρω, f. ἀποίσω, a. 1. ἤνεγκα, a. 2. ἤνεγκον, a. 1 pass. ηνέχθην, (ἀπό & φέρω) to bear or carry away, conduct away, Mar. 15. 1. Lu. 16. 22. 1 Co. 16. 3. Re. 17. 3; 21. 10.

Ἀποφεύγω, f. ξομαι, a. 2. ἀπέφυγον, (ἀπό & φεύγω) to flee from, escape; *met.* to renounce, be free from, 2 Pe. 1. 4; 2. 18, 20.

Ἀποφθέγγομαι, f. έγξομαι, (ἀπό & φθέγγομαι) to speak out, declare, *particularly solemn, weighty, or pithy sayings,* Ac. 2. 4, 14; 26. 25. L. G.

Ἀποφορτίζομαι, f. ίσομαι, (ἀπό & φόρτος) to unlade, Ac. 21. 3. L. G.

Ἀπόχρησις, εως, ἡ, (ἀποχράομαι, to use up, consume by use) a using, *or* a discharge of an intended use, Col. 2. 22. L. G.

Ἀποχωρέω, ῶ, ήσω, (ἀπό & χωρέω) to go from or away, depart, Mat. 7. 23. Lu. 9. 39. Ac. 13. 13.

Ἀποχωρίζω, f. ίσω, a. 1. pass. ἀπεχωρίσθην (ἀπό & χωρίζω) to separate; *pass.* to be swept aside, Re. 6. 14; to part, Ac. 15. 39.

Ἀποψύχω, f. ξω, (ἀπό & ψύχω) *pr.* to breathe out, faint away, die; *met.* to faint at heart, be dismayed, Lu. 21. 26. (ῡ).

Ἀπρόσῐτος, ου, ὁ, ἡ, τό, -ον, (ἀ & προσιτός, accessible, fr. πρόσειμι, to approach) unapproached, unapproachable, 1 Ti. 6. 16. L. G.

Ἀπρόσκοπος, ου, ὁ, ἡ, (ἀ & προσκοπή) *act.* not causing to stumble; *met.* not causing others to stumble in the path of duty, 1 Co. 10. 32; *pass.* not stumbling, advancing without stumbling; *met.* not obnoxious to moral exception, unblameable, clear, Ac. 24. 16. Phi. 1. 10. N.T.

Ἀπροσωπολήπτως, *adv.* (ἀ & προσωποληπτέω) without respect of persons, impartially, 1 Pe. 1. 17. N.T.

Ἄπταιστος, ου, ὁ, ἡ, (ἀ & πταίω) free from stumbling; *met.* free from offence and sin; irreprehensible, Jude 24.

Ἅπτω, f. ψω, *pr.* to bring in contact, fit, fasten; to light, kindle; *mid.* ἅπτομαι, f. ψομαι, a. 1. ἡψάμην, to touch; to partake, Col. 2. 21; to have intercourse with; to know carnally, 1 Co. 7. 1; *by impl.* to harm, 1 Jno. 5. 18.

Ἀπωθέω, ῶ, f. ωθήσω & ώσ-

mid. ἀπωθέομαι, οῦμαι, a. 1. ἀπωσάμην, (ἀπό & ὠθέω, to thrust) to thrust away, repel from one's self, repulse, Ac. 7. 27; to refuse, reject, cast off, Ac. 7. 39; 13. 46. Ro. 11. 1, 2. 1 Ti. 1. 19.

Ἀπώλεια, ας, ἡ, (ἀπόλλυμι) consumption, destruction; waste, profusion, Mat. 26. 8. Mar. 14. 4; destruction, state of being destroyed, Ac. 25.16; perdition, misery, eternal ruin, Mat. 7. 13. Ac. 8. 20, et al.

Ἄρα. *This particle denotes, first, transition from one thing to another by natural sequence; secondly, logical inference; in which case the premises are either expressed*, Mat. 12. 28, *or to be variously supplied*. Therefore, then, consequently; should it so result. Ac. 17. 27.

Ἆρα, *a stronger form of the preceding, used in interrogations.*

Ἀρά, ας, ἡ, *pr.* a prayer; *more commonly* a prayer for evil; curse, cursing, imprecation, Ro. 3. 14.

Ἀργέω, ῶ, f. ήσω, *pr.* to be unemployed; to be inoperative, linger, 2 Pe. 2. 3: *from*

Ἀργός, ή, όν, (ἀ & ἔργον) *contr. fr.* ἀεργός, *pr.* inactive, unemployed, Mat. 20. 3, 6; idle, averse from labour, 1 Ti. 5. 13. Tit. 1. 12; *met.* 2 Pe. 1. 8; unprofitable, hollow, *or by impl.* injurious, Mat. 12. 36.

Ἀργύρεος, έα, εον, *contr.* οῦς, ᾶ, οῦν, (ἄργυρος) made of silver, Ac. 19. 24. 2 Ti. 2. 20. Re. 9. 20.

Ἀργύριον, ίου, τό, (fr. same) silver; *meton.* money; *spc.* a piece of silver money, a shekel.

Ἀργυροκόπος, ου, ὁ, (same & κόπτω) a forger of silver, silversmith, Ac. 19. 24. L. G.

Ἄργυρος, ου, ὁ, silver; *meton.* any thing made of silver; money.

Ἀρειοπαγίτης, a judge of the court of Areopagus. (ῑ).

Ἄρειος, ου, ὁ, ἡ, (Ἄρης, Mars) of or belonging to Mars, Ac. 17. 19, 22.

Ἀρεσκεία, ας, ἡ; a pleasing, desire of pleasing, Col. 1. 10: *from*

Ἀρέσκω, f. ἀρέσω, imperf. ἤρεσκον, a. 1. ἤρεσα, to please; to be pleasing, acceptable; to consult the pleasure of: *whence*

Ἀρεστός, ή, όν, pleasing, acceptable, 1 Jno. 3. 22; 8. 29; Ac. 12. 3; deemed proper, Ac. 6. 2.

Ἀρετή, ῆς, ἡ, goodness, good quality *of any kind*; gracious dealing *of God*, 1 Pe. 2. 9; 2 Pe. 1. 3; virtue, uprightness, Phi. 4. 8. 2 Pe. 1. 5.

Ἀριθμέω, ῶ, f. ήσω, a. 1. ἠρίθμησα, p. pass. ἠρίθμημαι, to number, Mat. 10. 30. Lu. 12. 7. Re. 7. 9: *from*

Ἀριθμός, οῦ, ὁ, a number, Lu. 22. 3. Jno. 6. 10. Ac. 4. 4. Re. 20. 8; 13. 18.

Ἀριστάω, ῶ, f. ήσω, a. 1. ἠρίστησα, (ἄριστον) to take the first meal, breakfast, Jno. 21. 12, 15; *also*, to take a midday meal, Lu. 11. 37.

Ἀριστερός, ά, όν, the left; ἀριστερά, sc. χείρ, the left hand, Mat. 6. 3; *so* ἐξ ἀριστερῶν sc. μερῶν, Lu. 23. 33. 2 Co. 6. 7.

Ἄριστον, ου, τό, *pr.* the first meal, breakfast; *afterwards extended to signify also* a slight midday meal, luncheon, Mat. 22. 4.

Ἀρκετός, ή, όν, sufficient, enough, Mat. 6. 34; 10. 25; 1 Pe. 4. 3: *from*

Ἀρκέω, ῶ, f. ήσω, a. 1. ἤρκεσα, *pr.* to ward off; *thence*, to be of service, avail; to suffice, be enough; *pass.* to be contented, satisfied, Lu. 3. 14. 1 Ti. 6. 8. He. 13. 5. 3 Jno. 10.

Ἄρκος, *v. r. for the following.*

Ἄρκτος, ου, ὁ, ἡ, a bear, Re. 13. 2.

Ἅρμα, ατος, τό, a chariot, vehicle, Ac. 8. 28, 29, 38.

Ἁρμόζω, f. όσω, to fit together; *mid.* ἁρμόζομαι, a. 1. ἡρμοσάμην, to join, unite *in marriage*, espouse, betroth, 2 Co. 11. 2.

Ἁρμός, οῦ, ὁ, a joint or articulation *of the bones*, He. 4. 12.

Ἀρνέομαι, οῦμαι, f. ήσομαι, p. ἤρνημαι a. 1. ἠρνησάμην, to deny, contradict, affirm not to be; *by impl.* to reject, renounce, disown; to be unwilling, refuse, He. 11. 24.

Ἀρνίον, ου, τό, a young lamb, lambkin, lamb, Jno. 21. 15. Re. 5. 6, 8.

Ἀρνός, *a gen. without a nom. in use, its place being supplied by* ἀμνός, a lamb.

Ἀροτριάω, ῶ, f. άσω, to plough, Lu. 17. 7. 1 Co. 9. 10: *from*

*Ἄροτρον, ου, τό, (ἀρόω, to plough) a plough, Lu. 9. 62.

Ἁρπᾰγή, ῆς, ἡ, (ἁρπάζω) plunder, pillage, rapine; the act of plundering, He. 10. 34; prey, spoil, *or*, rapacity, Mat. 23. 25. Lu. 11. 39.

Ἁρπαγμός, οῦ, ὁ, rapine, robbery, thing plundered; *met.* & *meton.* what is retained with an eager grasp, or eagerly claimed and conspicuously exercised, Phi. 2. 6: *from*

Ἁρπάζω, f. άσω & ξω, a. 1. ἥρπασα, a. 1. pass. ἡρπάσθην, a. 2. pass. ἡρπάγην, to seize, *as a wild beast*, Jno. 10. 12; take away by force, snatch away, Mat. 13. 19. Jno. 10. 28, 29. Ac. 23. 10. Jude 23; *met.* to seize on with avidity, claim, vindicate one's right, Mat. 11. 12; to convey away suddenly, transport hastily, Jno. 6. 15, et al.

*Ἅρπαξ, ἄγος, ὁ, ἡ, τό, *pr.* ravenous, ravening, *as a wild beast*, Mat. 7. 15; *met.* rapacious, given to extortion and robbery, an extortioner, Lu. 18. 11. 1 Co. 5. 10, 11; 6. 10.

Ἀῤῥᾰβών, ῶνος, ὁ, (Hebrew, עֵרָבוֹן) a pledge, earnest, 2 Co. 1. 22; 5. 5. Ep. 1. 14.

*Ἄῤῥᾰφος, ου, ὁ, ἡ, (ἀ & ῥάπτω, to sew) not sewed, without seam, Jno. 19. 23. N. T.

*Ἄῤῥην, ἄῤῥεν, ενος, ὁ, τό, male, of the male sex, Ro. 1. 27. Re. 12. 5, 13.

*Ἄῤῥητος, ου, ὁ, ἡ, τό, -ον, (ἀ & ῥητός) *pr.* not spoken; what ought not to be spoken, secret; which cannot be spoken or uttered, ineffable, 2 Co. 12. 4.

*Ἄῤῥωστος, ου, ὁ, ἡ, (ἀ & ῥώννυμι) infirm, sick, an invalid, Mat. 14. 14. Mar. 6. 5, 13; 16. 18. 1 Co. 11. 30.

Ἀρσενοκοίτης, ου, ὁ, (ἄρσην & κοίτη) one who lies with a male, a sodomite, 1 Co. 6. 9. 1 Ti. 1 10. L. G.

*Ἄρσην, ἄρσεν, ενος, ὁ, τό, male, of the male sex, Mat. 19. 4. Mar. 10. 6. Lu. 2. 23. Ro. 1. 27. Gal. 3. 28.

*Ἄρτεμις, ιδος, ἡ, Artemis or Diana, Ac. 19. 24, 27, 28, 34.

Ἀρτέμων, ονος, ὁ, (ἀρτάω, to suspend) a topsail, artemon, supparum; *or, according to others*, the dolon of Pliny and Pollux, a small sail near the prow of the ship, which was hoisted when the wind was too strong to use larger sails, Ac. 27. 40. N. T.

*Ἄρτι, *adv. of time, pr.* at the present moment, close upon it *either before or after;* now, at the present juncture, Mat. 3. 15; forthwith, presently; just now, recently, already, 1 Thes. 3. 6; ἕως ἄρτι, until now, hitherto, Mat. 11. 12. Jno. 2. 10, et al.; ἀπ' ἄρτι, v. ἀπάρτι, from this time, henceforth, Mat. 23. 39, et al.

Ἀρτιγέννητος, ου, ὁ, ἡ, (ἄρτι & γεννάω) just born, new-born, 1 Pe. 2. 2. L. G.

*Ἄρτιος, ου, ὁ, ἡ, (ἄρω, to fit, adapt) complete, perfect, 2 Ti. 3. 17.

*Ἄρτος, ου, ὁ, bread; a loaf or thin cake of bread, Mat. 26. 26, et al.; food, Mat. 15. 2. Mar. 3. 20, et al.; support, maintenance, living, necessaries of life, Mat. 6. 11. Lu. 11. 3. 2 Thes. 3. 8.

Ἀρτύω, v. ἀρτύνω, f. ύσω, f. pass. ἀρτυθήσομαι, p. pass. ἤρτυμαι, (ἄρω, to fit) *pr.* to fit, prepare; to season, make savoury, Mar. 9. 50. Lu. 14. 34. Col. 4. 6.

Ἀρχάγγελος, ου, ὁ, (ἀρχι- & ἄγγελος) an archangel, chief angel, 1 Thes. 4. 16. Jude 9. N. T.

Ἀρχαῖος, αία, αῖον, old, ancient, of a former age, Mat. 5. 21, 27, 33, et al.: *from*

Ἀρχή, ῆς, ἡ, a beginning; *in respect of time*, beginning *of things;* commencement *of the gospel dispensation; of place*, first place or precedence *in rank or power*, sovereignty; one invested with authority, a magistrate, potentate, prince; an extremity, corner, Ac. 10. 11. Τὴν ἀρχήν, *used adverbially*, wholly, altogether, Jno. 8. 25.

Ἀρχηγός, ου, ὁ, (ἀρχή & ἄγω) a chief, leader, prince, sovereign, Ac. 5. 31; author, efficient cause, Ac. 3. 15. He. 2. 10; 12. 2.

Ἀρχιερατικός, ή, όν, pontifical, belonging to, or connected with the high priest or his office, Ac. 4. 6: (N. T.) *from*

Ἀρχιερεύς, έως, ὁ, (ἀρχι- & ἱερεύς) a high priest. chief priest.

Ἀρχιποίμην, ενος, ὁ, (ἀρχι- & ποιμήν) chief shepherd, 1 Pe. 5. 4.

Ἀρχισυνάγωγος, ου, ὁ, (ἀρχι- & συναγωγή) a president or moderating elder of a synagogue, Mar. 5. 22, 35, 36, 38. Lu. 8. 49, et al. N. T.

Ἀρχιτέκτων, ονος, ὁ, (ἀρχι- & τέκτων) architect, head or master-builder, 1 Co. 3. 10.

Ἀρχιτελώνης, ου, ὁ, (ἀρχι- & τελώνης) a chief publican, chief collector of the customs or taxes, Lu. 19. 2. N. T.

Ἀρχιτρίκλῖνος, ου, ὁ, (ἀρχι- & τρίκλινος, triclinium, a dining-room in which three couches were placed round the table, &c.) director of a feast, Jno. 2. 8, 9. N. T.

Ἄρχω, f. ξω, *pr.* to be first; to reign, govern; *mid.* to begin; to attempt; to take commencement.

Ἄρχων, οντος, ὁ, one invested with power and dignity, chief, ruler, prince, magistrate, Mat. 9. 23; 20. 25, et al. freq.

Ἄρωμα, ατος, τό, any aromatic substance, spice, &c. Mar. 16. 1. Lu. 23. 56; 24. 1. Jno. 19. 40.

Ἀσάλευτος, ου, ὁ, ἡ, τό, -ον, (ἀ & σαλεύω) unshaken, immoveable, Ac. 27. 41; *met.* firm, stable, enduring, He. 12. 28.

Ἄσβεστος, ου, ὁ, ἡ, τό, -ον, (ἀ & σβέννυμι) unquenched; inextinguishable; unquenchable, Mat. 3. 12. Mar. 9. 43, 45. Lu. 3. 17.

Ἀσέβεια, ας, ἡ, (ἀσεβής) impiety, ungodliness; improbity, wickedness, Ro. 1. 18; 11. 26. 2 Ti. 2. 16. Tit. 2. 12. Jude 15. 18.

Ἀσεβέω, ῶ, f. ήσω, p. ἠσέβηκα, a. 1. ἠσέβησα, to be impious, to act impiously or wickedly, live an impious life, 2 Pe. 2. 6. Jude 15: *from*

Ἀσεβής, έος, οῦς, ὁ, ἡ, τό, -ές, (ἀ & σέβομαι) impious, ungodly; wicked, sinful, Ro. 4. 5; 5. 6, et al.

Ἀσέλγεια, ας, ἡ, (ἀσελγής, outrageous) intemperance, licentiousness, lasciviousness, Ro. 13. 13, et al.: insolence, outrageous behaviour, Mar. 7. 22.

Ἄσημος, ου, ὁ, ἡ, (ἀ & σῆμα) *pr.* not marked; *met.* not noted, not remarkable, unknown to fame, ignoble, mean, inconsiderable, Ac. 21. 39.

Ἀσθένεια, ας, ἡ, (ἀσθενής) want of strength, weakness, feebleness, 1 Co. 15. 43; bodily infirmity, state of ill health, sickness, Mat. 8. 17. Lu. 5. 15, et al.; *met.* infirmity, frailty, imperfection, *intellectual and moral*, Ro. 6. 19. 1 Co. 2. 3. He. 5. 2; 7. 28; *by impl.* suffering, affliction, distress, calamity, Ro. 8. 26, et al.

Ἀσθενέω, ῶ, f. ήσω, a. 1. ἠσθένησα, (fr. same) to be weak, infirm, deficient in strength; to be inefficient, Ro. 8. 3. 2 Co. 13. 3; to be sick, Mat. 25. 36, et al.; *met.* to be weak *in faith*, to doubt, hesitate, be unsettled, timid, Ro. 14. 1. 1 Co. 8. 9, 11, 12. 2 Co. 11. 29; to be deficient in authority, dignity, or power, be contemptible, 2 Co. 11. 21; 13. 3, 9; *by impl.* to be afflicted, distressed, needy, Ac. 20. 35. 2 Co. 12. 10; 13. 4, 9: *whence*

Ἀσθένημα, ατος, τό, *pr.* weakness, infirmity; *met.* doubt, scruple, hesitation, Ro. 15. 1. N. T.

Ἀσθενής, έος, οῦς, ὁ, ἡ, τό, -ές, (ἀ & σθένος, strength) without strength, weak, infirm, Mat. 26. 41. Mar. 14. 38. 1 Pe. 3. 7; helpless, Ro. 5. 6; imperfect, inefficient, Gal. 4. 9; feeble, without energy, 2 Co. 10. 10; infirm in body, sick, sickly, Mat. 25. 39, 43, 44, et al.; weak, *mentally or spiritually*, dubious, hesitating, 1 Co. 8. 7, 10; 9. 22. 1 Thes. 5. 14; *by impl.* afflicted, distressed, oppressed with calamities, 1 Co. 4. 10.

Ἀσιανός, οῦ, ὁ, ἡ, (Ἀσία) belonging to the Roman province of Asia, Ac. 20. 4.

Ἀσιάρχης, ου, ὁ, (Ἀσία & ἀρχή) an Asiarch, an officer in the province of Asia, as in other eastern provinces of the Roman empire, selected, with others, from the more opulent citizens, to preside over the things pertaining to religious worship, and to exhibit annual public games at their own expense in honour of the gods, in the manner of the ædiles at Rome, Ac. 19. 31. L. G.

Ἀσιτία, ας, ἡ, abstinence from food, fasting, Ac. 27. 21: *from*

Ἄσῖτος, ου, ὁ, ἡ, (ἀ & σῖτος) abstaining from food, fasting, Ac. 27. 33.

Ἀσκέω, ῶ, f. ήσω, to exercise or exert one's self, endeavour, Ac. 24. 16.

'Ἀσκός, οῦ, ὁ, a leathern bag or bottle, bottle of skin, Mat. 9. 17. Mar. 2. 22. Lu. 5. 37, 38.

'Ἀσμένως, *adv.* gladly, joyfully, Ac. 2. 41; 21. 17.

''Ἀσοφος, ου, ὁ, ἡ, (ἀ & σοφός) unwise; destitute of Christian wisdom, Ep. 5. 15.

'Ἀσπάζομαι, f. σομαι, a. 1. ἠσπασάμην, p. ἤσπασμαι, to salute, greet, welcome, express one's good wishes, pay one's respects, Mat. 10. 12. Mar. 9. 15, et al. freq.; to bid farewell, Ac. 20. 1; 21. 6; to treat with affection, Mat. 5. 47; *met.* to embrace mentally, welcome to the heart or understanding, He. 11. 13: *whence*

'Ἀσπασμός, οῦ, ὁ, salutation, greeting, Mat. 23. 7. Mar. 12. 38, et al.

''Ἀσπῖλος, ου, ὁ, ἡ, (ἀ & σπῖλος) spotless, unblemished, pure, 1 Ti. 6. 14. Ja. 1. 27. 1 Pe. 1. 19. 2 Pe. 3. 14. L. G.

'Ἀσπίς, ίδος, ἡ, an asp, a species of serpent of the most deadly venom, Ro. 3. 13.

''Ἀσπονδος, ου, ὁ, ἡ, (ἀ & σπονδή, a libation *usually conjoined with the making of a treaty*) *pr.* unwilling to make a treaty; *hence,* implacable, irreconcileable, Ro. 1. 31. 2 Ti. 3. 3.

'Ἀσσάριον, ίου, τό, *dimin. of the Latin* as, a Roman brass coin of the value of one-tenth of a denarius or δραχμή, and equal to 3 and one-tenth farthings of our money, *used to convey the idea of a very trifling sum,* Mat. 10. 29. Lu. 12. 6. N. T.

'Ἆσσον, *adv.* nearer; very nigh, close, Ac. 27. 13; *used as the comp. of* ἄγχι.

Ἀστατέω, ῶ, f. ήσω, (ἄστατος, unfixed, unstable, fr. ἀ & ἵστημι) to be unsettled, have no fixed residence, wander about without a home, 1 Co. 4. 11. L. G.

'Ἀστεῖος, ου, ὁ, ἡ, (ἄστυ, a city) *pr.* belonging to a city; well-bred, polite, polished; *hence,* elegant, fair, comely, beautiful, Ac. 7. 20. He. 11. 23.

'Ἀστήρ, έρος, ὁ, a star, luminous body like a star, luminary, Mat. 2. 2, 7, 9, 10. Re. 1. 16, et. al.

'Ἀστήρικτος, ου, ὁ, ἡ, (ἀ & στηρίζω) not made firm; unsettled, unstable, unsteady, 2 Pe. 2. 14; 3. 16. L. G.

''Ἀστοργος, ου, ὁ, ἡ, (ἀ & στοργή, natural or instinctive affection) devoid of natural or instinctive affection, without affection to kindred, Ro. 1. 31. 2 Ti. 3. 3.

'Ἀστοχέω, ῶ, f. ήσω, a. 1. ἠστόχησα, (ἀ & στόχος, a mark) *pr.* to miss the mark; *met.* to err, deviate, swerve from, 1 Ti. 1. 6, 21. 2 Ti. 2. 18. L. G.

'Ἀστρᾰπή, ῆς, ἡ, lightning, Mat. 24. 27; *by impl.* light, brightness, lustre, Lu. 11. 36: *whence*

'Ἀστράπτω, f. ψω, to lighten, flash as lightning, Lu. 17. 24; to be bright, shining, Lu. 24. 4.

''Ἀστρον, ου, τό, a constellation; a star, Lu. 21. 25. Ac. 7. 43; 27. 20. He. 11. 12.

'Ἀσύμφωνος, ου, ὁ, ἡ, (ἀ & σύμφωνος) discordant in sound; disagreeing, of a different opinion, Ac. 28. 25.

'Ἀσύνετος, ου, ὁ, ἡ, (ἀ & συνετός fr. συνίημι) without understanding, dull of apprehension, stupid, Mat. 15. 16. Mar. 7. 18. Ro. 1. 21; foolish, wicked, ungodly, corrupt, Ro. 1. 31; 10. 19.

'Ἀσυνθετος, ου, ὁ, ἡ, (ἀ & συντίθεμαι, to make a covenant) a violator of covenants, covenant breaker, perfidious, Ro. 1. 31.

'Ἀσφάλεια, ας, ἡ, *pr.* state of one who is secure from falling, firmness; safety, security, 1 Thes. 5. 3; certainty, truth, Lu. 1. 4; diligence, carefulness, vigilance, Ac. 5. 23: *from*

'Ἀσφᾰλής, έος, οῦς, ὁ, ἡ, τό, -ές, (ἀ & σφάλλομαι, to stumble, fall) *pr.* firm, secure from falling; firm, sure, steady, immoveable, He. 6. 19; *met.* certain, sure, Ac. 21. 34; 22. 30; 25. 26; affording means of security, making secure, Phi. 3. 1: *whence*

'Ἀσφαλίζω, f. ίσω, to make fast, safe, or secure, Mat. 27. 64–66. Ac. 16. 24. L. G.

'Ἀσφαλῶς, *adv.* securely, safely; with care and diligence, Mar. 14. 44. Ac. 16. 23; certainly, assuredly, Ac. 2. 36.

Ἀσχημονέω, ῶ, f. ήσω, to be ἀσχήμων, indecorous, to behave in an unbecoming manner, or indecorously, 1 Co. 13. 5; to behave in a manner open to censure, 1 Co. 7. 36.

Ἀσχημοσύνη, ης, ἡ, *pr.* external indecorum; nakedness, shame, pudenda, Re. 16. 15; indecency, infamous lust, or lewdness, Ro. 1. 27: *from*

Ἀσχήμων, ονος, ὁ, ἡ, τό, -ον, (ἀ & σχῆμα) indecorous, uncomely, indecent, 1 Co. 12. 23.

Ἀσωτία, ας, ἡ, (*pr.* the disposition and life of one who is ἄσωτος, abandoned, recklessly debauched) profligacy, dissoluteness, debauchery, Ep. 5. 18. Tit. 1. 6. 1 Pe. 4. 4.

Ἀσώτως, *adv.* dissolutely, profligately, Lu. 15. 13.

Ἀτακτέω, ῶ, f. ήσω, *pr.* to desert one's ranks; *met.* to neglect one's duties, behave disorderly, 2 Thes. 3. 7: *from*

Ἄτακτος, ου, ὁ, ἡ, (ἀ & τάσσω) *pr. spoken of soldiers* who desert their ranks; *met.* neglectful of duties, disorderly, 1 Thes. 5. 14.

Ἀτάκτως, *adv.* disorderly, 2 Thes. 3. 6. 11.

Ἄτεκνος, ου, ὁ, ἡ, (ἀ & τέκνον) childless, Lu. 20. 28, 29, 30.

Ἀτενίζω, f. ίσω, a. 1. ἠτένισα, (ἀτενής, intent) to fix one's eyes upon, to look steadily, gaze intently, Lu. 4. 20, et al.

Ἄτερ, without, Lu. 22. 6, 35.

Ἀτιμάζω, f. άσω, a. 1. ἠτίμασα, a. 1. pass. ἠτιμάσθην, (ἄτιμος) to dishonour, treat with contumely or indignity, Lu. 20. 11. Jno. 8. 49, et al.

Ἀτιμία, ας, ἡ, dishonour, infamy, Ro. 1. 26; indecorum, 1 Co. 11. 14; meanness, vileness, Ro. 9. 21. 1 Co. 15. 43. 2 Ti. 2. 20: *from*

Ἄτιμος, ου, ὁ, ἡ, (ἀ & τιμή) unhonoured, without honour, exposed to contumelious treatment, Mat. 13. 57. Mar. 6. 4. 1 Co. 4. 10; 12. 23.

Ἀτιμόω, ῶ, p. pass. ἠτίμωμαι, to dishonour, treat with contumely, Mar. 12. 4.

Ἀτμίς, ίδος, ἡ, an exhalation, vapour, smoke, Ac. 2. 19. Ja. 4. 14.

Ἄτομος, ου, ὁ, ἡ, (ἀ & τέμνω) indivisible, *and by impl.* exceedingly minute: ἐν ἀτόμῳ sc. χρόνῳ, in an indivisible point of time, in an instant or moment, 1 Co. 15. 52.

Ἄτοπος, ου, ὁ, ἡ, (ἀ & τόπος) *pr.* out of place; inopportune, unsuitable, absurd; new, unusual, strange; *in N. T.* improper, amiss, wicked, Lu. 23. 41. 2 Thes. 3. 2: noxious, harmful, Ac. 28. 6.

Αὐγάζω, f. άσω, to shine upon, illuminate, irradiate, 2 Co. 4. 4: *from*

Αὐγή, ῆς, ἡ, radiance; day-break, Ac. 20. 11.

Αὐθάδης, εος, οῦς, ὁ, ἡ, (αὐτός & ἥδομαι) one who pleases himself, wilful, obstinate; arrogant, imperious, Ti. 1. 7. 2 Pe. 2. 10. (ᾱ).

Αὐθαίρετος, ου, ὁ, ἡ, (αὐτός & αἱρέομαι) *pr.* one who chooses his own course of action; acting spontaneously, of one's own accord, 2 Co. 8. 3, 17.

Αὐθεντέω, ῶ, f. ήσω, (to be αὐθέντης, one acting by his own authority or power, *contr. fr.* αὐτοέντης, one who executes with his own hand) to have authority over, domineer, 1 Ti. 2. 12. N. T.

Αὐλέω, ῶ, f. ήσω, a. 1. ηὔλησα, (αὐλός) to play on a pipe or flute, pipe, Mat. 11. 17. Lu. 7. 32. 1 Co. 14. 7.

Αὐλή, ῆς, ἡ, *pr.* an unroofed enclosure; court-yard; sheepfold, Jno. 10. 1, 16; an exterior court, i. q. προαύλιον, i. e. *an enclosed place between the door and the street,* Re. 11. 2; an interior court, quadrangle, i. e. *the open court in the middle of oriental houses, which are commonly built in the form of a square enclosing this court,* Mat. 26. 58, 69, et al.; *by synecd.* a house, mansion, palace, Mat. 26. 3. Lu. 11. 21.

Αὐλητής, οῦ, ὁ, (αὐλέω) a player on a pipe or flute, Mat. 9. 23. Re. 18. 22.

Αὐλίζομαι, f. ίσομαι, a. 1. ηὐλίσθην (αὐλή) *pr.* to pass the time in a court-yard; to lodge, bivouac; *hence,* to pass the night in any place, to lodge at night, pass or remain through the night, Mat. 21. 17. Lu. 21. 37.

Αὐλός, οῦ, ὁ, a pipe or flute, 1 Co. 14. 7.

Αὐξάνω, υ, αὔξω, f. ήσω, a. 1. ηὔξησα, a. 1. pass. ηὐξήθην, *trans.* to cause to grow or increase; *pass.* to be increased, enlarged, Mat. 13. 32. 1 Co. 3. 6, 7, et al.; *intrans.* to increase, grow, Mat. 6. 28. Mar. 4. 8, et al.: *whence*

Αὔξησις, εως, ἡ, increase, growth, Ep. 4. 16. Col. 2. 19.

Αὔριον, *adv.* to-morrow, Mat. 6. 30, et al.; ἡ αὔριον sc. ἡμέρα, the morrow, the next day, Mat. 6. 34, et al.

Αὐστηρός, ά, όν, *pr.* harsh, sour in flavour; *met.* harsh, rigid, ungenerous, Lu. 19. 21, 22.

Αὐτάρκεια, ας, ἡ, a competence of the necessaries of life, 2 Co. 9. 8; a frame of mind viewing one's lot as sufficient, contentedness, 1 Ti. 6. 6: *from*

Αὐτάρκης, εος, ους, ὁ, ἡ, (αὐτός & ἀρκέω) *pr.* sufficient or adequate in one's self; contented with one's lot, Phi. 4. 11.

Αὐτοκατάκρῐτος, ου, ὁ, ἡ, (αὐτός & κατακρίνω) self-condemned, Tit. 3. 11. N. T.

Αὐτόμᾰτος, ου, ὁ, ἡ, (αὐτός & μέμαα, to be excited) self-excited, acting spontaneously, spontaneous, of his own accord, Mar. 4. 8. Ac. 12. 10.

Αὐτόπτης, ου, ὁ, ἡ, (αὐτός & ὄψομαι) an eye-witness, Lu. 1. 2.

Αὐτός, ή, ό, *a reflexive pron.*, self, very; alone, Mar. 6. 31. 2 Co. 12. 13; of one's self, of one's own motion, Jno. 16. 27; *used also in the oblique cases independently as a personal pron. of the third person*; ὁ αὐτός, the same; unchangeable, He. 1. 12; κατὰ τὸ αὐτό, at the same time, together, Ac. 14. 1; ἐπὶ τὸ αὐτό, in one and the same place, Mat. 22. 34; at the same time, together, Ac. 3. 1. *But for a full account of the uses of αὐτός, see the Grammars.*

Αὑτοῦ, ῆς, οῦ, *recip. pron. contr. fr.* ἑαυτοῦ, ῆς, οῦ, himself, herself, itself, Mat. 1. 21, et al. freq.; for σεαυτοῦ, ῆς, οῦ, thyself, Mat. 23. 37.

Αὐτοῦ, *adv. of place*, *pr.* in the very place; here, there, in this, or that place, Mat. 26. 36. Ac. 15. 34; 18. 19; 21. 4.

Αὐτόχειρ, ρος, ὁ, ἡ, (αὐτός & χείρ) acting or doing any thing with one's own hands, Ac. 27. 19.

Αὐχμηρός, ά, όν, (αὐχμέω, to be dry, squalid, filthy) squalid, filthy; *by impl.* dark, obscure, murky, 2 Pe. 1. 19.

Ἀφαιρέω, ῶ, f. ήσω, a. 2. ἀφεῖλον, a. 1. pass. ἀφαιρεθήσομαι, (ἀπό & αἱρέω) to take away, remove, Lu. 1. 25; 10. 42, et al.; to take off, cut off, remove by cutting off, Mat. 26. 51. Mar. 14. 47. Lu. 22. 50.

Ἀφᾰνής, έος, οῦς, ὁ, ἡ, τό, -ές, (ἀ & φαίνω) out of sight; not manifest, hidden, concealed, He. 4. 13: *whence*

Ἀφανίζω, f. ίσω, to remove out of sight, cause to disappear; *pass.* to disappear, vanish, Ja. 4. 14; *by impl.* to destroy, consume, *so that nothing shall be left visible*, Mat. 6. 19, 20; *met.* to spoil, deform, disfigure, Mat. 6. 16: *whence*

Ἀφανισμός, οῦ, ὁ, a disappearing, vanishing away; *met.* destruction, abolition, abrogation, He. 8. 13. L. G.

Ἄφαντος, ου, ὁ, ἡ (ἀ & φαίνω) not appearing, not seen, invisible; *hence*, ἄφαντος γενέσθαι, to disappear, vanish, Lu. 24. 31.

Ἀφεδρών, ῶνος, ὁ, (ἀπό & ἕδρα, a seat) a privy, Mat. 15. 17. Mar. 7. 19. L. G.

Ἀφειδία, ας, ἡ, (ἀ & φείδομαι) *pr.* the disposition of one who is ἀφειδής, unsparing; *hence, in N. T.*, unsparingness *in the sense of* rigour, severity, austerity, Col. 2. 23.

Ἀφελότης, τητος, ἡ, (ἀφελής, not rough, plain, *met.* simple, sincere, fr. ἀ & φελλεύς, a rough, stony region) sincerity, simplicity, Ac. 2. 46. N. T.

Ἄφεσις, εως, ἡ, (ἀφίημι) dismission, deliverance *from captivity*, Lu. 4. 18, *bis*; remission, forgiveness, pardon, Mat. 26. 28, et al.

Ἁφή, ῆς, ἡ, (ἅπτω) a fastening; a ligature, *by which the different members are connected*, commissure, joint, Ep. 4. 16. Col. 2. 19.

Ἀφθαρσία, ας, ἡ, (ἀ & φθείρω) incorruptibility, incorruptness; *by impl.* immortality, 1 Co. 15. 42, 53, 54.

with the accessory idea of felicity, Ro. 2. 7, et al.; ἐν ἀφθαρσίᾳ, purely, sincerely, constantly, Ep. 6. 24. L. G.

*Ἄφθαρτος, ου, ὁ, ἡ, (fr. same) incorruptible, immortal, imperishable, undying, enduring, Ro. 1. 23. 1 Co. 9. 25; 15. 52, et al.

Ἀφθορία, ας, ἡ, (fr. same) v. r. Tit. 2. 7, *pr.* incapability of decay; *met.* incorruptness, integrity, genuineness, purity. N. T.

Ἀφίημι, f. ἀφήσω, a. 1. ἀφῆκα, a. 1. pass. ἀφείθην & ἀφέθην, f. pass. ἀφεθήσομαι, imperf. 3 per. s. ἤφιε, Mar. 1. 34; 11. 16, p. pass. 3 per. pl. ἀφέωνται, pres. 2 per. s. ἀφεῖς, v. r. Re. 2. 20, (ἀπό & ἵημι) to send away, dismiss, suffer to depart; to emit, send forth; τὴν φωνήν, the voice, to cry out, utter an exclamation, Mar. 15. 37; τὸ πνεῦμα, the spirit, to expire, Mat. 27. 50; to omit, pass over or by, neglect, care not, Mat. 15. 14; 23. 23. He. 6. 1; to permit, suffer, let, forbid not; to give up, yield, resign, Mat. 5. 40; to remit, forgive, pardon; to relax, suffer to become less intense, Re. 2. 4; to leave, depart from; to desert, forsake; to leave remaining or alone; to leave behind, *sc. at one's death*, Mar. 12. 19, 20, 21, 22. Jno. 14. 27.

Ἀφικνέομαι, οῦμαι, f. ἵξομαι, a. 2. ἀφικόμην, (ἀπό & ἱκνέομαι, to come, arrive) to come, arrive at; to reach *as a report*, Ro. 16. 19.

Ἀφιλάγαθος, οῦ, ὁ, ἡ, (ἀ, φίλος & ἀγαθός) not a lover of, inimical to, good and good men, 2 Ti. 3. 3. N. T.

Ἀφιλάργυρος, ου, ὁ, ἡ, (ἀ, φίλος & ἄργυρος) not fond of money, not covetous, liberal, generous, 1 Ti. 3. 3. He. 13. 5. N. T.

*Ἄφιξις, εως, ἡ, (ἀφικνέομαι) arrival; departure, Ac. 20. 29.

Ἀφίστημι, f. ἀποστήσω, a. 1. ἀπέστησα, (ἀπό & ἵστημι) *trans.* to put away, separate; to draw off or away, withdraw, induce to revolt, Ac. 5. 37; *intrans., p.* ἀφέστηκα, *a.* 2. ἀπέστην, *and mid.* to depart, go away from, Lu. 2. 37, et al.; *met.* to desist or refrain from, let alone, Ac. 5. 38; 22. 29. 2 Co. 12. 8; to make defection, fall away, apostatise, Lu. 8. 13. 1 Ti. 4. 1. He. 3. 12; to withdraw from, have no intercourse with, 1 Ti. 6. 5; to abstain from, 2 Ti. 2. 19.

*Ἄφνω, *adv.* suddenly, unexpectedly, Ac. 2. 2; 16. 26; 28. 6.

Ἀφόβως, *adv.* (ἄφοβος, fearless, fr. ἀ & φόβος) fearlessly, boldly, intrepidly, Phi. 1. 14; securely, peacefully, tranquilly, Lu. 1. 74. 1 Co. 16. 10; impudently, shamefully, Jude 12.

Ἀφομοιόω, ῶ, f. ώσω, (ἀπό & ὁμοιόω) to assimilate, cause to resemble, He. 7. 3.

Ἀφοράω, ῶ, f. ἀπόψομαι, a. 2. ἀπεῖδον, (ἀπό & ὁράω) to view with undivided attention *by looking away from every other object*; to regard fixedly and earnestly, He. 12. 2; to see distinctly, Phi. 2. 23.

Ἀφορίζω, f. ίσω, & ἀφοριῶ, p. pass. ἀφώρισμαι, (ἀπό & ὁρίζω) to limit off; to separate, sever from the rest, Mat. 13. 49, et al.; to separate from society, cut off from all intercourse, excommunicate, Lu. 6. 22; to set apart, select, Ac. 13. 2. Ro. 1. 1. Gal. 1. 15.

Ἀφορμή, ῆς, ἡ, (ἀπό & ὁρμή) *pr.* a starting point; means to accomplish an object; occasion, opportunity, Ro. 7. 8, 11, et al.

Ἀφρίζω, f. ίσω, to froth, foam, Mar. 9. 18, 20: *from*

Ἀφρός, οῦ, ὁ, froth, foam, Lu. 9. 39.

Ἀφροσύνη, ης, ἡ, inconsiderateness, folly; folly, *in the sense of* ostentation, boasting, 2 Co. 11. 1, 17, 21; foolishness, levity, wickedness, impiety, Mar. 7. 22: *from*

*Ἄφρων, ονος, ὁ, ἡ, (ἀ & φρήν) unwise, inconsiderate, simple, foolish, Lu. 11. 40; 12. 20. 1 Co. 15. 36; ignorant, destitute of the knowledge of the true religion, Ro. 2. 20. Ep. 5. 17. 1 Pe. 2. 15; vain, ostentatious, 2 Co. 11. 16, 19; 12. 6, 11.

Ἀφυπνόω, ῶ, f. ώσω, (ἀπό & ὕπνος) to awake from sleep; *in N. T.* to go off into sleep, fall asleep, Lu. 8. 23.

*Ἄφωνος, ου, ὁ, ἡ, (ἀ & φωνή) dumb, destitute of the power of speech, 1 Co. 12. 2. 2 Pe. 2. 16; silent, mute, uttering no voice, Ac. 8. 32; inarticulate, consisting of inarticulate sounds, unmeaning, 1 Co. 14. 10.

Ἀχάριστος, ου, ὁ, ἡ, (ἀ & χάρις) unthankful, ungrateful, Lu. 6. 35. 2 Ti. 3. 2.

Ἀχειροποίητος, ου, ὁ, ἡ, (ἀ & χειροποίητος) not made with hands, Mar. 14. 58. 2 Co. 5. 1. Col. 2. 11. N. T.

Ἀχλύς, ύος, ἡ, a mist; darkening of the sight, Ac. 13. 11.

Ἀχρεῖος, α, ον, (ἀ & χρεία) useless, unprofitable, worthless, Mat. 25. 30; unmeritorious, Lu. 17. 10: *whence*

Ἀχρειόω, ῶ, f. ώσω, a. 1. pass. ἠχρειώθην, to render useless; *met. pass.* to become corrupt, depraved, Ro. 3. 12. L. G.

Ἄχρηστος, ου, ὁ, ἡ, (ἀ & χρηστός) unuseful, useless, unprofitable, *and by impl.* detrimental, causing loss, Phile. 11.

Ἄχρι, *v.* ἄχρις, *originally an adv. of place; used as a prep., with respect to place,* as far as; *to time,* until, during; *as a conj.,* until.

Ἄχυρον, ου, τό, chaff, straw broken up *by treading out the grain,* Mat. 3. 12. Lu. 3. 17.

Ἀψευδής, έος, οῦς, ὁ, ἡ, (ἀ & ψευδής) free from falsehood; incapable of falsehood, Tit. 1. 2.

Ἄψινθος, ου, ἡ, wormwood, Re. 8. 11, *where, as a proper name, it is masculine, according to the v. r.*

Ἄψυχος, ου, ὁ, ἡ, τό, -ον, (ἀ & ψυχή) void of life or sense, inanimate, 1 Co. 14. 7.

B.

Βαθμός, οῦ, ὁ, (βαίνω) *pr.* a step, stair; *met.* grade of dignity, degree, rank, standing, 1 Ti. 3. 13.

Βάθος, εος, ους, τό, depth; τὸ βάθος, deep water, Lu. 5. 4. Mat. 13. 5, et al.; *met.* fulness, abundance, immensity, Ro. 11. 33. 2 Co. 8. 2; an extreme degree, 2 Co. 8. 2; *pl.* deep laid plans, profound, secret things, 1 Co. 2. 10. Re. 2. 24.

Βαθύνω, f. υνῶ, to deepen, excavate, Lu. 6. 48: *from*

Βαθύς, εῖα, ύ, deep, Jno. 4. 11; *met.* deep, profound, Ac. 20. 9; ὄρθρου βαθέος, *lit.* at deep morning twilight, *i. e.* at the earliest dawn, Lu. 24. 1.

Βάϊον, *v.* Βαΐον, ου, τό, a palm branch, Jno. 12. 13. S.

Βαλάντιον, ου, τό, a bag, purse, Lu. 10. 4; 12. 33; 22. 35, 36.

Βάλλω, f. βαλῶ, a. 2. ἔβαλον, p. βέβληκα, p. pass. βέβλημαι, a. 1. pass. ἐβλήθην, f. pass. βληθήσομαι, to throw, cast; to lay, Re. 2. 22. Mat. 8. 6, 14, et al.; to put, place, Ja. 3. 3; to place, deposit, Mat. 27. 6. Mar. 12. 41-44. Lu. 21. 1-4; Jno. 12. 6; to pour, Jno. 13. 5; to thrust, Jno. 18. 11; 20. 27. Mar. 7. 33. Re. 14. 19; to send forth, Mat. 10. 34; to assault, strike, Mar. 14. 65; *met.* to suggest, Mat. 10. 34. Jno. 13. 2; *intrans.* to rush, beat, *as the wind,* Ac. 27. 14.

Βαπτίζω, f. ίσω, a. 1. ἐβάπτισα, p. pass. βεβάπτισμαι, a. 1. pass. ἐβαπτίσθην, (βάπτω) *pr.* to dip, immerse; to cleanse or purify by washing; to administer the rite of baptism, to baptize; *met. with various reference to the ideas associated with Christian baptism as an act of dedication, e. g. marked designation, devotion, trial,* &c.; *mid.* to procure baptism for one's self, to undergo baptism, Ac. 22. 16.

Βάπτισμα, ατος, τό, *pr.* immersion; baptism, ordinance of baptism, Mat. 3. 7. Ro. 6. 4, et al.; *met.* baptism *in the trial of suffering,* Mat. 20. 22, 23. Mar. 10. 38, 39. N. T.

Βαπτισμός, οῦ, ὁ, *pr.* an act of dipping or immersion; a baptism, He. 6. 2; an ablution, Mar. 7. 4, 8. He. 9. 10. N. T.

Βαπτιστής, οῦ, ὁ, one who baptises, Mat. 3. 1; 11. 11, 12, et al. N. T.

Βάπτω, f. ψω, a. 1. ἔβαψα, p. pass. βέβαμμαι, to dip, Jno. 13. 26. Lu. 16. 24; to dye, Re. 19. 13.

Βάρ, indec. ὁ, (בַּר, Chald. or Syr.) a son, Mat. 16. 17.

Βάρβαρος, ου, ὁ, a barbarian, *pr.* one to whom a pure Greek dialect is not native; one who is not a proper Greek, Ro. 1. 14. Col. 3. 11. Ac. 28. 2, 4; a foreigner speaking a strange language, 1 Co. 14. 11.

Βαρέω, ῶ, f. ήσω, p. pass. βεβάρημαι, (βάρος) to be heavy upon, weigh down, burden, oppress, *as sleep,* Mat.

26. 43. Mar. 14. 40. Lu. 9. 32; *surfeiting*, v. r. Lu. 21. 34; *calamities*, 2 Co. 1. 8; 5. 4; *or trouble, care, expense*, &c. 1 Ti. 5. 16.

Βαρέως, *adv.* heavily; *met.* with difficulty, dully, stupidly, Mat. 13. 15. Ac. 28. 27.

Βάρος, εος, τό, weight, heaviness; a burden, any thing grievous and hard to be borne, Mat. 20. 12. Ac. 15. 28. Re. 2. 24; burden, charge, *or*, weight, influence, dignity, honour, 1 Thes. 2. 6; *with another noun in government*, fulness, abundance, excellence, 2 Co. 4. 17.

Βαρύνω, f. υνῶ, a. 1. pass. ἐβαρύνθην, *see* βαρέω, Lu. 21. 34. (ῡ): *from*

Βαρύς, εῖα, ύ, heavy; *met.* burdensome, oppressive, or difficult of observance, *as precepts*, Mat. 23. 4. 1 Jno. 5. 3; weighty, important, momentous, Mat. 23. 23. Ac. 25. 7; grievous, oppressive, afflictive, violent, rapacious, Ac. 20. 29; authoritative, strict, stern, severe, 2 Co. 10. 10.

Βαρύτῑμος, ου, ὁ, ἡ, (βαρύς & τιμή) of great price, precious, Mat. 26. 7.

Βασανίζω, f. ίσω, a. 1. pass. ἐβασανίσθην, (βάσανος) *pr.* to apply the lapis Lydius or touchstone; *met.* to examine, scrutinise, try *either by words or torture; in N. T.* to afflict, torment; *pass.* to be afflicted, tormented, pained, *by diseases*, Mat. 8. 6, 29, et al.; to be tossed, agitated, *as by the waves*, Mat. 14. 24: *whence*

Βασανισμός, οῦ, ὁ, *pr.* examination *by the lapis Lydius or by torture;* torment, torture, Re. 9. 5; 14. 11; 18. 7, 10, 15.

Βασανιστής, οῦ, ὁ, *pr.* an inquisitor, tormentor; *in N. T.* a keeper of a prison, gaoler, Mat. 18. 34.

Βάσᾰνος, ου, ἡ, *pr.* lapis Lydius, *a species of stone from Lydia, which being applied to metals was thought to indicate any alloy which might be mixed with them, and therefore used in the trial of metals; hence,* examination *of a person, especially by torture; in N. T.* torture, torment, severe pain, Mat. 4. 24. Lu. 16. 23, 28.

Βασιλεία, ας, ἡ, (βασιλεύς) a kingdom, realm, *the region or country governed by a king;* kingly power, authority, dominion, reign; royal dignity, the title and honour of king; ἡ βασιλεία, Mat. 9. 35, ἡ βασιλεία τοῦ Θεοῦ,—τοῦ Χριστοῦ,—τοῦ οὐρανοῦ,—τῶν οὐρανῶν, the reign or kingdom of the Messiah, *both in a false and true conception of it; used also, with various limitation, of its* administration and coming history, *as in the parables;* its distinctive nature, Ro. 14. 17, requirements, privileges, rewards, consummation.

Βασίλειος, ου, ὁ, ἡ, royal, regal; *met.* possessed of high prerogatives and distinction, 1 Pe. 2. 9; τὰ βασίλεια sc. δώματα, regal mansions, palaces, Lu. 7. 25: *from*

Βασιλεύς, έως, ὁ, a king, monarch, one possessing regal authority: *whence*

Βασιλεύω, f. εύσω, to possess regal authority, be a king, reign; to rule, govern, Mat. 2. 22; *met.* to be in force, predominate, prevail, Ro. 5. 14, 17, 21; 6. 12; to be in a state of prosperity and happiness, 1 Co. 4. 8.

Βασιλικός, ή, όν, royal, regal, Ac. 12. 20, 21; βασιλικός, *used as a subst.* a person attached to the king, courtier; *by impl.* of the highest excellence, Ja. 2. 8.

Βασίλισσα, ης, ἡ, (a later form of βασιλίς) a queen, Mat. 12. 42. Lu. 11. 31. Ac. 8. 27. Re. 18. 7.

Βάσις, εως, ἡ, (βαίνω) *pr.* a step; the foot, Ac. 3. 7.

Βασκαίνω, f. ανῶ, a. 1. ἐβάσκηνα & ἐβάσκᾱνα, *pr.* to slander; *thence,* to bewitch *by spells, or by any other means;* to delude, Gal. 3. 1.

Βαστάζω, f. άσω, a. 1. ἐβάστασα, *pr.* to lift, raise, bear aloft; to bear, carry, *in the hands or about the person;* carry *as a message*, Ac. 9. 15; to take away, remove, Mat. 8. 17. Jno. 20. 15; to take up, Jno. 10. 31. Lu. 14. 27; to bear *as a burden*, endure, suffer; to sustain, Ro. 11. 18; to bear with, tolerate; to sustain *mentally*, comprehend, Jno. 16. 12.

Βάτος, ου, ὁ & ἡ, a bush, bramble, Mar. 12. 36, et al.

Βάτος, ου, ὁ, (Heb. בַּת) a bath, a measure for liquids, which is stated by Josephus (Ant. 1. viii. c. 2. 9) to

contain 72 sextarii, or about 13 and a half gallons. Others make it about 9 gallons; and others, 7 and a half gallons.

Βάτραχος, ου, ὁ, a frog, Re. 16. 3.

Βαττολογέω, ῶ, f. ήσω, (βάττος, stammerer), *pr.* to stammer; *hence*, to babble; to use vain repetitions, Mat. 6. 7. L. G.

Βδέλυγμα, ατος, τό, (βδελύσσομαι) an abomination, an abominable thing, Mat. 24. 15. Mar. 13. 14, et al.; idolatry with all its pollutions, Re. 17. 4, 5; 21. 27. S.

Βδελυκτός, ή, όν, abominable, detestable, Tit. 1. 16: (S.) *from*

Βδελύσσομαι, f. ξομαι, p. ἐβδέλυγμαι, to abominate, loathe, detest, abhor, Ro. 2. 22; *pass.* to be abominable, detestable, Re. 21. 8.

Βέβαιος, αία, ον, (βέβαα, p. of βαίνω) firm, stable, stedfast, He. 3. 6, 14; 6. 19; sure, certain, established, Ro. 4. 16, et al.: *whence*

Βεβαιόω, ῶ, f. ώσω, a. 1. ἐβεβαίωσα, to confirm, establish; to render constant and unwavering, 1 Co. 1. 8, et al.; to strengthen or establish *by arguments or proofs*, ratify, Mar. 16. 20; verify, *as promises*, Ro. 15. 8.

Βεβαίωσις, εως, ἡ, confirmation, firm establishment, Phi. 1. 7. He. 6. 16.

Βέβηλος, ου, ὁ, ἡ, (βαίνω, to tread, and βηλός, a threshold) *pr.* what is open and accessible to all; *hence*, profane, not religious, not connected with religion; unholy; a despiser, scorner, 1 Ti. 1. 9; 4. 7, et al.: *whence*

Βεβηλόω, ῶ, f. ώσω, a. 1. ἐβεβήλωσα, to profane, pollute, violate, Mat. 12. 5. Ac. 24. 6. L. G.

Βελόνη, ης, ἡ, v. r. Lu. 18. 25, *pr.* the point of a spear; a needle.

Βέλος, εος, τό, a missile weapon, dart, arrow, Ep. 6. 16.

Βελτίων, ονος, ὁ, ἡ, τό, -ον, (comp. of ἀγαθός) better; βέλτιον, *as an adv.* very well, too well to need informing, 2 Ti. 1. 18.

Βῆμα, ατος, τό, (βαίνω) a step, foot-step, foot-breadth, space to set the foot on, Ac. 7. 5; an elevated place ascended by steps, tribunal, throne, Mat. 27. 19. Ac. 12. 21, et al.

Βήρυλλος, ου, ὁ, ἡ, a beryl, a precious stone of a sea-green colour, found chiefly in India, Re. 21. 20. L. G.

Βία, ας, ἡ, force, impetus, violence, Ac. 5. 26; 21. 35, et al.: *hence*

Βιάζω, f. άσω, and mid. βιάζομαι, to urge, constrain, overpower by force; to press earnestly forward, to rush, Lu. 16. 16; *pass.* to be an object of an impetuous movement, Mat. 11. 12.

Βίαιος, α, ον, violent, vehement, Ac. 2. 2.

Βιαστής, οῦ, ὁ, (βιάζω) one who uses violence, or is impetuous; one who feels an eager, vehement desire for anything, Mat. 11. 12. L. G.

Βιβλαρίδιον, ου, τό, (*dimin. of* βιβλάριον, a roll, fr. βίβλος) a small volume or scroll, a little book, Re. 10. 2, 8, 9, 10. L. G.

Βιβλίον, ου, τό, (*pr. dimin. of* βίβλος) a written volume or roll, book, Lu. 4. 17, 20, et al.; a scroll, bill, billet, Mat. 19. 7. Mar. 10. 4.

Βίβλος, ου, ἡ, *pr.* the inner bark or rind of the papyrus, *which was anciently used instead of paper*; *hence*, a written volume, or roll, book, catalogue, account, Mat. 1. 1. Mar. 12. 26, et al.

Βιβρώσκω, f. βρώσομαι, p. βέβρωκα, to eat.

Βίος, ου, ὁ, life; means of living; sustenance, maintenance, substance, goods, Mar. 12. 44, et al.: *whence*

Βιόω, ῶ, f. ώσω, a. 1. ἐβίωσα, to live, 1 Pe. 4. 2.

Βίωσις, εως, ἡ, manner of life, Ac. 26. 4. S.

Βιωτικός, ή, όν, pertaining to this life, or the things of this life, Lu. 21. 34. 1 Co. 6. 3, 4.

Βλαβερός, ά, όν, hurtful, 1 Ti. 6. 9: *from*

Βλάπτω, f. ψω, a. 1. ἔβλαψα, *pr.* to weaken, hinder, disable; to hurt, harm, injure, Mar. 16. 18. Lu. 4. 35.

Βλαστάνω, f. ήσω, a. 1. ἐβλάστησα, a. 2. ἔβλαστον, *intrans.* to germinate, bud, sprout, spring up, Mat. 13. 26. Mar. 4. 27. He. 9. 4; *trans. and*

causat. to cause to shoot, produce, yield, Ja. 5. 18.

Βλασφημέω, ῶ, f. ήσω, p. βεβλασφήμηκα, a. 1. ἐβλασφήμησα, to calumniate, revile, treat with calumny and contumely, Mat. 27. 39, et al.; to speak of God or divine things in terms of impious irreverence, to blaspheme, Mat. 9. 3; 26. 65, et al.: *whence*

Βλασφημία, ας, ἡ, calumny, railing, reproach, Mat. 15. 19. Mar. 7. 22, et al.; blasphemy, Mat. 12. 31; 26. 65, et al.

Βλάσφημος, ου, ὁ, ἡ, calumnious, railing, reproachful, 2 Ti. 3. 2. 2 Pe. 2. 11; blasphemous, Ac. 6. 11, 13. 1 Ti. 1. 13.

Βλέμμα, ατος, τό, a look; the act of seeing, sight, 2 Pe. 2. 8: *from*

Βλέπω, f. ψω, a. 1. ἔβλεψα, to possess and use the faculty of sight; to direct the eyes towards; to behold; to face, Ac. 27. 12; to descry, observe; *met.* to direct the thoughts towards, consider; to discern mentally, perceive; to have regard to; to mind; to take heed; *in N. T.* βλέπειν ἀπό, to beware of, shun. Mat. 8. 15.

Βλητέος, α, ον, (*verbal adj.* fr. βάλλω) requiring to be cast or put, Mar. 2. 22. Lu. 5. 38. N. T.

Βοάω, ῶ, f. ήσω, a. 1. ἐβόησα, to cry out; to exclaim, proclaim, Mat. 3. 3; 15. 34. Ac. 8. 7, et al.; πρός τινα, to invoke, implore the aid of any one, Lu. 18. 7: *from*

Βοή, ῆς, ἡ, a cry, outcry, exclamation, Ja. 5. 4.

Βοήθεια, ας, ἡ, help, succour, He. 4. 16; *meton. pl.* helps, contrivances for relief and safety, Ac. 27. 17: *from*

Βοηθέω, ῶ, f. ήσω, a. 1. ἐβοήθησα, (βοή & θέω, to run) *pr.* to run to the aid of those who cry for help; to advance to the assistance of any one, help, aid, succour, Mat. 15. 25. Mar. 9. 22, 24, et al.: *from*

Βοηθός, οῦ, ὁ, a helper, He. 13. 6.

Βόθῡνος, ου, ὁ, a pit, well, or cistern, Mat. 12. 11; 15. 14. Lu. 6. 39.

Βολή, ῆς, ἡ, (βάλλω) a cast, a throw; the distance to which any thing can be thrown, Lu. 22. 41..

Βολίζω, f. ίσω, a. 1. ἐβόλισα, to heave the lead, sound, Ac. 27. 28: (L. G.) *from*

Βολίς, ίδος, ἡ, (βάλλω) a missile weapon, dart, javelin, He. 12. 20; *also* a plummet, lead for sounding. L. G.

Βόρβορος, ου, ὁ, mud, mire, dung, filth, 2 Pe. 2. 22.

Βοῤῥᾶς, ᾶ, ὁ, i. q. βορέας, *pr.* the north, or N. N. E. wind; *meton.* the north, Lu. 13. 29. Re. 21. 13.

Βόσκω, f. βοσκήσω, a. 1. ἐβόσκησα, to feed, pasture, tend while grazing; βόσκομαι, to feed, be feeding, Mat. 8. 30, 33. Lu. 8. 32, 34, et al.

Βοτάνη, ης, ἡ, (βόσκω) herb, herbage, produce *of the earth*, He. 6. 7.

Βότρυς, υος, ὁ, a bunch or cluster of grapes, Re. 14. 18.

Βουλευτής, ου, ὁ, a counsellor, senator; member of the Sanhedrim, Mar. 15. 43. Lu. 23. 50: *from*

Βουλεύω, f. εύσω, to give counsel, to deliberate; *mid.* βουλεύομαι, to deliberate, Lu. 14. 31. Jno. 12. 10. Ac. 5. 33; to purpose, determine, Ac. 15. 37; 27. 39. 2 Co. 1. 17: *from*

Βουλή, ῆς, ἡ, (βούλομαι) counsel, purpose, design, determination, decree, Lu. 7. 30; 23. 51, et al. freq.; *by impl.* secret thoughts, cogitations *of the mind*, 1 Co. 4. 5.

Βούλημα, ατος, τό, purpose, will, determination, Ac. 27. 43. Ro. 9. 19.

Βούλομαι, f. βουλήσομαι, *imperf.* ἐβουλόμην & At. ἠβουλόμην, a. 1. pass. ἐβουλήθην & ἠβουλήθην, p. βεβούλημαι, to be willing, disposed, Mar. 15. 15. Ac. 25. 20; 28. 18, et al.; to intend, Mat. 1. 19. Ac. 5. 28; 12. 4. 2 Co. 1. 15; to desire, 1 Ti. 6. 9; to choose, be pleased, Jno. 18. 39. Ac. 18. 15. Ja. 3. 4; to will, decree, appoint, Lu. 22. 42. Ja. 1. 18. 1 Co. 12. 11. 1 Ti. 2. 8; 5. 14, et al.; ἐβουλόμην, I could wish, Ac. 25. 22.

Βουνός, οῦ, ὁ, a hill, hillock, rising ground, Lu. 3. 5; 23. 30.

Βοῦς, βοός, ὁ, ἡ, an ox, a bull or cow, *an animal of the ox kind*, Lu. 13. 15, et al.

Βραβεῖον, ου, τό, (βραβεύς, a judge

or arbiter in the public games) a prize *bestowed on victors in the public games, such as a crown, wreath, chaplet, garland, &c.* 1 Co. 9. 24. Phi. 3. 14. L.G.

Βραβεύω, f. εύσω, (fr. same) *pr.* to be a director, or arbiter in the public games; *in N.T.* to preside, direct, rule, govern, be predominant, Col. 3. 15.

Βραδύνω, f. υνῶ, (βραδύς) to be slow, to delay, be behindhand, 1 Ti. 3. 15. 2 Pe. 3. 9.

Βραδυπλοέω, ῶ, f. ήσω, to sail slowly, Ac. 27. 7: (L.G.) fr. πλέω &

Βραδύς, εῖα, ύ, slow; not hasty, Ja. 1. 19; slow of understanding, heavy, stupid, Lu. 24. 25: *whence*

Βραδύτης, τῆτος, ἡ, slowness, tardiness, delay, 2 Pe. 3. 9.

Βραχίων, ονος, ὁ, the arm; *meton.* strength, might, power, Lu. 1. 51. Jno. 12. 38. Ac. 13. 17. (ῐ).

Βραχύς, εῖα, ύ, short, brief; few, small, Lu. 22. 58. Jno. 6. 7, et al.

Βρέφος, εος, τό, a child; *whether unborn,* an embryo, fœtus, Lu. 1. 41, 44; *or just born,* an infant, Lu. 2. 12, 16. Ac. 7. 19; *or partly grown,* Lu. 18. 15. 2 Ti. 3. 15; *met.* one who has just embraced the Christian faith, 1 Pe. 2. 2.

Βρέχω, f. ξω, a. 1. ἔβρεξα, to wet, moisten, Lu. 7. 38; to rain, cause or send rain, Mat. 5. 45. Lu. 17. 29, et al.

Βροντή, ῆς, ἡ, thunder, Mar. 3. 17. Jno. 12. 29, et al.

Βροχή, ῆς, ἡ, (βρέχω) rain, Mat. 7. 25, 27. L.G.

Βρόχος, ου, ὁ, a cord, noose, 1 Co. 7. 35.

Βρυγμός, οῦ, ὁ, a grating or gnashing of the teeth, Mat. 8. 12; 13. 42, 50, et al.: *from*

Βρύχω, f. ξω, to grate or gnash *the teeth,* Ac. 7. 54. (ῡ).

Βρύω, *pr.* to be full, to swell *with any thing;* to emit, send forth, Ja. 3. 11.

Βρῶμα, ατος, τό, (βιβρώσκω) food, Mat. 14. 15. Mar. 7. 19, et al.; solid food, 1 Co. 3. 2.

Βρώσιμος, ον, ὁ, ἡ, (fr. same) eatable, that may be eaten, Lu. 24. 41.

Βρῶσις, εως, ἡ, eating, the act of eating, Ro. 14. 17. 1 Co. 8. 4, et al.; meat, food, Jno. 6. 27. He. 12. 16; a canker or rust, ærugo, Mat. 6. 19, 20.

Βυθίζω, f. ίσω, a. 1. ἐβύθισα, to immerse, submerge, cause to sink, Lu. 5. 7; to plunge deep, drown, 1 Ti. 6. 9: *from*

Βυθός, ου, ὁ, the bottom, lowest part; the deep, sea, 2 Co. 11. 25.

Βυρσεύς, έως, ὁ, (βύρσα, a hide) a tanner, leather-dresser, Ac. 9. 43; 10. 6, 32. L.G.

Βύσσινος, η, ον, made of byssus or fine cotton, Re. 18. 16: *from*

Βύσσος, ου, ἡ, byssus, *a species of fine cotton highly prized by the ancients,* Lu. 16. 19. v.r. Re. 18. 12.

Βωμός, οῦ, ὁ, *pr.* a slightly elevated spot, base, pedestal; *hence,* an altar, Ac. 17. 23.

Γ

Γάγγραινα, ης, ἡ, (γράω, γραίνω, to eat, gnaw) gangrene, mortification, 2 Ti. 2. 17.

Γάζα, ης, ἡ, a treasure, treasury, Ac. 8. 27.

Γαζοφυλάκιον, ου, τό, (γάζα & φυλακή) a treasury; the sacred treasury, Mar. 12. 41, 43. Lu. 21. 1. Jno. 8. 20. L.G.

Γάλα, γάλακτος, τό, milk, 1 Co. 9. 7; *met. spiritual* milk, the elementary parts of Christian instruction, 1 Co. 3. 2. He. 5. 12, 13; *spiritual* nutriment, 1 Pe. 2. 2.

Γαλήνη, ης, ἡ, tranquillity of the sea, a calm, Mat. 8. 26. Mar. 4. 39. Lu. 8. 24.

Γαμέω, ῶ, f. ῶ, &, later, ήσω, p. γεγάμηκα, a. 1. ἔγημα & ἐγάμησα, a. 1. *pass.* ἐγαμήθην, to marry, take a wife; to marry, enter the marriage state; *mid.* to marry, be married, Mar. 10. 12. 1 Co. 7. 9, 10, 28, 39, et al.: *whence*

Γαμίζω, f. ίσω, to give in marriage, permit to marry, v.r. 1 Co. 7. 38. N.T.

Γαμίσκομαι, to be given in marriage, Mar. 12. 25. L.G.

Γάμος, ου, ὁ, a wedding, nuptials,

the nuptial ceremonies; the attendant festivities, Mat. 25. 10. Jno. 2. 1, 2. Re. 19. 7, 9; any feast or banquet, Lu. 12. 36; 14. 8; *meton.* the room in which a banquet is held, Mat. 22. 10; the marriage state, He. 13. 4.

Γάρ, *a causal particle or conjunction,* for; *it is, however, frequently used with an ellipsis of the clause to which it has reference, and its force must then be variously expressed:* Mat. 15. 27; 27. 23, et al.: *it is also sometimes epexegetic, or introductory of an intimated detail of circumstances,* now, then, to wit, Mat. 1. 18.

Γαστήρ, τέρος, τρός, ἡ, the belly, stomach; the womb, Lu. 1. 31; ἐν γαστρὶ ἔχειν, to be with child, Mat. 1. 18, 23; 24. 19, et al.; γαστέρες, paunches, gluttons, Tit. 1. 12.

Γε, *an enclitic particle imparting emphasis; indicating that a particular regard is to be had to the term to which it is attached. Its force is to be conveyed, when this is possible, by various expressions:* at least, indeed, even, &c.

Γέεννα, ης, ἡ, (Heb. גיא הנם) Gehenna, *pr.* the valley of Hinnom *south of Jerusalem, once celebrated for the horrid worship of Moloch, & afterwards polluted with every species of filth, as well as the carcases of animals, and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning; hence,* hell, the fires of Tartarus, the place of punishment in Hades, Mat. 5. 22, 29, 30; 10. 28; 18. 9, et al. N. T.

Γείτων, ονος, ὁ, ἡ, a neighbour, Lu. 14. 12; 15. 6, 9. Jno. 9. 8.

Γελάω, ῶ, f. **άσομαι,** &, later, **ασω,** a. 1. ἐγέλασα, to laugh, smile; *by impl.* to be merry, happy, to rejoice, Lu. 6. 21, 25. (ᾰ).

Γέλως, ωτος, ὁ, laughter; *by impl.* mirth, joy, rejoicing, Ja. 4. 9.

Γεμίζω, f. **ίσω,** a. 1. **ἐγέμισα,** a. 1. pass. ἐγεμίσθην, to fill, Mat. 4. 37; 15. 36, et al.: *from*

Γέμω, to be full, Mat. 23. 27. Lu. 11. 39, et al.

Γενεά, ᾶς, ἡ, *pr.* birth; *hence,* progeny; a generation *of mankind,* Mat. 11. 16; 23. 36, et al.; a generation, *a step in a genealogy,* Mat. 1. 17; a generation, *an interval of time,* an age; *in N. T.* course of life, *in respect of its events, interests, or character,* Lu. 16. 8. Ac. 13. 36.

Γενεαλογέω, ῶ, f. **ήσω,** (γενεά & λέγω) to reckon one's descent, derive one's origin, He. 7. 6: *whence*

Γενεαλογία, ας, ἡ, genealogy, catalogue of ancestors, history of descent, 1 Ti. 1. 4. Tit. 3. 9.

Γενέσια, ων, τά, *pr.* a day observed in memory of the dead; *in N.T. equivalent to* γενέθλια, celebration of one's birth-day, birth-day festival, Mat. 14. 6. Mar. 6. 21.

Γένεσις, εως, ἡ, birth, nativity, Mat. 1. 18. Lu. 1. 14. Ja. 1. 23; successive generation, descent, lineage, Mat. 1. 1; *meton.* life, Ja. 3. 6.

Γενετή, ῆς, ἡ, birth, Jno. 9. 1.

Γένημα, τό, v. r. Lu. 12. 18. 2 Co. 9. 10, natural produce, fruit, increase. N. T.

Γεννάω, ῶ, f. **ήσω,** p. **γεγέννηκα,** a. 1. ἐγέννησα, *p. pass.* γεγέννημαι, a. 1. *pass.* ἐγεννήθην, *spoken of men,* to beget, generate, Mat. 1. 2...16, et al.; *of women,* to bring forth, bear, give birth to, Lu. 1. 13, 57, et al.; *pass.* to be born, produced, Mat. 2. 1, 4, et al.; *met.* to produce, excite, give occasion to, effect, 2 Ti. 2. 23; *from the Heb.* to constitute as son, to constitute as king, or as the representative or vicegerent of God, Ac. 13. 33. He. 1. 5; 5. 5; *by impl.* to be a parent to *any one; pass.* to be a son or child *to any one,* Jno. 1. 13. 1 Co. 4. 15, et al.: *whence*

Γέννημα, ατος, τό, what is born or produced, offspring, progeny, brood, Mat. 3. 7; 12. 34, et al.; fruit, produce, Mat. 26. 29. Mar. 14. 25, et al.; fruit, increase, Lu. 12. 18; 2 Co. 9. 10.

Γέννησις, εως, ἡ, birth, nativity, Mat. 1. 18. Lu. 1. 14.

Γεννητός, ή, όν, born, or produced of, Mat. 11. 11. Lu. 7. 28.

Γένος, εος, τό, (γίνομαι) offspring, progeny, Ac. 17. 28, 29; family, kindred, lineage, Ac. 7. 13, et al.; race, nation, people, Mar. 7. 26. Ac. 4. 36,

et al.; kind, sort, species, Mat. 13. 47, et al.

Γερουσία, ας, ἡ, a senate, assembly of elders; the elders *of Israel collectively*, Ac. 5. 21: *from*

Γέρων, οντος, ὁ, an old man, Jno. 3. 4.

Γεύομαι, f. γεύσομαι, a. 1. ἐγευσάμην, (mid. of γεύω, to cause to taste) to taste, Mat. 27. 34. Jno. 2. 9; *absol.* to take food, Ac. 10. 10, et al.; *met.* to have perception of, experience, He. 6. 4, 5. 1 Pe. 2. 3; θανάτου γεύεσθαι, to experience death, to die, Mat. 16.28, et al.

Γεωργέω, ῶ, f. ήσω, (γεωργός) to cultivate, till the earth, He. 6. 7.

Γεώργιον, οῦ, τό, cultivated field, or ground, a farm, 1 Co. 3. 9: *from*

Γεωργός, οῦ, ὁ, (γῆ & ἔργον) a husbandman, one who tills the earth, 2 Ti. 2. 6. Ja. 5. 7; *in N.T. spc.* a vine-dresser, keeper of a vineyard, i. q. ἀμπελουργός, Mat. 21. 33, 34, et al.

Γῆ, γῆς, ἡ, (contr. fr. γέα) earth, soil, Mat. 13. 5. Mar. 4. 8, et al.; the ground, surface of the earth, Mat. 10. 29. Lu. 6. 49, et al.; the land, *as opposed to the sea or a lake*, Lu. 5. 11. Jno. 21. 8, 9, 11; the earth, world, Mat. 5. 18, 35, et al.; *by synecd.* the inhabitants of the earth, Mat. 5. 13; 6. 10; 10. 34; a land, region, tract, country, territory, Mat. 2. 20; 14. 34; *by way of eminence*, Canaan or Palestine, Mat. 5. 5; 24. 30; 27. 45. Ep. 6. 3; the inhabitants of any region or country, Mat. 10. 15; 11. 24, et al.

Γῆρας, αος, ως, τό, *dat.* γήραϊ, γήρᾳ, also γήρει, old age, Lu. 1. 36: *whence*

Γηράσκω, v. γηράω, ῶ, f. άσομαι, a. 1. ἐγήρᾱσα, & ἐγήρᾱνα, to be or become old, Jno. 21. 18. He. 8. 13.

Γίνομαι, (a later form of γίγνομαι) f. γενήσομαι, p. γέγονα & γεγένημαι, a. 1. ἐγενήθην, a. 2. ἐγενόμην, to come into existence; to be created, exist by creation, Jno. 1. 3, 10. He. 11. 3. Ja. 3. 9; to be born, produced, grow, Mat. 21. 19. Jno. 8. 58, et al.; to arise, come on, occur, *as the phenomena of nature*, &c.; Mat. 8. 24, 26; 9. 16, et al.; to come, approach, *as morning or evening*, Mat. 8. 16; 14. 15, 23; to be appointed, constituted, established, Mar. 2. 27. Ga. 3. 17, et al.; to take place, come to pass, happen, occur, Mat. 1. 22; 24. 6, 20, 21, 34, et al. freq.; to be done, performed, effected, Mat. 21. 42, et al.; to be fulfilled, satisfied, Mat. 6. 10; 26. 42, et al.; to come into a particular state or condition; to become, assume the character and appearance *of any thing*, Mat. 5. 45; 12. 45, et al.; to become or be made *any thing*, be changed or converted, Mat. 4. 3; 21. 42. Mar. 1. 17, et al.; to be, esse, Mat. 11. 26; 19. 8; γίνεσθαι ὑπό τινα, to be subject to, Ga. 4. 4; γίνεσθαι ἐν ἑαυτῷ, to come to one's self, to recover from a trance or surprise, Ac. 12. 11; μὴ γένοιτο, let it not be, far be it from, God forbid, Lu. 20. 16. Ro. 3. 4, 31, et al.; to be kept, celebrated, solemnised, *as festivals*, Mat. 26. 2, et al.; to be finished, completed, He. 4. 3.

Γῑνώσκω, (a later form of γιγνώσκω) f. γνώσομαι, p. ἔγνωκα, a. 2. ἔγνων, p. pass. ἔγνωσμαι, a. 1. pass. ἐγνώσθην, to know, *whether the action be inceptive or complete and settled*; to perceive, Mat. 22. 18. Mar. 5. 29; 8. 17; 12. 12. Lu. 8. 46; to mark, discern, Mat. 25. 24. Lu. 19. 44; to ascertain by examination, Mar. 6. 38. Jno. 7. 51. Ac. 23. 28; to understand, Mar. 4. 13. Lu. 18. 34. Jno. 12. 16; 13. 7. Ac. 8. 30. 1 Co. 14. 7, 9; to acknowledge, Mat. 7. 23. 2 Co. 3. 2; to resolve, conclude, Lu. 16. 4. Jno. 7. 26; 17. 8; to be assured, Lu. 21. 20. Jno. 6. 69; 8. 52. 2 Pe. 1. 20; to be skilled, to be master of *a thing*, Mat. 16. 3. Ac. 21. 37; to know *carnally*, Mat. 1. 25. Lu. 1. 34; *fr. the Heb.* to view with favour, 1 Co. 8. 3. Gal. 4. 9.

Γλεῦκος, εος, τό, *pr.* the unfermented juice of grapes, must; *hence*, sweet new wine, Ac. 2. 13: *from*

Γλυκύς, εῖα, ύ, sweet, Ja. 3. 11, 12. Re. 10. 9, 10.

Γλῶσσα, ης, ἡ, the tongue, Mar. 7. 33, 35, et al.; *meton.* speech, talk, 1 Jno. 3. 18; a tongue, language, Ac. 2. 11. 1 Co. 13. 1, et al.; *meton.* a language not proper to a speaker, a gift or faculty of such language, Mar. 16. 17. 1 Co. 14. 13, 14, 26, et al.; *fr. Heb.* a nation *as defin*-

its language, Re. 5. 9, et al.; *met.* a tongue-shaped flame, Ac. 2. 3.

Γλωσσόκομον, ου, τό, (γλῶσσα & κομέω, to keep, preserve) *pr.* a box for keeping the tongues, mouthpieces, or reeds, of musical instruments; *hence, genr.* any box or receptacle; *in N.T.* a purse, money bag, Jno. 12. 6; 13. 29. L. G.

Γναφεύς, έως, ὁ, (γνάφος, a teasel, or thistle) a fuller, *part of whose business was to raise a nap by means of teasels*, &c., Mar. 9. 3.

Γνήσιος, ου, ὁ, ἡ, (γένος) lawful, legitimate, *as children*; genuine, *in faith*, &c. 1 Ti. 1. 2. Tit. 1. 4; true, sincere, 2 Co. 8. 8. Phi. 4. 3: *whence*

Γνησίως, *adv.* genuinely, sincerely, Phi. 2. 20.

Γνόφος, ου, ὁ, a thick cloud, darkness, He. 12. 18.

Γνώμη, ης, ἡ, (γινώσκω) the mind, *as the means of knowing and judging; various operations of the mind, as* inclination, 1 Co. 1. 10; accordance, consent, Phile. 14; purpose, resolution, Ac. 20. 3; opinion, judgment, 1 Co. 7. 25, 40. 2 Co. 8. 10.

Γνωρίζω, f. ίσω, At. ιῶ, a. 1. ἐγνώρισα, a. 1. pass. ἐγνωρίσθην, to make known, reveal, declare, Jno. 15. 15; 17. 26, et al.; to know, Phi. 1. 22.

Γνῶσις, εως, ἡ, (γινώσκω) knowledge, Lu. 1. 77; knowledge *of an especial kind and relatively high character*, Lu. 11. 52. Ro. 2. 20. 1 Ti. 6. 20, *more particularly in respect of Christian enlightenment*, Ro. 15. 14. 1 Co. 8. 10; 12. 8. 2 Co. 11. 6, et al.

Γνώστης, ου, ὁ, (fr. same) one acquainted with *a thing*, knowing, skilful, Ac. 26. 3. L. G.

Γνωστός, ή, όν, (fr. same) known, Jno. 18. 15, 16, et al.; certain, incontrovertible, Ac. 4. 16; τὸ γνωστόν, that which is known or is cognisable, the unquestionable attributes, Ro. 1. 19; *subst.* an acquaintance, Lu. 2. 44; 23. 49.

Γογγύζω, f. ύσω, a. 1. ἐγόγγυσα, to speak privately and in a low voice, mutter, Jno. 7. 32; to utter secret and sullen discontent, express indignant complaint, murmur, grumble, Mat. 20. 11. Lu. 5. 30. Jno. 6. 41, 43, 61: (L. G.) *whence*

Γογγυσμός, οῦ, ὁ, a muttering, murmuring, low and suppressed discourse, Jno. 7. 12; the expression of secret and sullen discontent, murmuring, complaint, Ac. 6. 1. Phi. 2. 14. 1 Pe. 4. 9. L. G.

Γογγυστής, οῦ, ὁ, a murmurer, Jude 16. L. G.

Γόης, ητος, ὁ, a juggler, diviner; *hence, by impl.* an impostor, cheat, 2 Ti. 3. 13.

Γόμος, ου, ὁ, (γέμω) the lading of a ship, Ac. 21. 3; *by impl.* merchandise, Re. 18. 11, 12.

Γονεύς, έως, ὁ, (γίνομαι) a father; *pl.* parents, Mat. 10. 21. Lu. 2. 27, 41. 2 Co. 12. 14.

Γόνυ, ᾰτος, τό, the knee, Lu. 22. 41. He. 12. 12, et al.

Γονυπετέω, ῶ, f. ήσω, a. 1. ἐγονυπέτησα, (γόνυ & πίπτω) to fall upon one's knees, to kneel before, Mat. 17. 14; 27. 29. Mar. 1. 40; 10. 17.

Γράμμα, ᾰτος, τό, (γράφω) *pr.* that which is written or drawn; a letter, character of the alphabet, Lu. 23. 38; a writing, book, Jno. 5. 47; an acknowledgment of debt, an account, a bill, note, Lu. 16. 6, 7; an epistle, letter, Ac. 28. 21. Ga. 6. 11; ἱερὰ γράμματα, Holy writ, the sacred books of the Old Testament, the Jewish Scriptures, 2 Ti. 3. 15; *spc.* the letter of the law of Moses, *i. e.* the bare literal sense, Ro. 2. 27, 29. 2 Co. 3. 6, 7; *pl.* letters, learning, Jno. 7. 15. Ac. 26. 24: *whence*

Γραμμᾰτεύς, εως, ὁ, a scribe, a clerk, town-clerk, register, recorder, Ac. 19. 35; one skilled in the Jewish law, a teacher or interpreter of the law, Mat. 2. 4; 5. 20, et al. freq.; *genr.* a religious teacher, Mat. 13. 52; *by synecd.* any one distinguished for learning or wisdom, 1 Co. 1. 20.

Γραπτός, ή, όν, (γράφω) written, Ro. 2. 15.

Γραφή, ῆς, ἡ, a writing; *in N. T.* the Holy Scriptures, the Jewish Scriptures or books of the Old Testament, Mat. 21. 42. Jno. 5. 39, et al.; *by synecd.* doctrines, declarations, oracles, or promises *contained in the sacred books*, Mat. 22. 29. Mar. 12. 24, et al.; *spc.* a prophecy, Mat.

26. 54. Mar. 14. 49. Lu. 4. 21; 24. 27, 32; *with the addition of* προφητική, Ro. 16. 26, *of* τῶν προφητῶν, Mat. 26. 56: *from*

Γράφω, f. ψω, p. γέγρᾰφα, a. 1. ἔγραψα, to engrave, write, *according to the ancient method of writing on plates of metal, waxed tables*, &c. Jno. 8. 6, 8; to write *on parchment, paper*, &c. *generally*, Mat. 27. 37, et al.; to write *letters to another*, Ac. 23. 25. 2 Co. 2. 9; 13. 10, et al.; to describe in writing, Jno. 1. 46. Ro. 10. 5; to inscribe *in a catalogue*, &c. Lu. 10. 20. Re. 13. 8; 17. 8, et al.; to write or impose a law, command or enact in writing, Mar. 10. 5; 12. 19. Lu. 2. 23, et al.

Γραώδης, εος, ὁ, ἡ, τό, -ες, (γραῦς, an old woman) old-womanish; *by impl.* silly, absurd, 1 Ti. 4. 7. L. G.

Γρηγορέω, ῶ, f. ήσω, a. 1. ἐγρηγόρησα, (a later form from the *perf.* ἐγρήγορα) to be awake, to watch, Mat. 26. 38, 40, 41. Mar. 14. 34, 37, 38; to be alive, 1 Thes. 5. 10; *met.* to be watchful, attentive, vigilant, circumspect, Mat. 25. 13. Mar. 13. 35, et al.

Γυμνάζω, f. άσω, p. pass. γεγύμνασμαι, (γυμνός) *pr.* to train in gymnastic discipline; *hence*, to exercise *in any thing*, train to use, discipline, 1 Ti. 4. 7. He. 5. 14; 12. 11. 2 Pe. 2. 14: *whence*

Γυμνασία, ας, ἡ, *pr.* gymnastic exercise; *hence*, bodily discipline *of any kind*, 1 Ti. 4. 8.

Γυμνητεύω, f. εύσω, to be naked; *by synecd.* to be poorly clad, or destitute of proper and sufficient clothing, 1 Co. 4. 11: (L. G.) *from*

Γυμνός, ή, όν, naked, without clothing, Mar. 14. 51, 52; without the upper garment, and clad only with an inner garment or tunic, Jno. 21. 7; poorly or meanly clad, destitute of proper and sufficient clothing, Mat. 25. 36, 38, 43, 44. Ac. 19. 16. Ja. 2. 15; *met.* without a body, 2 Co. 5. 3; not covered, uncovered, open, manifest, He. 4. 13; bare, mere, 1 Co. 15. 37; naked of spiritual clothing, Re. 3. 17; 16. 15; 17. 16: *whence*

Γυμνότης, τητος, ἡ, nakedness; want of proper and sufficient clothing, Ro. 8. 35. 2 Co. 11. 27; *spiritual* nakedness, being destitute of spiritual clothing, Re. 3. 18. S.

Γυναικάριον, (dimin. of γυνή) a little woman, muliercula; a trifling, weak, silly woman, 2 Ti. 3. 6. L. G.

Γυναικεῖος, εία, εῖον, pertaining to women, female, 1 Pe. 3. 7: *from*

Γυνή, γυναικός, ἡ, a woman, Mat. 5. 28, et al.; a married woman, wife, Mat. 5. 31, 32; 14. 3, et al.; *in the voc.* ὦ γύναι, O woman, *an ordinary mode of addressing females under every circumstance; met. used of the church, as united to Christ*, Re. 19. 7; 21. 9.

Γωνία, ας, ἡ, an exterior angle, projecting corner, Mat. 6. 5; 21. 42, et al.; an interior angle; *by impl.* a dark corner, obscure place, Ac. 26. 26; corner, extremity, or quarter *of the earth*, Re. 7. 1; 20. 8.

Δ

Δαιμονίζομαι, f. ίσομαι, a. 1. pass. ἐδαιμονίσθην, in N. T. to be possessed, afflicted, vexed, by a demon, or evil spirit; i. q. δαιμόνιον ἔχειν, Mat. 4. 24; 8. 16, 28, 33, et al.: *from*

Δαιμόνιον, ίου, τό, (δαίμων) a *heathen* god, deity, Ac. 17. 18. 1 Co. 10. 20, 21. Re. 9. 20; *in N. T.*, a demon, evil spirit, Mat. 7. 22; 9. 33, 34; 10. 8; 12. 24, et al.: *whence*

Δαιμονιώδης, εος, ὁ, ἡ; pertaining to or proceeding from demons; demoniacal, devilish, Ja. 3. 15. L. G.

Δαίμων, ονος, ὁ, ἡ, a god, a superior power; *in N. T.* a malignant demon, evil angel, Mat. 8. 31. Mar. 5. 12. Lu. 8. 29. Re. 16. 14; 18. 2.

Δάκνω, f. δήξομαι, a. 2. ἔδακον, p. δέδηχα, to bite, sting; *met.* to molest, vex, injure, Gal. 5. 15.

Δάκρυ, υος, τό, & **δάκρυον**, ύου, τό, a tear.

Δακρύω, f. ύσω, a. 1. ἐδάκρυσα, to shed tears, weep, Jno. 11. 35. (ῡ).

Δακτύλιος, ου, ὁ, a ring for the finger, Lu. 15. 22: *from*

Δάκτῠλος, ου, ὁ, a finger, Mat. 23. 4. Mar. 7. 33, et al.; *fr. Heb.* power, Lu. 11. 20.

Δαμάζω, f. άσω, a. 1. ἐδάμασα, p. pass. δεδάμασμαι, (δαμάω, the same)

to subdue, tame, Mar. 5. 4. Ja. 3. 7; *met.* to restrain within proper limits, govern, Ja. 3. 8. (μᾰ).

Δάμᾰλις, εως, ἡ, a heifer, He. 9. 13.

Δανείζω, f. είσω, a. 1. ἐδάνεισα, to lend money, Lu. 6. 34, 35; *mid.* to borrow money, Mat. 5. 42: *from*

Δάνειον, ου, τό, (δάνος, a gift, loan) a loan, debt, Mat. 18. 27.

Δανειστής, οῦ, ὁ, (δανείζω) a lender, creditor, Lu. 7. 41. L. G.

Δαπανάω, ῶ, f. ήσω, a. 1. ἐδαπάνησα, to expend, be at expense, Mar. 5. 26. Ac. 21. 24. 2 Co. 12. 15; to spend, waste, consume by extravagance, Lu. 15. 14. Ja. 4. 3: *from*

Δαπάνη, ης, ἡ, expense, cost, Lu. 14. 28. (πᾰ).

Δέ, *a conjunctive particle, marking the superaddition of a clause, whether in opposition or in continuation, to what has preceded, and it may be variously rendered* but, on the other hand, and, also, now, &c.; καὶ δέ, *when there is a special superaddition in continuation,* too, yea, &c. *It sometimes is found at the commencement of the apodosis of a sentence,* Ac. 11. 17. *It serves also to mark the resumption of an interrupted discourse,* 2 Co. 2. 10. Gal. 2. 6.

Δέησις, εως, ἡ, (δέομαι) want, entreaty; prayer, supplication, Lu. 1. 13; 2. 37; 5. 33, et al.

Δεῖ, *imperson.* fr. δέω, f. δεήσει, a. 1. ἐδέησε, *imperf.* ἔδει, *subj.* δέῃ, *inf.* δεῖν, *part.* δέον, it is binding, it is necessary, it behoveth, it is proper; it is inevitable, Ac. 21. 22.

Δεῖγμα, ᾰτος, τό, (δείκνυμι) *pr.* that which is shown, a specimen, sample; *met.* an example *by way of warning*, Jude 7: *whence*

Δειγματίζω, f. ίσω, a. 1. ἐδειγμάτισα, to make a public show or spectacle of, Col. 2. 15. *N. T.*

Δεικνύω, (ῡ) v. δείκνῡμι, f. δείξω, a. 1. ἔδειξα, a. 1. pass. ἐδείχθην, to show, point out, present to the sight, Mat. 4. 8; 8. 4, et al.; to exhibit, permit to see, cause to be seen, Jno. 2. 18; 10. 32. 1 Ti. 6. 15; to demonstrate, prove, Ja. 2. 18; 3. 13; met. to teach, make known, declare, announce, Mat. 16. 21. Jno. 5. 20. Ac. 10. 28, et al.

Δειλία, ας, ἡ, (δειλός) timidity, 2 Ti. 1. 7.

Δειλιάω, ῶ, f. άσω, to be timid, be in fear, Jno. 14. 27: (L. G.) *from*

Δειλός, ή, όν, timid, fearful, pusillanimous, cowardly, Mat. 8. 26. Mar. 4. 40. Re. 21. 8.

Δεῖνα, ὁ, ἡ, τό, gen. δεῖνος, acc. δεῖνα, such a one, a certain one, Mat. 26. 18.

Δεινῶς, *adv.* (δεινος, terrible, vehement) dreadfully, grievously, greatly, vehemently, Mat. 8. 6. Lu. 11. 53.

Δειπνέω, ῶ, f. ήσω & ήσομαι, a. 1. ἐδείπνησα, to sup, Lu. 17. 8; 22. 20. 1 Co. 11. 25. Re. 3. 20: *from*

Δεῖπνον, ου, τό, *pr.* a meal; supper, the principal meal taken in the evening, Lu. 14. 12. Jno. 13. 2, 4, et al.; *meton.* food, 1 Co. 11. 21; a feast, banquet, Mat. 23. 6. Mar. 6. 21; 12. 39, et al.

Δεισιδαιμονία, ας, ἡ, fear of the gods; *in a bad sense,* superstition; a form of religious belief, Ac. 25. 19: (L. G.) *from*

Δεισιδαίμων, ονος, ὁ, ἡ, (δείδω, to fear, & δαίμων) reverencing the gods and divine things, religious; *in a bad sense,* superstitious; *in N. T.* careful and precise in the discharge of religious services, Ac. 17. 22.

Δέκα, οἱ, αἱ, τά, ten, Mat. 20. 24; 25. 1, et al.; ἡμερῶν δέκα, ten days, a few days, a short time, Re. 2. 10.

Δεκαδύο, οἱ, αἱ, τά, (δέκα & δύο) i. q. δώδεκα, twelve, Ac. 19. 7; 24. 11.

Δεκαπέντε, οἱ, αἱ, τά, (δέκα & πέντε) fifteen, Jno. 11. 18. Ac. 27. 28. Gal. 1. 18.

Δεκατέσσαρες, ων, οἱ, αἱ, & τὰ δεκατέσσαρα, (δέκα & τέσσαρες) fourteen, Mat. 1. 17. 2 Co. 12. 2. Gal. 2. 1.

Δέκᾰτος, η, ον, (δέκα) tenth, Jno. 1. 40. Re. 11. 13; 21. 20; δεκάτη, sc. μερίς, a tenth part, tithe, He. 7. 2, 4, 8, 9: *whence*

Δεκατόω, ῶ, f. ώσω, p. δεδεκάτωκα, to cause to pay tithes; *pass.* to be tithed, pay tithes, He. 7. 6, 9. N. T.

Δεκτός, ή, όν, (δέχομαι) accepted, acceptable, agreeable, approved,

Lu. 4. 24. Ac. 10. 35. Phi. 4. 18; *by impl. when used for a certain time*, marked by a favourable manifestation of the divine pleasure, propitious, Lu. 4. 19. 2 Co. 6. 2. S.

Δελεάζω, f. άσω, (δέλεαρ, a bait,) *pr.* to entrap, take or catch *with a bait; met.* allure, entice, delude, Ja. 1. 14. 2 Pe. 2. 14, 18.

Δένδρον, ου, τό, a tree, Mat. 3. 10; 7. 17; 13. 32.

Δεξιολάβος, ου, ὁ, (δεξιός & λαμβάνω) one posted on the right hand; a flank guard; a light armed spearman, Ac. 23. 23. (ἄ). N T.

Δεξιός, ά, όν, right, *as opposed to left*, dexter, Mat. 5. 29, 30. Lu. 6. 6, et al.; ἡ δεξιά, sc. χείρ, the right hand, Mat. 6. 3; 27. 29, et al.; τὰ δεξιά, sc. μέρη, the parts towards the right hand, the right hand side; καθίζειν, v. καθῆσθαι, v. ἑστάναι, ἐκ δεξιῶν (μερῶν) τινος, to sit or stand at the right hand of any one, to enjoy with any one the highest honour and dignity which he can bestow, Mat. 20. 21; 26. 64, et al.; εἶναι ἐκ δεξιῶν (μερῶν) τινος, to be at one's right hand, to be one's helper, to afford aid to any one, Ac. 2. 25; δεξιὰς (χεῖρας) διδόναι, to give the right hand *to any one, as a pledge of sincerity in one's promises*, Gal. 2. 9.

Δέομαι, see δέω.

Δέον, οντος, τό, (*part. of* δεῖ) necessary, 1 Pe. 1. 6; proper, right, Ac. 19. 36. 1 Ti. 5. 13.

Δέος, δέους, τό, (δείδω, to fear) fear, v.r. He. 12. 28.

Δέρμα, ἄτος, τό, (δέρω) the skin *of an animal*, He. 11. 37: *whence*

Δερμάτῐνος, η, ον, made of skin, leathern, Mat. 3. 4. Mar. 1. 6.

Δέρω, f. δερῶ, a. 1. ἔδειρα, 2 f. pass. δαρήσομαι, to skin, flay; *hence*, to beat, scourge, Mat. 21. 35. Mar. 12. 3, 5; 13. 9, et al.

Δεσμεύω, f. εύσω, (δεσμός) to bind, bind up, *as a bundle*, Mat. 23. 4; to bind, confine, Ac. 22. 4.

Δεσμέω, ῶ, f. ήσω, (fr. same) to bind, confine, i. q. δεσμεύω, Lu. 8. 29. L. G.

Δεσμή, ῆς, ἡ, (δέω) a bundle, *as of tares*, Mat. 13. 30.

Δέσμιος, ίου, ὁ, (fr. same) one bound, a prisoner, Mat. 27. 15, 16. Mar. 15. 6, et al.

Δεσμός, οῦ, ὁ, *pl.* τά δεσμά, & οἱ δεσμοί, (fr. same) a bond, any thing by which one is bound, a cord, chain, fetters, &c.; *and by meton.* imprisonment, Lu. 8. 29. Ac. 16. 26; 20. 23, et al.; a string or ligament, *as of the tongue*, Mar. 7. 35; *met.* an impediment, infirmity, Lu. 13. 16.

Δεσμοφύλαξ, ἄκος, ὁ, (δεσμός & φυλάσσω) a keeper of a prison, jailer, Ac. 16. 23, 27, 36. (ῠ). L. G.

Δεσμωτήριον, ίου, τό, (δεσμόω) a prison, Mat. 11. 2. Ac. 5. 21, 23; 16. 26.

Δεσμώτης, ου, ὁ, (fr. same) a prisoner, i. q. δέσμιος, Ac. 27. 1, 42.

Δεσπότης, ου, ὁ, a lord, master, *especially of slaves*, 1 Ti. 6. 1, 2. 2 Ti. 2. 21. Tit. 2. 9. 1 Pe. 2. 18; *by impl. as denoting the possession of supreme authority*, Lord, sovereign, *used of God*, Lu. 2. 29. Ac. 4. 24. Re. 6. 10, *and of Christ*, 2 Pe. 2. 1. Jude 4.

Δεῦρο, *adv.* hither, here; *used also as a sort of imperative*, come, come hither! Mat. 19. 21. Mar. 10. 21, et al.; *used of time*, ἄχρι τοῦ δεῦρο, sc. χρόνου, to the present time, Ro. 1. 13.

Δεῦτε, i. e. δεῦρ' ἴτε, *an exclamation in the plural, of which the singular form is* δεῦρο, come, Mat. 4. 19; 11. 28, et al.; *as a particle of exhortation, incitement, &c., and followed by an imperative*, come now, &c. Mat. 21. 38; 28. 6, et al.

Δευτεραῖος, αία, αῖον, (δεύτερος) on the second day *of a certain state or process, and used as an epithet of the subject or agent*, Ac. 28. 13.

Δεύτερον, *neut. of* δεύτερος, *used as an adv.* the second time, again, Jno. 3. 4; 21.16, et al.

Δευτερόπρωτος, ου, ὁ, ἡ, (δεύτερος & πρῶτος) second-first, *an epithet of uncertain meaning, but probably appropriated to the Sabbath following the first day of unleavened bread*, Lu. 6. 1. N. T.

Δεύτερος, α, ον, (δύο) second, Mat. 22. 26, et al.; τὸ δεύτερον

the second time, another time, Jude 5; *so* ἐκ δευτέρου, Mat. 26. 42, et al.; & ἐν τῷ δευτέρῳ, Ac. 7. 13.

Δέχομαι, f. ξομαι, p. δέδεγμαι, a. 1. ἐδεξάμην, to take *into one's hands*, &c. Lu. 2. 28; 16. 6, 7, et al.; to receive, Ac. 22. 5; 28. 21. Phi. 4. 18; to receive into and retain, contain, Ac. 3. 21; *met.* to receive *by the hearing*, learn, acquire a knowledge of, 2 Co. 11. 4. Ja. 1. 21; to receive, admit, grant access to, to receive kindly, welcome, Mat. 10. 40, 41; 18. 5, et al.; to receive in hospitality, entertain, Lu. 9. 53. He. 11. 31; to bear with, bear patiently, 2 Co. 11. 16; *met.* to receive, approve, assent to, Mat. 11. 14. Lu. 8.13. Ac. 8. 14; 11. 1, et al.; to admit, *and by impl.* to embrace, follow, 1 Co. 2. 14. 2 Co. 8. 17, et al.

Δέω, f. δήσω, p. δέδεκα, a. 1. ἔδησα, p. pass. δέδεμαι, a. 1. pass. ἐδέθην, to bind, tie, Mat. 13. 30; 21. 2, et al.; to bind, confine, Mat. 27. 2; 14. 3, et al.; to impede, hinder, 2 Ti. 2. 9; to affect with disease, Lu. 13. 16; to bind *by a legal or moral tie, as marriage*, Ro. 7. 2. 1 Co. 7. 27, 39; *by impl.* to impel, compel, Ac. 20. 22; *in N. T.*, to pronounce or declare any thing to be binding or obligatory; *or*, to declare any thing prohibited and unlawful, Mat. 16. 19; 18. 18.

Δέω, f. δεήσω, a. 1. ἐδέησα, to lack, fall short of; *mid.* δέομαι, f. δεήσομαι, a. 1. ἐδεήθην, to be in want, to need; to ask, request, Mat. 9. 38. Lu. 5. 12; 8. 28, 38, et al.; *in N. T. absol.* to pray, offer prayer, beseech, supplicate, Lu. 21. 36; 22. 32. Ac. 4. 31; 8. 22, 24, et al.

Δή, *a particle serving to add an intensity of expression to a term or clause. Its simplest and most ordinary uses are when it gives impressiveness to an affirmation*, indeed, really, doubtless, Mat. 13. 23. 2 Co. 12. 1, *or earnestness to a call, injunction or entreaty*, Lu. 2. 15. Ac. 13. 2; 15. 36. 1 Co. 6. 20.

Δῆλος, η, ον, *pr.* clearly visible; plain, manifest, evident, Mat. 26. 73. 1 Co. 15. 27. Gal. 3. 11. 1 Ti. 6. 7: *whence*

Δηλόω, ῶ, f. ώσω, a. 1. ἐδήλωσα, to render manifest or evident; to make known, to tell, relate, declare, 1 Co. 1. 11. Col. 1. 8; to show, point out, bring to light, 1 Co. 3. 13; to intimate, signify, He. 9. 8; 12. 27. 1 Pe. 1. 11.

Δημηγορέω, ῶ, f. ήσω, (δῆμος & ἀγορεύω) to address a public assembly, to deliver an harangue or public oration, Ac. 12. 21.

Δημιουργός, οῦ, ὁ, (δῆμος & ἔργον) *pr.* one who labours for the public, or, exercises some public calling; an architect, *especially* the Divine Architect of the universe, He. 11. 10.

Δῆμος, ου, ὁ, the people, Ac. 12. 22; 17. 5; 19. 30, 33: *whence*

Δημόσιος, ία, ον, public, belonging to the public, Ac. 5. 18; δημοσίᾳ, publicly, Ac. 16. 37; 18. 28; 20. 20.

Δηνάριον, ίου, τό, *Lat.* denarius, *a Roman silver coin. The silver denarius was at first equivalent to about* 8½*d. of English money, declining, under the empire, to about* 7½*d., and was therefore somewhat less than the Greek* δραχμή. *The name originally imported* ten ases.

Δήποτε, *an intensive combination of the particle* δή *with* ποτε; which see; *as an intensive*, Jno. 5. 4.

Δήπου, see που.

Διά, *prep., with a genitive*, through, *used of place or medium*, Mat. 7. 13. Lu. 6. 1. 2 Co. 11. 33, et al.; through, *of time*, during, in the course of, He. 2. 15. Ac. 5. 19, et al.; after an interval of, Mar. 2. 1, et al.; through, *of immediate agency, causation, instrumentality*, by means of, by, Jno. 1. 3. Ac. 3. 18, et al.; *of means or manner*, through, by, with, Lu. 8. 4. 2 Co. 5. 7; 8. 8, et al.; *of state or condition*, in a state of, Ro. 4. 11, et al.; *with an accusative, used of causation which is not direct and immediate in the production of a result*, on account of, because of, for the sake of, with a view to, Mar. 2. 27. Jno. 1. 31, et al.; *rarely*, through, while subjected to *a state of untoward circumstances*, Gal. 4. 13.

Διαβαίνω, f. βήσομαι, a. 2. διέβην, (διά & βαίνω) to pass through or over, Lu. 16. 26. Ac. 16. 9. He. 11. 29.

Διαβάλλω, f. βαλῶ, (διά & βάλλω) to throw or convey through or over;

to thrust through; to defame, to inform against, Lu. 16. 1.

Διαβεβαιόομαι, (διά & βεβαιόω) to assert strongly, asseverate, 1 Ti. 1. 7. Tit. 3. 8.

Διαβλέπω, f. ψω, (διά & βλέπω) to look through; to view steadily; to see clearly or steadily, Mat. 7. 5. Lu. 6. 42.

Διάβολος, ου, ὁ, ἡ, (διαβάλλω) a calumniator, slanderer, 1 Ti. 3. 11. 2 Ti. 3. 3. Tit. 2. 3; a treacherous informer, traitor, Jno. 6. 70; ὁ διάβολος, the devil.

Διαγγέλλω, f. γελῶ, a. 1. διήγγειλα, a. 2. pass. διηγγέλην, (διά & ἀγγέλλω) to publish abroad, Lu. 9. 60. Ro. 9. 17; to certify *to the public*, Ac. 21. 26; to tell, announce, give notice of, divulge, publish abroad, Ac. 21. 26; to declare, promulgate, teach, Lu. 9. 60; *fr. the Heb.* to celebrate, praise, Ro. 9. 17.

Διαγίνομαι, f. γενήσομαι, a. 2. διεγενόμην, (διά & γίνομαι) to continue through; to intervene, elapse, Mar. 16. 1. Ac. 25. 13; 27. 9.

Διαγινώσκω, f. γνώσομαι, (διά & γινώσκω) *pr.* to distinguish; to resolve determinately; to examine, inquire into, *judicially*, Ac. 23. 15; 24. 22.

Διαγνωρίζω, f. ίσω, (διά & γνωρίζω) to tell abroad, publish, Lu. 2. 17. N. T.

Διάγνωσις, εως, ἡ, (διαγινώσκω) *pr.* an act of distinguishing or discernment; a determination; examination *judicially*, hearing, trial, Ac. 25. 21.

Διαγογγύζω, f. ύσω, (διά & γογγύζω) to murmur, mutter, Lu. 15. 2; 19. 7. L. G.

Διαγρηγορέω, ῶ, (διά & γρηγορέω) to remain awake; to wake thoroughly, Lu. 9. 32. L. G.

Διάγω, f. ξω, (διά & ἄγω) to conduct or carry through or over; to pass or spend *time*, live, 1 Ti. 2. 2. Tit. 3. 3.

Διαδέχομαι, f. δέξομαι, (διά & δέχομαι) to receive by transmission; to receive by succession, Ac. 7. 45.

Διάδημα, ατος, τό, (διαδέω, διά & δέω) *pr.* a band or fillet; a diadem, *the badge of a sovereign*, Re. 12. 3; 13. 1; 19. 12.

Διαδίδωμι, f. δώσω, a. 1. διέδωκα, (διά & δίδωμι) to deliver from hand to hand; to distribute, divide, Lu. 11. 22; 18. 22. Jno. 6. 11. Ac. 4. 35.

Διάδοχος, ου, ὁ, ἡ, (διαδέχομαι) a successor, Ac. 24. 27.

Διαζώννυμι, v. ζωννύω, f. ζώσω, p. pass. διέζωσμαι, (διά & ζώννυμι) to gird firmly round, Jno. 13. 4, 5; *mid.* to gird round one's self, Jno. 21. 7.

Διαθήκη, ης, ἡ, (διατίθημι) a testamentary disposition, will; a covenant, He. 9. 16, 17. Gal. 3. 15; *in N. T.*, a covenant *of God with men*, Gal. 3. 17; 4. 24. He. 9. 4. Mat. 26. 28, et al.; the writings of the old covenant, 2 Co. 3. 14.

Διαίρεσις, εως, ἡ, a division; a distinction, difference, diversity, 1 Co. 12. 4, 5, 6: *from*

Διαιρέω, ῶ, f. ήσω, a. 2. διεῖλον, (διά & αἱρέω) to divide, to divide out, distribute, Lu. 15. 12. 1 Co. 12. 11.

Διακαθαρίζω, f. ιῶ, (διά & καθαρίζω,) to cleanse thoroughly, Mat. 3. 12. Lu. 3. 17. N. T.

Διακατελέγχομαι, f. έγξομαι, (διά, κατά, & ἐλέγχομαι) to confute strenuously or thoroughly, Ac. 18. 28. N. T.

Διᾱκονέω, ῶ, f. ήσω, imperf. ἐδιακόνουν, a. 1, ἐδιακόνησα, p. δεδιακόνηκα, but later διηκόνουν, διηκόνησα, δεδιηκόνηκα, (διάκονος) to wait, attend upon, serve, Mat. 8. 15. Mar. 1. 31. Lu. 4. 39, et al.; to be an attendant or assistant, Ac. 19. 22; to perform a service by commission, 2 Co. 3. 3. 1 Pe. 1. 12; to minister to another's necessities, relieve, assist, or supply with the necessaries of life, provide the means of living, Mat. 4. 11; 27. 55. Mar. 1. 13; 15. 41. Lu. 8. 3; to fill the office of διάκονος, deacon, perform the duties of that office, 1 Ti. 3. 10, 13. 1 Pe. 4. 11; to collect and make distribution of alms, Ro. 15. 25. 2 Co. 8. 19, 20. He. 6. 10.

Διακονία, ας, ἡ, serving, service, waiting, attendance, the act of rendering friendly offices, Lu. 10. 40. 2 Ti. 4. 11. He. 1. 14; relief, aid, Ac. 6. 1; 11. 29. 2 Co. 8. 4; 9. 1, 12, 13; a commission, Ac. 12. 25. Ro. 15. 31; a commission or ministry *in the*

service of the Gospel, Ac. 1. 17, 25; 20. 24. Ro. 11. 13. 2 Co. 4. 1; 5. 18. 1 Ti. 1. 12; service *in the Gospel*, Ac. 6. 4; 21. 19. 1 Co. 16. 15. 2 Co. 6. 3; 11. 8. Ep. 4. 12. Re. 2. 19; a function, ministry, or office *in the church*, Ro. 12. 7. 1 Co. 12. 5. Col. 4. 17. 2 Ti. 4. 5; a ministering *in the conveyance of a revelation from God*, 2 Co. 3. 7, 8, 9.

Διάκονος, ου, ὁ, ἡ, one who renders service to another, an attendant, servant, Mat. 20. 26; 22. 13. Jno. 2. 5, 9, et al.; one who executes a commission, a deputy, Ro. 13. 4; 15. 8. Χριστοῦ, Θεοῦ, ἐν κυρίῳ, &c. a religious instructor, preacher of the gospel, 1 Co. 3. 5. 2 Co. 3. 6; 6. 4, et al.; a follower, disciple, Jno. 12. 26; a deacon or deaconess, *whose official duty was to superintend the alms of the church, with other kindred services*, Ro. 16. 1. Phi. 1. 1. 1 Ti. 3. 8, 12. (ᾰ).

Διᾱκόσιοι, αι, α, two hundred, Mar. 6. 37. Jno. 6. 7, et al.

Διακούω, f. ούσομαι, (διά & ἀκούω) to hear a thing through; to hear *judicially*, Ac. 23. 35.

Διακρίνω, f. ἵνῶ, (διά & κρίνω) to separate, sever; to make a distinction or difference, Ac. 15. 9. 1 Co. 11. 29; to make to differ, distinguish, prefer, confer a superiority, 1 Co. 4. 7; to examine, scrutinise, estimate, 1 Co. 11. 31; 14. 29; to discern, discriminate, Mat. 16. 3; to judge, hear and decide a cause, 1 Co. 6. 5; *mid.* διακρίνομαι, a. 1. διεκρίθην, to dispute, contend, Ac. 11. 2. Jude 9; to make a distinction mentally, Ja. 2. 4. Jude 22; *in N. T.*, to hesitate, be in doubt, doubt, Mat. 21. 21. Mar. 11. 23, et al.: *whence*

Διάκρῐσις, εως, ἡ, a separation; a distinction, *or*, doubt, Ro. 14. 1; a discerning, the act of discerning or distinguishing, He. 5. 14; the faculty of distinguishing and estimating, 1 Co. 12. 10.

Διακωλύω, f. ύσω, (διά & κωλύω) to hinder, restrain, prohibit, Mat. 3. 14. (ῡ).

Διαλαλέω, ῶ, f. ήσω, (διά & λαλέω) to talk with; *by impl.* to consult, deliberate, Lu. 6. 11; to divulge, publish, spread by rumour, Lu. 1. 65.

Διαλέγομαι, f. λέξομαι, a. 1. διελέχθην, (διά & λέγω) to discourse, reason, argue, Ac. 17. 2, 17; 24. 12, et al.; to address, speak to, He. 12. 5; to contend, dispute, Mar. 9. 34. Jude 9.

Διαλείπω, f. ψω, a. 2. διέλιπον, (διά & λείπω) to leave an interval; to intermit, cease, Lu. 7. 45.

Διάλεκτος, ου, ἡ, speech; manner of speaking; peculiar language of a nation, dialect, vernacular idiom, Ac. 1. 19; 2. 6, 8; 21. 40; 22. 2; 26. 14.

Διαλλάσσω, (διά & ἀλλάσσω) to change, exchange; *pass.* διαλλάσσομαι, a. 2. διηλλάγην, to be reconciled *to another*, Mat. 5. 24.

Διαλογίζομαι, f. ίσομαι, (διά & λογίζομαι) *pr.* to make a settlement of accounts; to reason, deliberate, ponder, consider, Mat. 16. 7, 8. Mar. 2. 6, 8. Jno. 11. 50, et al.; to dispute, contend, Mar. 9. 33: *whence*

Διαλογισμός, οῦ, ὁ, reasoning, ratiocination, thought, cogitation, purpose, Mat. 15. 19. Mar. 7. 21, et al.; discourse, dispute, disputation, contention, Lu. 9. 46, et al.; doubt, hesitation, scruple, Lu. 24. 38

Διαλύω, f. ύσω, (διά & λύω) to dissolve, dissipate, disperse, Ac. 5. 36.

Διαμαρτύρομαι, f. ροῦμαι, a. 1. διεμαρτυράμην, (διά & μαρτύρομαι) to make solemn affirmation, protest; to charge, exhort with entreaty, admonish solemnly, Lu. 16. 28. Ac. 2. 40, et al.; to testify or teach earnestly, enforce publicly, Ac. 8. 25; 18. 5, et al. (ῡ).

Διαμάχομαι, f. χέσομαι, οῦμαι, (διά & μάχομαι) to fight out, to fight resolutely; *met.* to contend vehemently, insist, Ac. 23. 9.

Διαμένω, f. ενῶ, a. 1. διέμεινα, p. διαμεμένηκα, (διά & μένω) to continue throughout; to continue, be permanent or unchanged, Lu. 1. 22. Gal. 2. 5. He. 1. 11. 2 Pe. 3. 4; to continue, remain constant, Lu. 22. 28.

Διαμερίζω, f. ίσω, (διά & μερίζω) to divide into parts and distribute. Mat. 27. 35. Mar. 15. 24. Ac. 2. 3. et al.; *pass. in N. T.*, to be in a state of dissension, Lu. 11. 17, 18; 12. 52. 53: *whence*

Διαμερισμός, οῦ, ὁ, division; *met.*

in N. T., disunion, dissension, Lu. 12. 51. L. G.

Διανέμω, f. εμῶ, a. 1. pass. διενεμήθην, (διά & νέμω) to distribute; to divulge, spread abroad, Ac. 4. 17.

Διανεύω, f. εύσω, (διά & νεύω) to signify by a nod, beckon, make signs, Lu. 1. 22. L. G.

Διανόημα, ατος, τό, (διανοέομαι, to turn over in the mind, think, fr. διά & νοέω) thought, Lu. 11. 17.

Διάνοια, ας, ἡ, (fr. same) *pr.* thought, intention; the mind, intellect, understanding, Mat. 22. 37. Mar. 12. 30. Lu. 10.17, et al.; an operation of the understanding, thought, imagination, Lu. 1. 51; insight, comprehension, 1 Jno. 5. 20; mode of thinking and feeling, disposition of mind and heart, the affections, Ep. 2. 3. Col. 1. 21.

Διανοίγω, f. οίξω, (διά & ἀνοίγω) to open, Mar. 7. 34, 35. Lu. 2. 23; 24. 31; *met.* to open the sense *of a thing*, explain, expound, Lu. 24. 32. Ac. 17. 3; διανοίγειν τὸν νοῦν, τὴν καρδίαν, to open the mind, the heart, *so as to understand and receive*, Lu. 24. 45. Ac. 16. 14.

Διανυκτερεύω, f. εύσω, (διά & νύξ) to pass the night, spend the whole night, Lu. 6. 12.

Διανύω, f. ύσω, (διά & ἀνύω, to accomplish) to complete, finish, Ac. 21. 7. (ῠ).

Διαπαντός, (i. e. διὰ παντός) through all time, throughout; always, Mar. 5. 5, et al.; continually *by stated routine*, Lu. 24. 53. He. 9. 6.

Διαπαρατρῐβή, ῆς, ἡ, (διά & παρατριβή, collision, altercation, fr. παρατρίβω, to rub against, παρά & τρίβω) pertinacious disputation, v. r. 1 Ti. 6. 5. N. T.

Διαπεράω, ῶ, f. άσω, (διά & περάω) to pass through or over, Mat. 9. 1; 14. 34. Mar. 5. 21, et al. (ᾱ).

Διαπλέω, f. εύσομαι, a. 1. διέπλευσα, (διά & πλέω) to sail through or over, Ac. 27. 5.

Διαπονέομαι, οῦμαι, f. ήσομαι, a. 1. διεπονήθην, (διαπονέω, to elaborate, fr. διά & πονέω) *pr.* to be thoroughly exercised with labour; to be wearied; to be vexed, Ac. 4. 2; 16. 18.

Διαπορεύομαι, f. εύσομαι, (διά & πορεύομαι) to go or pass through, Lu. 6. 1; 13. 22. Ac. 16. 4; to pass by, Lu. 18. 36, i. q. παρέρχομαι, v. 37.

Διαπορέω, ῶ, f. ήσω, (διά & ἀπορέω) to be utterly at a loss; to be in doubt and perplexity, Lu. 9. 7; 24. 4, et al.

Διαπραγματεύομαι, f. εύσομαι, (διά & πραγματεύομαι) to dispatch a matter thoroughly; to make profit in business, gain in trade, Lu. 19. 15.

Διαπρίω, f. ίσω, (διά & πρίω) to divide with a saw, saw asunder; to grate *the teeth in a rage; pass. met.* to be cut *to the heart*, to be enraged, Ac. 5. 33; 7. 54. (ῑ)

Διαρθρόω, ῶ, f. ώσω, & διαρθροῦμαι, a. 1. διηρθρώθην, (διά & ἄρθρον, a joint) to articulate, speak distinctly, v. r. Lu. 1. 64.

Διαρπάζω, f. άσω, (διά & ἁρπάζω) to plunder, spoil, pillage, Mat. 12. 29, *bis*. Mar. 3. 27, *bis*.

Διαῤῥήγνῡμι & διαῤῥήσσω, f. ήξω, (διά & ῥήγνυμι) to break asunder, rend, tear, burst, Mat. 26. 65, et al.

Διασαφέω, ῶ, f. ήσω, a. 1. διεσάφησα (διά & σαφής, manifest) to make known, declare, tell plainly, or fully, Mat. 18. 31.

Διασείω, f. σω, (διά & σείω) *pr.* to shake thoroughly or violently; to harass, intimidate, extort from, Lu. 3. 14.

Διασκορπίζω, f. ίσω, (διά & σκορπίζω) to disperse, scatter, Mat. 26. 31. Mar. 14. 27, et al.; to dissipate, waste, Lu. 15. 13; 16. 1; to winnow, *or*, to strew, Mat. 25. 24, 26. L. G.

Διασπάω, ῶ, f. άσομαι, p. pass. διέσπασμαι, a. 1. pass. διεσπάσθην, (διά & σπάω) to pull or tear asunder or in pieces, burst, Mar. 5. 4. Ac. 23. 10. (ᾰ).

Διασπείρω, f. ερῶ, a. 2. p. pass. διεσπάρην, (διά & σπείρω) to scatter abroad or in every direction, *as seed*; to disperse, Ac. 8. 1, 4; 11. 19: *whence*

Διασπορά, ᾶς, ἡ, *pr.* a scattering *as of seed*; dispersion; *in N. T. meton.* the dispersed portion of the Jews, *specially termed* the dispersion, Jno. 7. 35. Ja. 1. 1. 1 Pe. 1. 1. L. G.

Διαστέλλω, (διά & στέλλω) to

separate, distinguish; *mid.* διαστέλλομαι, a. 1. διεστειλάμην, to determine, issue a decision; to state or explain distinctly and accurately; *hence*, to admonish, direct, charge, command, Ac. 15. 24. He. 12. 20; *when followed by a negative clause*, to interdict, prohibit, Mat. 16. 20. Mar. 5. 43, et al.

Διάστημα, ατος, τό, (διΐστημι) interval, space, distance, Ac. 5. 7.

Διαστολή, ῆς, ἡ, (διαστέλλω) distinction, difference, Ro. 3. 22; 10. 12. 1 Co. 14. 7. L. G.

Διαστρέφω, f. ψω, p. pass. διέστραμμαι, (διά & στρέφω) to distort, turn awry; *met.* to pervert, corrupt, Mat. 17. 17. Lu. 9. 41, et al.; to turn out of the way, cause to make defection, Lu. 23. 2. Ac. 13. 8; διεστραμμένος, perverse, corrupt, erroneous.

Διασώζω, f. σώσω, a. 1. pass. διεσώθην, (διά & σώζω) to bring safe through; to convey in safety, Ac. 23. 24; *pass.* to reach a place or state of safety, Ac. 27. 44; 28. 1, 4. 1 Pe. 3. 20; to heal, to restore to health, Mat. 14. 36. Lu. 7. 3.

Διατᾰγή, ῆς, ἡ, (διατάσσω) an injunction, institute, ordinance, Ro. 13. 2. Ac. 7. 53. L. G.

Διάταγμα, ατος, τό, (fr. same) a mandate, commandment, ordinance, He. 11. 23. L. G.

Διαταράσσω, f. ξω, (διά & ταράσσω) to throw into a state of perturbation, to move or trouble greatly, Lu. 1. 29.

Διατάσσω, f. ξω, & mid. διατάσσομαι, (διά & τάσσω) *pr.* to arrange, make a precise arrangement; to prescribe, 1 Co. 11. 34; 16. 1. Tit. 1. 5; to direct, Lu. 8. 55. Ac. 20. 13; to charge, Mat. 11. 1; to command, Ac. 18. 2, et al.; to ordain, Gal. 3. 19.

Διατελέω, ῶ, f. έσω, (διά & τελέω) to complete, finish; *intrans.* to continue, persevere, *in a certain state or course of action*, Ac. 27. 33.

Διατηρέω, ῶ, f. ήσω, (διά & τηρέω) to watch carefully, guard with vigilance; to treasure up, Lu. 2. 51; ἑαυτὸν ἐκ, to keep one's self from, to abstain wholly from, Ac. 15. 29.

Διατί, i. e. διὰ τί, *interrog.* for what? why? wherefore? Mat. 9. 14; 13. 10. Lu. 19. 23, 31.

Διατίθημι, (διά & τίθημι) to arrange; *mid.* διατίθεμαι, f. θήσομαι, a. 2. διεθέμην, to arrange according to one's own mind; to make a disposition, to make a will; to settle the terms of a covenant, to ratify, Ac. 3. 25. He. 8. 10; 10. 16; to assign, Lu. 22. 29.

Διατρίβω, f. ψω, (διά & τρίβω) *pr.* to rub, wear away by friction; *met.* to pass or spend *time*, to remain, stay, tarry, continue, Jno. 3. 22; 11. 54. Ac. 12. 19; 14. 3, 28, et al. (ῑ).

Διατροφή, ῆς, ἡ, (διατρέφω, to nourish) food, sustenance, 1 Ti. 6. 8.

Διαυγάζω, f. άσω, (διά & αὐγάζω) to shine through, shine out, dawn, 2 Pe. 1. 19. L. G.

Διαυγής, έος, οῦς, ὁ, ἡ, (διά & αὐγή) translucent, transparent, pellucid, v. r. Re. 21. 21.

Διαφᾰνής, έος, οῦς, ὁ, ἡ, (διαφαίνω, to show through) transparent, pellucid, Re. 21. 21.

Διαφέρω, f. οίσω, a. 1. ἤνεγκα, a. 2. ἤνεγκον, (διά & φέρω) to convey through, across, Mar. 11. 16; to carry different ways or into different parts, separate; *pass.* to be borne, driven, or tossed hither and thither, Ac. 27. 27; to be promulgated, proclaimed, published, Ac. 13. 49; *intrans. met.* to differ, 1 Co. 15. 41; to excel, be better or of greater value, be superior, Mat. 6. 26; 10. 31, et al.; *impers.* διαφέρει, it makes a difference, it is of consequence; *with* οὐδέν, it makes no difference, it is nothing, Gal. 2. 6.

Διαφεύγω, f. ξομαι, a. 2. διέφυγον, (διά & φεύγω) to flee through, escape by flight, Ac. 27. 42.

Διαφημίζω, f. ίσω, a. 1. διεφήμισα, (διά & φημή) to report, proclaim, publish, spread abroad, Mat. 9. 31. 28. 15. Mar. 1. 45.

Διαφθείρω, f. φθερῶ, (διά & φθείρω) a. 1. διέφθειρα, p. διέφθαρκα, a. 2. pass. διεφθάρην, p. pass. διέφθαρμαι, to corrupt or destroy utterly; to waste, bring to decay, Lu. 12. 33. 2 Co. 4. 16; to destroy, Re. 8. 9; 11. 18; *met.* to corrupt, pervert utterly, 1 Ti. 6. 5: *whence*

Διαφθορά, ᾶς, ἡ, corruption, dissolution, Ac. 2. 27, 31; 13. 34, 35, 36, 37.

Διάφορος, ου, ὁ, ἡ, (διαφέρω) different, diverse, of different kinds, Ro. 12. 6. He. 9. 10; excellent, superior, He. 1. 4; 8. 6.

Διαφυλάσσω, f. ξω, (διά & φυλάσσω) to keep or guard carefully or with vigilance; to guard, protect, Lu. 4. 10.

Διαχειρίζω & **διαχειρίζομαι**, (διά & χείρ) *pr.* to have in the hands, to manage; *mid., later,* to kill, Ac. 5. 30; 26. 21.

Διαχλευάζω, f. άσω, (διά & χλευάζω) to jeer outright, deride, v. r. Ac. 2. 13.

Διαχωρίζομαι, f. ίσομαι, (mid. of διαχωρίζω, to separate, fr. διά & χωρίζω) to depart, go away, Lu. 9. 33.

Διδακτικός, ή, όν, (διδάσκω) apt or qualified to teach, 1 Ti. 3. 2. 2 Ti. 2. 24. N. T.

Διδακτός, ή, όν, (fr. same) *pr.* taught, teachable, *of things; in N. T.,* taught, *of persons,* Jno. 6. 45. 1 Co. 2. 13.

Διδασκαλία, ας, ἡ, the act or occupation of teaching, Ro. 12. 7. 1 Ti. 4. 13, et al.; information, instruction, Ro. 15. 4. 2 Ti. 3. 16; matter taught, precept, doctrine, Mat. 15. 9. 1 Ti. 1. 10, et al: *from*

Διδάσκᾰλος, ου, ὁ, a teacher, master, Ro. 2. 20, et al.; *in N. T. as an equivalent to* ῥαββί, Jno. 1. 39, et al.

Διδάσκω, f. διδάξω, p. δεδίδαχα, a. 1. ἐδίδαξα, a. 1. pass. ἐδιδάχθην, to teach, Mat. 4. 23; 22. 16, et al.; to teach or speak in a public assembly, 1 Ti. 2. 12; to direct, admonish, Mat. 28. 15. Ro. 2. 21, et al.: *whence*

Διδαχή, ῆς, ἡ, instruction, the giving of instruction, teaching, Mar. 4. 2; 12. 38, et al.; instruction, what is taught, doctrine, Mat. 16. 12. Jno. 7. 16, 17, et al.; *meton.* mode of teaching and kind of doctrine taught, Mat. 7. 28. Mar. 1. 27.

Δίδραχμον, ου, τό, (δίς & δραχμή) a didrachmon, or double drachm, *a silver coin equal to the drachm of Alexandria, to two Attic drachms, to two Roman denarii, and to the half-shekel of the Jews, in value about* 15*d.* *halfpenny of our money,* Mat. 17. 24, *bis.*

Δίδῠμος, ου, ὁ, ἡ, (δύο) twofold; a twin; *the Greek equivalent to the name Thomas,* Jno. 11. 16; 20. 24; 21. 2.

Δίδωμι, f. δώσω, p. δέδωκα, a. 1. ἔδωκα, a. 2. ἔδων, p. pass. δέδομαι, a. 1. pass. ἐδόθην, to give, bestow, present, Mat. 4. 9; 6. 11. Jno. 3. 16; 17. 2, et al. freq.; to give, cast, throw, Mat. 7. 6; to supply, suggest, Mat. 10. 19. Mar. 13. 11; to distribute *alms,* Mat. 19. 21. Lu. 11. 41, et al.; to pay *tribute,* &c. Mat. 22. 17. Mar. 12. 14. Lu. 20. 22; to be the author or source *of a thing,* Lu. 12. 51. Ro. 11. 8, et al.; to grant, permit, allow, Ac. 2. 27; 13. 35. Mat. 13. 11; 19. 11, et al.; to deliver to, intrust, commit to the charge *of any one,* Mat. 25. 15. Mar. 12. 9, et al.; to give or deliver up, Lu. 22. 19. Jno. 6. 51, et al.; to reveal, teach, Ac. 7. 38; to appoint, constitute, Ep. 1. 22; 4. 11; to consecrate, devote, offer in sacrifice, 2 Co. 8. 5. Gal. 1. 4. Re. 8. 3, et al.; to present, expose *one's self in a place,* Ac. 19. 31; to recompense, Re. 2. 23; to attribute, ascribe, Jno. 9. 24. Re. 11. 13; *fr. the Heb.* to place, put, infix, inscribe, He. 8. 10; 10. 16, et al.; to infix, impress, 2 Co. 12. 7. Re. 13. 16; to inflict, Jno. 18. 22; 19. 3. 2 Thes. 1. 8; to give in charge, assign, Jno. 5. 36; 17. 4. Re. 9. 5; to exhibit, put forth, Mat. 24. 24. Ac. 2. 19; to yield, bear *fruit,* Mat. 13. 8; διδόναι ἐργασίαν, operam dare, to endeavour, strive, Lu. 12. 58; διδόναι ἀπόκρισιν, responsum dare, to answer, reply, Jno. 1. 22; διδόναι τόπον, locum dare, to give place, yield, Lu. 14. 9. Ro. 12. 19.

Διεγείρω, f. διεγερῶ, a. 1. pass. διηγέρθην, (διά & ἐγείρω) to arouse or awake thoroughly, Mat. 1. 24. Mar. 4. 38, 39. Lu. 8. 24; *pass.* to be raised, excited, agitated, *as a sea,* Jno. 6. 18; *met.* to stir up, arouse, animate, 2 Pe. 1. 13; 3. 1.

Διενθυμέομαι, οῦμαι, (διά & ἐνθυμέομαι) to revolve thoroughly in the mind, consider carefully, v. r. Ac. 10. 19. L. G.

Διέξοδος, ου, ἡ, (διά & ἔξοδος) a passage throughout; a line of r a thoroughfare, Mat. 22. 9.

Διερμηνευτής, οῦ, ὁ, an interpreter, 1 Co. 14. 28: (L. G.) *from*

Διερμηνεύω, f. εύσω, *a late compound used as an equivalent to the simple* ἑρμηνεύω, to explain, interpret, translate, Lu. 24. 27. Ac. 9. 36. 1 Co. 14. 5, 13, 27; to be able to interpret, 1 Co. 12. 30.

Διέρχομαι, f. ελεύσομαι, a. 2. διῆλθον, (διά & ἔρχομαι) to pass through, Mar. 10. 25. Lu. 4. 30, et al.; to pass over, cross, Mar. 4. 35. Lu. 8. 22; to pass along, Lu. 19. 4; to proceed, Lu. 2. 15. Ac. 9. 38, et al.; to travel through or over *a country*, wander about, Mat. 12. 43. Lu. 9. 6, et al.; to transfix, pierce, Lu. 2. 35; to spread abroad, be prevalent, *as a rumour*, Lu. 5. 15; *met.* to extend to, Ro. 5. 12.

Διερωτάω, ῶ, f. ήσω, (διά & ἐρωτάω) to sift by questioning, *of persons; in N. T., of things*, to ascertain by inquiry, Ac. 10. 17.

Διετής, έος, οῦς, ὁ, ἡ, τό, -ές, (δίς & ἔτος) of two years; of the age of two years, Mat. 2. 16: *whence*

Διετία, ας, ἡ, the space of two years, biennium, Ac. 24. 27; 28. 30. N. T.

Διηγέομαι, οῦμαι, f. ήσομαι, (διά & ἡγέομαι) *pr.* to lead throughout; to declare thoroughly, detail, recount, relate, tell, Mar. 5. 16; 9. 9. Lu. 8. 39. Ac. 8. 33. He. 11. 32, et al.: *whence*

Διήγησις, εως, ἡ, a narration, relation, history, Lu. 1. 1.

Διηνεκής, έος, οῦς, ὁ, ἡ, τό, -ές, (διά & ἠνεκής, extended, prolonged) continuous, uninterrupted; εἰς τὸ, διηνεκές, perpetually, He. 7. 3; 10. 1, 12, 14.

Διθάλασσος, ου, ὁ, ἡ, (δίς & θάλασσα) bimaris, washed on both sides by the sea; τόπος διθάλασσος, a shoal or sand bank formed by the confluence of opposite currents, Ac. 27.41. L. G.

Διϊκνέομαι, οῦμαι, f. ίξομαι, (διά & ἱκνέομαι) to go or pass through; to penetrate, He. 4. 12.

Διΐστημι, f. διαστήσω, (διά & ἵστημι) to set at an interval, apart; to station at an interval *from a former position*, Ac. 27. 28; *intrans.* a. 2. διέστην, to stand apart; to depart, be parted, Lu. 24. 51; *of time*, to intervene, be interposed, Lu. 22. 59.

Διϊσχυρίζομαι, f. ίσομαι, (διά & ἰσχυρίζομαι, fr. ἰσχυρός) to feel or express reliance; to affirm confidently, asseverate, Lu. 22. 59. Ac. 12. 15.

Δικαιοκρισία, ας, ἡ, (δίκαιος & κρίσις) just or righteous judgment, Ro. 2. 5. S.

Δίκαιος, αία, αιον, *used of things*, just, equitable, fair, Mat. 20. 4. Lu. 12. 57. Jno. 5. 30. Col. 4. 1, et al.; *of persons*, just, righteous, *absolutely*, Jno. 17. 25. Ro. 3. 10, 26. 2 Ti. 4. 8. 1 Pe. 3. 18. 1 Jno. 1. 9; 2. 1, 29. Re. 16. 5; righteous *by account and acceptance*, Ro. 2. 13; 5. 19, et al.; *in ordinary usage*, just, upright, innocent, pious, Mat. 5. 45; 9. 13, et al. freq.; ὁ δίκαιος, the Just One, *one of the distinctive titles of the Messiah*, Ac. 3. 14; 7. 52; 22. 14: *whence*

Δικαιοσύνη, ης, ἡ, fair and equitable dealing, justice, Ac. 17. 31. He. 11. 33. Ro. 9. 28; rectitude, virtue, Lu. 1. 75. Ep. 5. 9; *in N. T.*, generosity, alms, 2 Co. 9. 10. v. r. Mat. 6. 1; piety, godliness, Ro. 6. 13, et al.; investiture with the attribute of righteousness, acceptance as righteous, justification, Ro. 4. 11; 10. 4, et al. freq.; a provision or means for justification, Ro. 1. 17. 2 Co. 3. 9, et al.; an instance of justification, 2 Co. 5. 21.

Δικαιόω, ῶ, f. ώσομαι, & ώσω, a. 1. ἐδικαίωσα, p. pass. δεδικαίωμαι, a. 1. pass. ἐδικαιώθην, *pr.* to make or render right or just; *mid.* to act with justice, Re. 22. 11; to avouch to be good and true, to vindicate, Mat. 11. 19. Lu. 7. 29, et al.; to set forth as good and just, Lu. 10. 29; 16. 15; *in N. T.*, to hold as guiltless, to accept as righteous, to justify, Ro. 3. 26, 30; 4. 5; 8. 30, 33, et al.; *pass.* to be held acquit, to be cleared, Ac. 13. 39. Ro. 3. 24; 6. 7; to be approved, to stand approved, to stand accepted, Ro. 2. 13; 3. 20, 28, et al.: *whence*

Δικαίωμα, ατος, τό, *pr.* a rightful act, act of justice, equity; a sentence, *of condemnation*, Re. 15. 4; *in N. T.*, *of acquittal*, justification, Ro. 5. 16; a decree, law, ordinance, Lu. 1. 6. Ro. 1. 32; 2. 26; 8. 4. He. 9. 1, 10; a meritorious act, perfect

righteousness, Ro. 5. 18; state of righteousness, Re. 19. 8.

Δικαίως, *adv.* justly, with strict justice, 1 Pe. 2. 23; deservedly, Lu. 23. 41; as it is right, fit or proper, 1 Co. 15. 34; uprightly, honestly, piously, religiously, 1 Thes. 2. 10. Ti. 2. 12.

Δικαίωσις, εως, ἡ, *pr.* a making right or just; a declaration of right or justice; a judicial sentence; *in N. T.*, acquittal, acceptance, justification, Ro. 4. 25; 5. 18.

Δικαστής, οῦ, ὁ, (δικάζω, to judge, fr. δίκη) a judge, Lu. 12. 14. Ac. 7. 27, 35.

Δίκη, ης, ἡ, right, justice; *in N. T.*, judicial punishment, vengeance, 2 Thes. 1. 9. Jude 7; sentence of punishment, judgment, Ac. 25. 15; *personified*, the goddess of justice or vengeance, Nemesis, Pœna, Ac. 28. 4.

Δίκτυον, ου, τό, a net, fishing-net, Mat. 4. 20, 21, et al.

Δίλογος, ου, ὁ, ἡ, (δίς & λόγος) *pr.* saying the same thing twice; *in N. T.*, double-tongued, speaking one thing and meaning another, deceitful in words, 1 Ti. 3. 8. N. T.

Διό, (i. e. δι' ὅ) on which account, wherefore, therefore, Mat. 27. 8. 1 Co. 12. 3, et al.

Διοδεύω, f. εύσω, (διά & ὁδεύω) to travel through *a place*, traverse, Lu. 8. 1. Ac. 17. 1. L. G.

Διόπερ, *conj. strengthened from* διό, on this very account, for this very reason, wherefore, 1 Co. 8. 13; 10. 14; 14. 13.

Διοπετής, έος, οῦς, ὁ, ἡ, τό-ές, (Ζεύς, Διός, & πίπτω) which fell from Jupiter, or heaven; τοῦ διοπετοῦς, *sc.* ἀγάλματος, Ac. 19. 35.

Διόρθωμα, ατος, τό, (διορθόω, to correct, fr. διά & ὀρθόω, to make straight, fr. ὀρθός) correction, emendation, reformation, v. r. Ac. 24. 3.

Διόρθωσις, εως, ἡ, (fr. same) a complete rectification, reformation, He. 9. 10.

Διορύσσω, f. ξω, (διά & ὀρύσσω) to dig or break through, Mat. 6. 19, 20; 24. 43. Lu. 12. 39.

Διόσκουροι, v. διόσκοροι, ων, οἱ, (Ζεύς, Διός, & κοῦρος, a youth) the Dioscuri, Castor & Pollux, *sons of Jupiter by Leda, and patrons of sailors*, Ac. 28. 11.

Διότι, *conj.* (διά, ὅτι) on the account that, because, Lu. 2. 7; 21. 28; in as much as, Lu. 1. 13. Ac. 18. 10, et al.

Διπλόος, οῦς, όη, ῆ, όον, οῦν, double, Mat. 23. 15. 1 Ti. 5. 17. Re. 18. 6: *whence*

Διπλόω, ῶ, f. ώσω, a. 1. ἐδίπλωσα, to double; to render back double, Re. 18. 6.

Δίς, *adv.* (δύο) twice, Mar. 14. 30, 72, et al.; *in the sense of* entirely, utterly, Jude 12; ἅπαξ καὶ δίς, once and again, repeatedly, Phi. 4. 16.

Διστάζω, f. άσω, a. 1. ἐδίστασα, (δίς) to doubt, waver, hesitate, Mat. 14. 31; 28. 17.

Δίστομος, ου, ὁ, ἡ, (δίς & στόμα) *pr.* having two mouths; two-edged, He. 4. 12. Re. 1. 16; 2. 12.

Δισχίλιοι, αι, α, (δίς & χίλιοι) two thousand, Mar. 5. 13. (ῐ)

Διϋλίζω, f. ίσω, (διά & ὑλίζω, to strain, filter) to strain, filter thoroughly; to strain out or off, Mat. 23. 24.

Διχάζω, f. άσω, (δίχα, apart) to cut asunder, disunite; *met.* to cause to disagree, set at variance, Mat. 10. 35.

Διχοστασία, ας, ἡ, (δίχα & στάσις) a standing apart; a division, dissension, Ro. 16. 17. 1 Co. 3. 3. Gal. 5. 20.

Διχοτομέω, ῶ, f. ήσω, (δίχα & τέμνω) *pr.* to cut into two parts, cut asunder; *in N. T.*, to inflict a punishment of extreme severity, Mat. 24. 51. Lu. 12. 46.

Διψάω, ῶ, f. ήσω, a. 1. ἐδίψησα, (δίψα, thirst) to thirst, be thirsty, Mat. 25. 35, 37, 42, 44, et al.; *met.* to desire or long for ardently, Mat. 5. 6. Jno. 4. 14; 6. 35, et al.

Δίψος, εος, τό, thirst, 2 Co. 11. 27.

Δίψυχος, ου, ὁ, ἡ, (δίς & ψυχή) double-minded, inconstant, fickle, Ja. 1. 8; 4. 8. L. G.

Διωγμός, ου, ὁ, (διώκω) *pr.* chase, pursuit; persecution, Mat. 13. 21. Mar. 4. 17; 10. 30, et al.

Διώκτης, ου, ὁ, a persecutor, 1 Ti. 1. 13: (L. G.) *from*

Διώκω, f. ώξω, a. 1. ἐδίωξα, p. pass. δεδίωγμαι, a. 1. pass. ἐδιώχθην, to put in rapid motion; to pursue; to follow, pursue the direction of, Lu. 17. 23; to follow eagerly, endeavour earnestly to acquire, Ro. 9. 30, 31; 12. 13, et al.; to press forwards, Phi. 3. 12, 14; to pursue *with malignity*, persecute, Mat. 5. 10, 11, 12, 44, et al.

Δόγμα, ατος, τό, (δοκέω) a decree, statute, ordinance, Lu. 2. 1. Ac. 16. 4; 17. 7. Ep. 2. 15. Col. 2. 14: *whence*

Δογματίζω, f. ίσω, to decree, prescribe an ordinance; *mid.* to suffer laws to be imposed on one's self, to submit to, bind one's self by, ordinances, Col. 2. 20. L. G.

Δοκέω, ῶ, f. δόξω, a. 1. ἔδοξα, to think, imagine, suppose, presume, Mat. 3. 9; 6. 7, et al.; to seem, appear, Lu. 10. 36. Ac. 17. 18, et al.; *impers.* δοκεῖ, it seems; it seems good, best or right, it pleases, Lu. 1. 3. Ac. 15. 22, 25, et al.

Δοκιμάζω, f. άσω, a. 1. ἐδοκίμασα, p. pass. δεδοκίμασμαι, (δόκιμος) to prove *by trial;* to test, assay *metals*, 1 Pe. 1. 7; to prove, try, examine, scrutinise, Lu. 14. 19. Ro. 12. 2, et al.; to put to the proof, tempt, He. 3. 9; to approve *after trial*, judge worthy, choose, Ro. 14. 22. 1 Co. 16. 3. 2 Co. 8. 22, et al.; to decide upon *after examination*, judge of, distinguish, discern, Lu. 12. 56. Ro. 2. 18. Phi. 1. 10.

Δοκιμασία, ας, ἡ, proof, probation, v. r. He. 3. 9.

Δοκιμή, ῆς, ἡ, trial, proof by trial, 2 Co. 8. 2; the state or disposition of that which has been tried and approved, approved character or temper, Ro. 5. 4. 2 Co. 2. 9, et al.; proof, document, evidence, 2 Co. 13. 3. L. G.

Δοκίμιον, ου, τό, that by means of which any thing is tried, proof, criterion, test; trial, the act of trying or putting to proof, Ja. 1. 3; approved character, 1 Pe. 1. 7: *from*

Δόκιμος, ου, ὁ, ἡ, proved, tried; approved *after examination and trial*, Ro. 16. 10. Ja. 1. 12, et al.; *by impl.* acceptable, Ro. 14. 18.

Δοκός, οῦ, ἡ & ὁ, a beam or spar *of timber;* Mat. 7. 3, 4, 5. Lu. 6. 41, 42.

Δόλιος, ία, ιον, & ος, ον, (δόλος) fraudulent, deceitful, 2 Co. 11. 13: *whence*

Δολιόω, ῶ, f. ώσω, to deceive, use fraud or deceit, Ro. 3. 13. S.

Δόλος, ου, ὁ, *pr.* a bait or contrivance for entrapping; fraud, deceit, insidious artifice, guile, Mat. 26. 4. Mar. 7. 22; 14. 1, et al: *whence*

Δολόω, ῶ, f. ώσω, *pr.* to entrap, beguile; to adulterate, corrupt, falsify, 2 Co. 4. 2.

Δόμα, ατος, τό, (δίδωμι) a gift, present, Mat. 7. 11, et al. L. G.

Δόξα, ης, ἡ, (δοκέω) *pr.* a seeming; appearance; a notion, imagination, opinion; the opinion which obtains respecting one; reputation, credit, honour, glory; *in N. T.*, honourable consideration, Lu. 14. 10; praise, glorification, honour, Jno. 5. 41, 44. Ro. 4. 20; 15. 7, et al.; dignity, majesty, Ro. 1. 23. 2 Co. 3. 7, et al.; a manifestation of some glorious attribute, Jno. 11. 40. 2 Pe. 1. 3, et al.; *pl.* dignitaries, 2 Pe. 2. 10. Jude 8; glorification *in a future state of bliss*, 2 Co. 4. 17. 2 Ti. 2. 10, et al.; pride, ornament, 1 Co. 11. 15. 1 Thes. 2. 20; splendid array, pomp, magnificence, Mat. 6. 29; 19. 28, et al.; radiance, dazzling lustre, Lu. 2. 9. Ac. 22. 11, et al.

Δοξάζω, f. άσω, a. 1. ἐδόξασα, p. pass. δεδόξασμαι, a. 1. pass. ἐδοξάσθην, *according to the various significations of* δόξα, to think, suppose, judge; to extol, magnify, Mat. 6. 2. Lu. 4. 15, et al.; *in N. T.*, to adore, worship, Ro. 1. 21, et al.; to invest with dignity, or majesty, 2 Co. 3. 10. He. 5. 5, et al.; to cause a manifestation of dignity, excellence, or majesty, Jno. 12. 28; 13. 32, et al.; to glorify *by admission to a state of bliss*, to beatify, Ro. 8. 30, et al.

Δορκάς, άδος, ἡ, a gazelle or antelope, Ac. 9. 36, 39.

Δόσις, εως, ἡ, (δίδωμι) *pr.* a giving; outlay, Phi. 4. 15; a donation, gift, Ja. 1. 17.

Δότης, ου, ὁ, (fr. same) a giver, 2 Co. 9. 7. S.

Δουλαγωγέω, ῶ, f. ήσω, (δοῦλος

& ἄγω) *pr.* to bring into slavery; to treat as a slave; to discipline into subjection, 1 Co. 9. 27. L. G.

Δουλεία, ας, ἡ, (δοῦλος) slavery, bondage, servile condition; *in N. T., met. with reference to degradation and unhappiness,* thraldom *spiritual or moral,* Ro. 8. 15, 21. Gal. 4. 24; 5. 1. He. 2. 15.

Δουλεύω, f. εύσω, p. δεδούλευκα, a. 1. ἐδούλευσα, (fr. same) to be a slave or servant; to be in slavery or subjection, Jno. 8. 33. Ac. 7. 7. Ro. 9. 12; to discharge the duties of a slave or servant, Ep. 6. 7. 1 Ti. 6. 2; to serve, be occupied in the service of, be devoted, subservient, Mat. 6. 24. Lu. 15. 29. Ac. 20. 19. Ro. 14. 18; 16. 18, et al.; *met.* to be enthralled, involved in a slavish service, *spiritually or morally,* Gal. 4. 9, 25. Tit. 3. 3.

Δοῦλος, η, ον, *adj.* enslaved, enthralled, subservient, Ro. 6. 19; *as a subst.* δοῦλος, a male slave, or servant, *of various degrees,* Mat. 8. 9, et al. freq.; a person of mean condition, Phi. 2. 7; *fem.* δούλη, a female slave; a handmaiden, Lu. 1. 38, 48. Ac. 2. 18; δοῦλος, *used figuratively, in a bad sense,* one involved in *moral or spiritual* thraldom, Jno. 8. 34. Ro. 6. 17, 20. 1 Co. 7. 23. 2 Pe. 2. 19; *in a good sense,* a devoted servant, follower or minister, Ac. 16. 17. Ro. 1. 1, et al.; one pledged or bound to serve, 1 Co. 7. 22. 2 Co. 4. 5: *whence*

Δουλόω, ῶ, f. ώσω, a. 1. ἐδούλωσα, p. pass. δεδούλωμαι, a. 1. pass. ἐδουλώθην, to reduce to servitude, enslave, oppress by retaining in servitude, Ac. 7. 6. 2 Pe. 2. 19; *met.* to render subservient, 1 Co. 9. 19; *pass.* to be under restraint, 1 Co. 7. 15; to be in bondage, *spiritually or morally,* Gal. 4. 3. Tit. 2. 3; to become devoted to the service of, Ro. 6. 18, 22.

Δοχή, ῆς, ἡ, (δέχομαι) *pr.* reception *of guests; in N. T.,* a banquet, feast, Lu. 5. 29; 14. 13.

Δράκων, οντος, ὁ, a dragon or large serpent; *met.* the devil or Satan, Re. 12. 3, 4, 7, 9, 13, 16, 17; 13. 2, 4, 11; 16. 13; 20. 2.

Δράσσομαι, (δράξ, the fist) *pr.* to grasp with the hand, clutch; to lay hold of, seize, take, catch, 1 Co. 3. 19.

Δραχμή, ῆς, ἡ, a drachm, *an Attic silver coin of nearly the same value as the Roman* denarius, *about* 7¾d. *of our money,* Lu. 15. 8, 9.

Δρέπᾰνον, ου, τό, (δρέπω, to crop, cut off) an instrument with a curved blade, *as* a sickle, Mar. 4. 29. Re. 14. 14, 15, 16, 17, 18, 19.

Δρόμος, ου, ὁ, (δέδρομα) a course, race, race-course; *met.* course *of life or ministry,* career, Ac. 13. 25; 20. 24. 2 Ti. 4. 7.

Δύναμαι, f. δυνήσομαι, imperf. ἐδυνάμην, & ἠδυνάμην, a. 1. ἐδυνησάμην, & ἐδυνάσθην, ἐδυνήθην, ἠδυνήθην, to be able, *either intrinsically and absolutely, which is the ordinary signification; or, for specific reasons,* Mat. 9. 15. Lu. 16. 2.

Δύναμις, εως, ἡ, power; strength, ability, Mat. 25. 15. He. 11. 11; efficacy, 1 Co. 4. 19, 20. Phi. 3. 10. 1 Thes. 1. 5. 2 Ti. 3. 5; energy, Col. 1. 29. 2 Ti. 1. 7; meaning, purport *of language,* 1 Co. 14. 11; authority, Lu. 4. 36; 9. 1; might, power, majesty, Mat. 22. 29; 24. 30. Ac. 3. 12. Ro. 9. 17. 2 Thes. 1. 7. 2 Pe. 1. 16; *in N. T.,* a manifestation or instance of power, mighty means, Ac. 8. 10. Ro. 1. 16. 1 Co. 1. 18, 24; ἡ δύναμις, omnipotence, Mat. 26. 64. Lu. 22. 69. Mar. 14. 62; *pl.* authorities, Ro. 8. 38. Ep. 1. 21. 1 Pe. 3. 22; miraculous power, Mar. 5. 30. Lu. 1. 35; 5. 17; 6. 19; 8. 46; 24. 49. 1 Co. 2. 4; a miracle, Mat. 11. 20, 21, et al. freq.; a worker of miracles, 1 Co. 12. 28, 29; *fr. the Heb.* αἱ δυνάμεις τῶν οὐρανῶν, the heavenly luminaries, Mat. 24. 29. Mar. 13. 25. Lu. 21. 26; αἱ δυνάμεις, the spiritual powers, Mat. 14. 2. Mar. 6. 14: *whence*

Δυναμόω, ῶ, f. ώσω, to strengthen, confirm, Col. 1. 11. L. G.

Δυνάστης, ου, ὁ, a potentate, sovereign, prince, Lu. 1. 52. 1 Ti. 6. 15; a person of rank and authority, a grandee, Ac. 8. 27.

Δυνατέω, ῶ, f. ήσω, to be powerful, mighty, to show one's self powerful, 2 Co. 13. 3. v. r. Ro. 14. 4. (N. T.): *from*

Δυνατός, ή, όν, (δύναμαι) able, having power, powerful, mighty; δυνατὸς εἶναι, to be able, i. q. δύν Lu. 14. 31. Ac. 11. 17, et al.;

τός, the Mighty One, God, Lu. 1. 49; τὸ δυνατόν, power, i. q. δύναμις, Ro. 9. 22; valid, powerful, efficacious, 2 Co. 10. 4; distinguished for rank, authority or influence, Ac. 25. 5. 1 Co. 1. 26; distinguished for skill or excellence, Lu. 24. 19. Ac. 7. 22. Ro. 15. 1; δυνατόν & δυνατά, possible, capable of being done, Mat. 19. 26; 24. 24, et al.

Δύνω, a. 2. ἔδυν, to sink, go down, set *as the sun*, Mar. 1. 32. Lu. 4. 40.

Δύο, both indeclin. & also gen. and dat. δυοῖν, v. gen. δυῶν, dat. δυσί; *in N. T.*, both indeclin. and also with dat. δυσί, two, Mat. 6. 24; 21. 28, 31, et al. freq.; οἱ δύο both, Jno. 20. 4; δύο ἢ τρεῖς, two or three, some, a few, Mat. 18. 20; *from the Heb.* δύο δύο, two and two, Mar. 6. 7, i. q. ἀνὰ δύο, Lu. 10. 1, and κατὰ δύο, 1 Co. 14. 27.

Δυς—, *an inseparable particle, conveying the notion of untowardness, as* hard, ill, unlucky, dangerous, *like the English* un—, mis—; *opp. to* εὖ.

Δυσβάστακτος, ου, ὁ, ἡ, (δυς & βαστάζω) difficult or grievous to be borne, oppressive, Mat. 23. 4. Lu. 11. 46. L. G.

Δυσεντερία, ας, ἡ, (δυς & ἔντερον, an intestine) a dysentery, Ac. 28. 8.

Δυσερμήνευτος, ου, ὁ, ἡ, (δυς & ἑρμηνεύω) difficult to be explained, hard to be understood, He. 5. 11. L. G.

Δύσκολος, ου, ὁ, ἡ, (δυς & κόλον, food) *pr.* peevish about food; hard to please; disagreeable; *in N. T.*, difficult, Mar. 10. 24: *whence*

Δυσκόλως, *adv.* with difficulty, hardly, Mat. 19. 23. Mar. 10. 23, et al.

Δυσμή, ῆς, ἡ, (δύω) a sinking or setting; *pl.* δυσμαί, αἱ, the setting of the sun; *hence*, the west, Mat. 8. 11; 24. 27, et al.

Δυσνόητος, ου, ὁ, ἡ, (δυς & νοητός, fr. νοέω) hard to be understood, 2 Pe. 3. 16. L. G.

Δυσφημέω, ῶ, f. ήσω, *pr.* to use ill words; to reproach, revile, v. r. 1 Co. 4. 13.

Δυσφημία, ας, ἡ, (δυς & φήμη) ill words; words of ill omen; reproach, contumely, 2 Co. 6. 8.

Δώδεκα, οἱ, αἱ, τά, (δύο & δέκα) twelve, Mat. 9. 20; 10. 1, et al.; οἱ δώδεκα, the twelve *apostles*, Mat. 26. 14, 20, et al.: *whence*

Δωδέκατος, η, ον, the twelfth, Re. 21. 20.

Δωδεκάφυλον, ου, τό, (δώδεκα & φυλή) twelve tribes, Ac. 26. 7. N. T.

Δῶμα, ατος, τό, *pr.* a house; *synecd.* a roof, Mat. 10. 27; 24. 17, et al.

Δωρεά, ας, ἡ, a gift, free gift, benefit, Jno. 4. 10. Ac. 2. 38, et al.

Δωρεάν, accus. of δωρεά, *adv.* gratis, gratuitously, freely, Mat. 10. 8. Ro. 3. 24, et al.; *in N. T.* undeservedly, without cause, Jno. 15. 25; in vain, Gal. 2. 21.

Δωρέομαι, οῦμαι, f. ήσομαι, a. 1. ἐδωρήσατο, p. δεδώρημαι, (δῶρον) to give freely, grant, Mar. 15. 45. 2 Pe. 1. 3, 4: *whence*

Δώρημα, ατος, το, a gift, free gift, Ro. 5. 16. Ja. 1. 17.

Δῶρον, ου, τό, (δίδωμι) a gift, present, Mat. 2. 11. Ep. 2. 8. Re. 11. 10; an offering, sacrifice, Mat. 5. 23, 24; 8. 4, et al.; δῶρον, sc. ἐστι, it is consecrated to God, Mat. 15. 5. Mar. 7. 11; contribution *to the temple*, Lu. 21. 1, 4.

E.

*Ἔᾱ, interj. ha! *an expression of surprise or displeasure*, Mar. 1. 24. Lu. 4. 34.

Ἐάν, *conj.* if. *The particulars of the use of* ἐάν *must be learnt from the grammars.* Ἐὰν μή, except, unless; *also equivalent to* ἀλλά, Gal. 2. 16. Ἐάν, *in N. T., as in the later Greek, is substituted for* ἄν *after relative words*, Mat. 5. 19, et al. freq.

Ἐάνπερ, *a strengthening of* ἐάν *by the enclitic particle* περ, if it be that, if at all events, He. 3. 6, 14; 6. 3.

Ἑαυτοῦ, ῆς, οῦ, contr. αὑτοῦ, ῆς, οῦ, pl. ἑαυτῶν, *a reflexive pronoun of the third person*, himself, herself, itself, Mat. 8. 22; 12. 26; 9. 21, et al.; *also used for the first and second persons*, Ro. 8. 23. Mat. 23. 31. *also equivalent to* ἀλλήλων, Mar. 10. 26. Jno. 12. 19; ἀφ' ἑαυτοῦ, ἀφ' ἑαυτῶν, of himself, themselves, voluntarily

spontaneously, Lu. 12. 47; 21. 30, et al.; of one's own will merely, Jno. 5. 19; δι' ἑαυτοῦ, per se, of itself, in its own nature, Ro. 14. 14; ἐξ ἑαυτῶν, of one's self merely, 2 Co. 3. 5; καθ' ἑαυτόν, by one's self, alone, Ac. 28. 16. Ja. 2. 17; παρ' ἑαυτῷ, with one's self, at home, 1 Co. 16. 2; πρὸς ἑαυτόν, to one's self, to one's home, Lu. 24. 12. Jno. 20. 10; *or*, with one's self, Lu. 18. 11.

Ἐάω, ῶ, f. άσω, imperf. εἴων, a. 1. εἴασα, to let, allow, permit, suffer to be done, Mat. 24. 43. Lu. 4. 41, et al.; to let be, let alone, desist from, Lu. 22. 51. Ac. 5. 38; to commit *a ship to the sea*, let *her* drive, Ac. 27. 40.

Ἑβδομήκοντα, οἱ, αἱ, τά, (ἕβδομος) seventy, Ac. 7. 14, et al.; οἱ ἑβδομ. the seventy *disciples*, Lu. 10. 1, 17.

Ἑβδομηκοντάκις, *adv.* seventy times, Mat. 18. 22.

Ἕβδομος, η, ον, (ἑπτά) seventh, Jno. 4. 52. He. 4. 4, et al.

Ἑβραϊκός, ή, όν, Hebrew, Lu. 23. 38: *from*

Ἑβραῖος, αία, αῖον, v. ου, ὁ, a Hebrew, one descended from Abraham the Hebrew, 2 Co. 11. 22. Phi. 3. 5; *in N. T.*, a Jew of Palestine, *opp. to* Ἑλληνιστής, Ac. 6. 1: *whence*

Ἑβραΐς, ΐδος, ἡ, sc. διάλεκτος, the Hebrew *dialect*, i. e. *the Hebræo-Aramæan dialect of Palestine*, Ac. 21. 40, et al.

Ἑβραϊστί, in Hebrew, Jno. 5. 2; 19. 13, et al.

Ἔδρᾰμον, part. δραμών, *see* τρέχω.

Ἐγγίζω, f. ίσω, At. ιῶ, p. ἤγγικα, a. 1. ἤγγισα, (fr. ἐγγύς) *pr.* to cause to approach; *in N. T. intrans.* to approach, draw near, Mat. 21. 1. Lu. 18. 35, et al.; *met.* to be at hand, impend, Mat. 3. 2; 4. 17, et al.; μέχρι θανάτου ἐγγίζειν, to be at the point of death, Phi. 2. 30; *fr. Heb.* to draw near *to God*, to offer *him* reverence and worship, Mat. 15. 8. He. 7. 19. Ja. 4. 8; *used of God*, to draw near *to men*, assist *them*, bestow favours *on them*, Ja. 4. 8. L. G.

Ἐγγράφω, f. ψω, p. pass. ἐγγέγραμμαι, (ἐν & γράφω) to engrave, inscribe; *met.* to infix or impress deeply, 2 Co. 3. 2, 3.

Ἔγγυος, ου, ὁ, ἡ, (fr. ἐγγύη, a pledge) a surety, sponsor, He. 7. 22.

Ἐγγύς, *adv.* near, *as to place*, Lu. 19. 11, et al.; close at hand, Ro. 10. 8; near, *in respect of ready interposition*, Phi. 4. 5; near, *as to time*, Mat. 24. 32, 33, et al.; near *to God, as being in covenant with him*, Ep. 2. 13; οἱ ἐγγύς, the people near *to God*, the Jews, Ep. 2. 17.

Ἐγγύτερον, *adv.* (pr. neut. of ἐγγύτερος, comp. of ἐγγύς) nearer, Ro. 13. 11.

Ἐγείρω, f. ἐγερῶ, p. ἐγήγερκα, a. 1. ἤγειρα, p. pass. ἐγήγερμαι, a. 1. pass. ἠγέρθην, to excite, arouse, awaken, Mat. 8. 25, et al.; *mid.* to awake, Mat. 2. 13, 20, 21, et al.; *met. mid.* to rouse one's self to a better course of conduct, Ro. 13. 11. Ep. 5. 14; to raise from the dead, restore to life, Jno. 12. 1, et al., *and mid.* to rise from the dead, Mat. 27. 52. Jno. 5. 21, et al.; *met.* to raise as it were from the dead, 2 Co. 4. 14; to raise up, cause to rise up *from a recumbent posture*, Ac. 3. 7, *and mid.* to rise up, Mat. 17. 7, et al.; to restore to health, Ja. 5. 15; *met. et seq.* ἐπί, to excite *to war*, *mid.* to rise up against, Mat. 24. 7, et al.; to raise up again, rebuild, Jno. 2. 19, 20; to raise up from a lower place, to draw up or out of *a ditch*, Mat. 12. 11; *fr. Heb.* to raise up, to cause to arise or exist, Ac. 13. 22, 23; *mid.* to arise, exist, appear, Mat. 3. 9; 11. 11, et al.: *whence*

Ἔγερσις, εως, ἡ, *pr.* the act of waking or rising up; resurrection, resuscitation, Mat. 27. 53.

Ἐγκάθετος, ου, ὁ, ἡ, (ἐν & καθίημι) suborned, Lu. 20. 20.

Ἐγκαίνια, ίων, τά, (ἐν & καινός) initiation, consecration; *in N. T.*, the feast of dedication, *an annual festival of eight days in the month Kisleu*, Jno. 10. 22.

Ἐγκαινίζω, f. ίσω, a. 1. ἐνεκαίνισα, p. pass. ἐγκεκαίνισμαι, to handsel, initiate, consecrate, dedicate, renovate; to institute, He. 9. 18; 10. 20. S.

Ἐγκαλέω, ῶ, f. έσω, (ἐν & καλέω) to bring a charge against, accuse; to institute judicial proceedings, Ac. 19. 38, 40; 23. 28, 29; 26. 2, 7. Ro. 8. 3

Ἐγκαταλείπω, f. ψω, a. 2. ἐγκατέλιπον, (ἐν & καταλείπω) to leave *in a place or situation*, Ac. 2. 27; to leave behind; to forsake, abandon, Mat. 27. 46, et al.; to leave, as a remnant from destruction, Ro. 9. 29.

Ἐγκατοικέω, ῶ, f. ήσω, (ἐν & κατοικέω) to dwell in or among, 2 Pe. 2. 8.

Ἐγκεντρίζω, f. ίσω, (ἐν & κεντρίζω, to prick) to ingraft; *met.* Ro. 11. 17, 19, 23, 24.

Ἔγκλημα, ατος, τό, (ἐγκαλέω) an accusation, charge, crimination, Ac. 23. 29; 25. 16.

Ἐγκομβόομαι, οῦμαι, f. ώσομαι, (κόμβος, a string, band; *whence* ἐγκόμβωμα, a garment which is fastened by tying) *pr.* to put on a garment which is to be tied; *in N. T.*, to put on, clothe; *met.* 1 Pe. 5. 5.

Ἐγκοπή, ῆς, ἡ, *pr.* an incision, *e. g. a trench, &c. cut in the way of an enemy;* an impediment, hindrance, 1 Co. 9. 12: (L. G.) *from*

Ἐγκόπτω, f. ψω, (ἐν & κόπτω) *pr.* to cut or strike in; *hence*, to impede, interrupt, hinder, Ro. 15. 22. 1 Thes. 2. 18. 1 Pe. 3. 7. Gal. 5. 7.

Ἐγκράτεια, ας, ἡ, (ἐγκρατής) self-control, continence, temperance, Ac. 24. 25, et al.

Ἐγκρατεύομαι, f. εύσομαι, to possess the power of self-control or continence, 1 Co. 7. 9; to practise abstinence, 1 Co. 9. 25.

Ἐγκρᾰτής, έος, ὁ, ἡ, (κράτος) strong, stout; possessed of mastery; master of self, Tit. 1. 8.

Ἐγκρίνω, f. ινῶ, (ἐν & κρίνω) to judge or reckon among, consider as belonging to, adjudge to the number of, class with, place in the same rank, 2 Co. 10. 12. (ῑ)

Ἐγκρύπτω, f. ψω, (ἐν & κρύπτω) to conceal in *any thing;* to mix, intermix, Mat. 13. 33. Lu. 13. 21.

Ἔγκῠος, ου, ἡ, (ἐν & κύω) with child, pregnant, Lu. 2. 5.

Ἐγχρίω, f. ίσω, (ἐν & χρίω) to rub in, anoint, Re. 3. 18. (ῑ)

Ἐγώ, gen. ἐμοῦ & μου, I.

Ἐδαφίζω, f. ίσω, At. ιῶ, *pr.* to form a level and firm surface; to level with the ground, overthrow, raze, destroy, Lu. 19. 44: *from*

Ἔδαφος, εος, τό, *pr.* a bottom, base; *hence*, the ground, Ac. 22. 7.

Ἑδραῖος, αία, αῖον, (ἕδρα, a seat) sedentary; *met.* settled, steady, firm, stedfast, constant, 1 Co. 7. 37; 15. 58. Col. 1. 23.

Ἑδραίωμα, ατος, τό, (ἑδραιόω, to settle, fr. preceding) a basis, foundation, 1 Ti. 3. 15. N. T.

Ἐθελοθρησκεία, ας, ἡ, (ἐθέλω & θρησκεία) self-devised worship, supererogatory worship, will-worship, Col. 2. 23.

Ἐθέλω & θέλω, *the latter being the form in the present in N. T.*, f. ἐθελήσω & θελήσω, imperf. ἤθελον, a. 1. ἠθέλησα, to exercise the will, *properly by an unimpassioned operation;* to be willing, Mat. 17. 4, et al.; to be inclined, disposed, Ro. 13. 3, et al.; to choose, Lu. 1. 62; to intend, design, Lu. 14. 28, et al.; to will, Jno. 5. 21; 21. 22, et al.; ἤθελον, I could wish, Gal. 4. 20.

Ἐθίζω, f. ίσω, p. pass. εἴθισμαι, (ἔθος) to accustom; *pass.* to be customary, Lu. 2. 27.

Ἐθνάρχης, ου, ὁ, (ἔθνος & ἄρχω) a governor, chief, or head of any tribe or nation, prefect, 2 Co. 11. 32. L. G.

Ἐθνικός, ή, όν, (ἔθνος) national; *in N. T.*, gentile, heathen, not Israelitish, Mat. 6. 7; 18. 17: (L. G.) *whence*

Ἐθνικῶς, *adv.* after the manner of the gentiles, heathenishly, Gal. 2. 14. N. T.

Ἔθνος, εος, τό, a multitude, company, Ac. 17. 26. 1 Pe. 2. 9. Re. 21. 24; a nation, people, Mat. 20. 25; 21. 43, et al.; *pl.* ἔθνη, *fr. the Heb.*, nations or people, *as distinguished from the Jews*, the heathen, gentiles, Mat. 4. 15; 10. 5. Lu. 2. 32, et al.

Ἔθος, εος, τό, a custom, usage, Lu. 2. 42; 22. 39, et al.; an institute, rite, Lu. 1. 9. Ac. 6. 14; 15. 1, et al.

Εἰ, *conj.* if, Mat. 4. 3, 6; 12. 7. Ac. 27. 39, et al. freq.; since, Ac. 4. 9, et al.; whether, Mar. 9. 23. Ac. 17. 11, et al.; that, *in certain expressions*, Ac. 26. 8, 23. He. 7. 15; *by a suppression of the apodosis of a sentence*

εἰ serves to express a wish; O if! O that! Lu. 19. 42; 22. 42; *also a strong negation,* Mar. 8. 12. He. 3. 11; 4. 3; εἰ καί, if even, though, although, Lu. 18. 4, et al.; εἰ μή, unless, except, Mat. 11. 27, et al.; *also equivalent to* ἀλλά, but, Mat. 12. 4. Mar. 13. 32. Lu. 4. 26, 27; εἰ μήτι, unless perhaps, unless it be, Lu. 9. 13, et al.; εἴ τις, εἴ τι, *pr.* if any one; whosoever, whatsoever, Mat. 18. 28, et al. *The syntax of this particle must be learnt from the grammars. As an interrogative particle,* whether, Ac. 17. 11, et al.; *in N. T. as a mere note of interrogation,* Lu. 22. 49, et al.

Εἶδον, imperat. ἰδέ & ἴδε, optat. ἴδοιμι, subj. ἴδω, inf. ἰδεῖν, part. ἰδών, *see* ὁράω.

Εἶδος, εος, τό, form, external appearance, Lu. 3. 22; 9. 29. Jno. 5. 37; kind, species, 1 Thes. 5. 22; sight, perception, 2 Co. 5. 7.

Εἰδῶ, εἰδέναι, εἰδώς, *see* οἶδα.

Εἰδωλεῖον, ου, τό, (εἴδωλον) a heathen temple, 1 Co. 8. 10. N. T.

Εἰδωλόθυτος, ον, (εἴδωλον & θύω) *pr.* sacrificed to an idol; *meton.* the remains of victims sacrificed to idols, *reserved for eating,* Ac. 15. 29; 21. 25, et al. N. T.

Εἰδωλολατρεία, ας, ἡ, (εἴδωλον & λατρεία) idolatry, worship of idols, 1 Co. 10. 14. Gal. 5. 20, et al. N. T.

Εἰδωλολάτρης, ου, ὁ, (εἴδωλον & λάτρις, a servant, worshipper) an idolater, worshipper of idols, 1 Co. 5. 10, 11; 6. 9; 10. 7, et al. N. T. (ᾰ)

Εἴδωλον, ου, τό, (εἶδος) *pr.* a form, shape, figure; image or statue; *hence,* an idol, image of a god, Ac. 7. 41, et al.; *meton.* a heathen god, 1 Co. 8. 4, 7, et al.; *for* εἰδωλόθυτον, the flesh of victims sacrificed to idols, Ac. 15. 20.

Εἰκῆ, *adv.* without plan or system; without cause, lightly, rashly, Mat. 5. 22. Col. 2. 18; to no purpose, in vain, Ro. 13. 4. 1 Co. 15. 2. Gal. 3. 4; 4. 11.

Εἴκοσι, οἱ, αἱ, τά, twenty, Lu. 14. 31, et al.

Εἰκοσιπέντε (εἴκοσι & πέντε) twenty-five, Jno. 6. 19.

Εἰκοσιτέσσαρες, (εἴκοσι & τέσσαρες) twenty-four, Re. 5. 8, 14.

Εἰκοσιτρεῖς, (εἴκοσι & τρεῖς) twenty-three, 1 Co. 10. 8.

Εἴκω, f. ξω, to yield, give place, submit, Gal. 2. 5.

Εἰκών, ονος, ἡ, a material image, likeness, effigy, Mat. 22. 20. Mar. 12. 16, et al.; a similitude, representation, exact image, 1 Co. 11. 7, et al.; resemblance, Ro. 8. 29, et al.

Εἰλικρίνεια, ας, ἡ, clearness, purity; *met.* sincerity, integrity, ingenuousness, 1 Co. 5. 8, et al.: *from*

Εἰλικρινής, έος, ὁ, ἡ, (εἵλη sunshine & κρίνω) *pr. that* which being viewed in the sunshine is found clear and pure; *met.* spotless, sincere, ingenuous, Phi. 1. 10. 2 Pe. 3. 1.

Εἱλίσσω, f. ξω, *properly Ionic for* ἑλίσσω, (εἰλέω, to roll) to roll up, Re. 6. 14.

Εἰμί, imperf. ἦν & ἤμην, f. ἔσομαι, imperat. ἴσθι, ἔστω & ἤτω, subj. ὦ, inf. εἶναι, part. ὤν, *a verb of existence,* to be, to exist, Jno. 1. 1; 17. 5. Mat. 6. 30. Lu. 4. 25, et al. freq.; ἐστί, it is possible, proper, He. 9. 5; *a simple copula to the subject and predicate, and therefore in itself affecting the force of the sentence only by its tense, mood, &c.,* Jno. 1. 1; 15. 1, et al. freq.; *it also forms a frequent circumlocution with the participles of the present and perfect of other verbs,* Mat. 19. 22 Mar. 2. 6, et al.

Εἶμι, to go, come, *but generally with a future signification,* v. r. Jno. 7. 34, 36.

Εἵνεκεν, *equivalent to* ἕνεκα, on account of, 2 Co. 7. 12, ter.

Εἶπα, Mat. 26. 25, et al., imperat. εἶπον or εἰπόν, v. r. Ac. 28. 26, *see* λέγω.

Εἴπερ, *a strengthening of* εἰ *by the enclitic particle* περ, if indeed, if it be so that, Ro. 8. 9. 1 Co. 15. 15; since indeed, since, 2 Thes. 1. 6. 1 Pe. 2. 3; although indeed, 1 Co. 8. 5.

Εἶπον, imperat. εἰπέ, subj. εἴπω, opt. εἴποιμι, inf. εἰπεῖν, part. εἰπών, *see* λέγω.

Εἴπως, (εἰ & πως) if by any means, if possibly, Ac. 27. 12, et al.

Εἰρηνεύω, f. εύσω, to be at peac[e]; to cultivate peace, concord, or h[armony]

mony, Mar. 9. 50. Ro. 12. 18, et al.: *from*

Εἰρήνη, ης, ἡ, peace, Lu. 14. 32. Ac. 12. 20, et al.; tranquillity, Lu. 11. 21. Jno. 16. 33. 1 Thes. 5. 3; concord, unity, love of peace, Mat. 10. 34. Lu. 12. 51, et al.; *meton.* the author of peace or concord, Ep. 2. 14; *fr. the Heb.* felicity, every kind of blessing and good, Lu. 1. 79; 2. 14, 29, et al.; *meton.* a salutation expressive of good wishes, a benediction, blessing, Mat. 10. 13, et al.: *whence*

Εἰρηνικός, ή, όν, pertaining to peace; peaceable, disposed to peace and concord, Ja. 3. 17; *fr. the Heb.* profitable, blissful, He. 12. 11.

Εἰρηνοποιέω, ῶ, f. ήσω, (εἰρήνη & ποιέω) to make peace, restore concord, Col. 1. 20. L. G.

Εἰρηνοποιός, οῦ, ὁ, ἡ, a peace-maker, one who cultivates peace and concord, Mat. 5. 9.

Εἰς, into, Mat. 2. 11, et al.; to, as far as, to the extent of, Mat. 2. 23; 4. 24, et al.; until, Jno. 13. 1, et al.; against, Mat. 18. 15. Lu. 12. 10; before, in the presence of, Ac. 22. 30, et al.; in order to, for, with a view to, Mar. 1. 38, et al.; for the use or service of, Jno. 6. 9. Lu. 9. 13. 1 Co. 16. 1; in accordance with, Mat. 12. 41. Lu. 11. 32. 2 Ti. 2. 26; *also equivalent to* ἐν, Jno. 1. 18, et al.; by, *in forms of swearing*, Mat. 5. 35, et al.; *fr. the Heb.* εἶναι, γίνεσθαι εἰς—, to become, result in, amount to, Mat. 19. 5. 1 Co. 4. 3, et al.; εἰς τί, why, wherefore, Mat. 26. 8.

Εἷς, μία, ἕν, gen. ἑνός, μιᾶς, ἑνός, one, Mat. 10. 29, et al. freq.; only, unicus, Mar. 12. 6; one, united *so as to be, in a manner, one*, Mat. 19. 5, 6. Jno. 10. 30; one and the same, Lu. 12. 52. Ro. 3. 30, et al.; of one and the same standing or value, 1 Co. 3. 8; *equivalent to* τις, a certain one, Mat. 8. 19; 16. 14, et al.; a, an, Mat. 21. 19. Ja. 4. 13, et al.; εἷς ἕκαστος, each one, every one, Lu. 4. 40. Ac. 2. 3, et al.; εἷς τὸν ἕνα, one another, 1 Thes. 5. 11; εἷς—καὶ εἷς, the one—and the other, Mat. 20. 21, et al.; εἷς καθ' εἷς & ὁδὲ καθ' εἷς, one by one, one after another, in succession, Mar. 14. 19. Jno. 8. 9, et al.; *fr. the Heb., as an ordinal*, first, Mat. 28. 1, et al.

Εἰσάγω, f. ξω, (εἰς & ἄγω) to lead or bring in, introduce, conduct or usher in or to *a place or person*, Lu. 2. 27; 14. 21; 22. 54, et al. (ᾰ)

Εἰσακούω, f. ούσομαι, (εἰς & ἀκούω) to hear or hearken to, *i. e.* obey, 1 Co. 14. 21; to listen to *the prayers of any one*, accept one's petition, Mat. 6. 7. Lu. 1. 13. Ac. 10. 31. He. 5. 7.

Εἰσδέχομαι, f. δέξομαι, (εἰς & δέχομαι) to admit; to receive into *favour*, receive kindly, accept with favour, 2 Co. 6. 17.

Εἴσειμι, (εἰς & εἶμι) imperf. εἰσῄειν, to go in, enter, Ac. 3. 3; 21. 18, 26. He. 9. 6.

Εἰσέρχομαι, f. ελεύσομαι, a. 2. εἰσῆλθον, (εἰς & ἔρχομαι) to go or come in, enter, Mat. 7. 13; 8. 5, 8, et al.; *spc.* to enter by force, break in, Mar. 3. 27. Ac. 20. 29; *met. with* εἰς κόσμον, to begin to exist, come into existence, Ro. 5. 12. 2 Jno. 7; *or*, to make one's appearance on earth, He. 10. 5; to enter into or take possession of, Lu. 22. 3. Jno. 13. 27; to enter into, enjoy, partake of, Mat. 19. 23, 24, et al.; to enter into *any one's labour*, be *his* successor, Jno. 4. 38; to fall into, be placed in *certain circumstances*, Mat. 26. 41, et al.; to be put into, Mat. 15. 11. Ac. 11. 8; to present one's self before, Ac. 19. 30; *met.* to arise, spring up, Lu. 9. 46; *fr. the Heb.* εἰσέρχεσθαι καὶ ἐξέρχεσθαι, to go in and out, to live, discharge the ordinary functions of life, versari, Ac. 1. 21.

Εἰσκαλέω, ῶ, f. έσω, & mid. εἰσκαλέομαι, οῦμαι, (εἰς & καλέω) to call in; to invite in, Ac. 10. 23.

Εἴσοδος, ου, ἡ, (εἰς & ὁδός) a place of entrance; the act of bringing in or introducing; admission, reception, 1 Thes. 1. 9. He. 10. 19. 2 Pe. 1. 11; a coming, approach, access, 1 Thes. 2. 1; entrance upon office, commencement of official duties, Ac. 13. 24.

Εἰσπηδάω, ῶ, f. ήσω, (εἰς & πηδάω, to leap) to leap or spring in, rush in eagerly, Ac. 14. 14; 16. 29.

Εἰσπορεύομαι, f. εύσομαι, (εἰς & πορεύομαι) to go or come in, enter, Mar. 1. 21; 5. 40, et al.; to come to, visit, Ac. 28. 30; to be put in, Mat. 15. 17. Mar. 7. 15, 18, 19; to inter-

vene, Mar. 4. 19; *fr. the Heb.* εἰσπορεύεσθαι καὶ ἐκπορεύεσθαι, *equivalent to* εἰσέρχεσθαι καὶ ἐξέρχεσθαι, *above,* Ac. 9. 28.

Εἰστρέχω, a. 2. εἰσέδραμον, (εἰς & τρέχω) to run in, Ac. 12. 14.

Εἰσφέρω, f. οἴσω, a. 1. ἤνεγκα, a. 2. ἤνεγκον, (εἰς & φέρω) to bring in, to, or into, Lu. 5. 18, 19. 1 Ti. 6. 7. He. 13. 11; to bring *to the ears of any one,* to announce, Ac. 17. 20; to lead into, Mat. 6. 13. Lu. 11. 4.

Εἶτα, *adv.* then, afterwards, thereupon, Mar. 4. 17, 28. Lu. 8. 12, et al.; in the next place, 1 Co. 12. 28; besides, He. 12. 9.

Εἴωθα, 2. p. *from an old pr.* ἔθω *with a present signification,* plup. εἰώθειν, part. εἰωθώς, to be accustomed, to be usual, Mat. 27. 15, et al.

Ἐκ, *before a consonant,* ἐξ *before a vowel, prep.* from, out of, *a place,* Mat. 2. 15; 3. 17; of, from, out of, *denoting origin or source,* Mat. 1. 3; 21. 19; of, from *some material,* Mat. 3. 9. Ro. 9. 21; of, from, among, *partitively,* Mat. 6. 27; 21. 31. Mar. 9. 17; from, *denoting cause,* Re. 8. 11; 17. 6; *means or instrument,* Mat. 12. 33, 37; by, through, *denoting the author or efficient cause,* Mat. 1. 18. Jno. 10. 32; of, *denoting the distinguishing mark of a class,* Ro. 2. 8. Gal. 3. 7, et al.; *of time,* after, 2 Co. 4. 6. Re. 17. 11; from, after, since, Mat. 19. 12. Lu. 8. 27; for, with, *denoting a rate of payment, price,* Mat. 20. 2; 27. 7; at, *denoting position,* Mat. 20. 21, 23; *after passive verbs,* by, of, from, *marking the agent,* Mat. 15. 5. Mar. 7. 11; *forming with certain words a periphrasis for an adverb,* Mat. 26. 42, 44. Mar. 6. 51. Lu. 23. 8; *put after verbs of freeing,* Ro. 7. 24. 2 Co. 1. 10; *used partitively after verbs of eating, drinking, &c.* Jno. 6. 26. 1 Co. 9. 7.

Ἕκαστος, η, ον, each one, every one separately, Mat. 16. 27. Lu. 13. 15, et al.: *whence*

Ἑκάστοτε, *adv.* always, 2 Pe. 1. 15.

Ἑκᾰτόν, οἱ, αἱ, τά, one hundred, Mat. 13. 8. Mar. 4. 8, et al.

Ἑκατονταετής, έος, ὁ, ἡ, (ἑκατόν & ἔτος) a hundred years old, Ro. 4. 19.

Ἑκατονταπλασίων, ονος, ὁ, ἡ, a hundredfold, centuple, Mat. 19. 29, et al.

Ἑκατοντάρχης, ου, ὁ, *and*

Ἑκατόνταρχος, ου, ὁ, (ἑκατόν & ἄρχος) commander of 100 men, a centurion, Mat. 8. 5, 8, 13. Lu. 7. 2, 6, et al.

Ἐκβάλλω, f. βαλῶ, a. 2. ἐξέβαλον, (ἐκ & βάλλω) to cast out, eject by force, Mat. 15. 17. Ac. 27. 38; to expel, force away, Lu. 4. 29. Ac. 7. 58; to refuse, Jno. 6. 37; to extract, Mat. 7. 4; to reject with contempt, despise, contemn, Lu. 6. 22; *in N. T.,* to send forth, send out, Mat. 9. 38. Lu. 10. 2; to send away, dismiss, Mat. 9. 25. Mar. 1. 12; *met.* to spread abroad, Mat. 12. 20; to bring out, produce, Mat. 12. 35; 13. 52, et al.

Ἔκβᾰσις, εως, ἡ, (ἐκβαίνω) way out, egress; *hence,* result, issue, He. 13. 7; means of clearance or successful endurance, 1 Co. 10. 13.

Ἐκβολή, ῆς, ἡ, (ἐκβάλλω) a casting out; *especially,* a throwing overboard *of a cargo,* Ac. 27. 18.

Ἐκγαμίζω, f. ίσω, (ἐκ & γαμίζω) to give in marriage, Mat. 22. 30; 24. 38. Lu. 17. 27. v. r. 1 Co. 7. 38. L. G.

Ἐκγαμίσκω, (ἐκ & γαμίσκω) i. q. ἐκγαμίζω, Lu. 20. 34, 35. L. G.

Ἔκγονος, ου, ὁ, ἡ, (ἐκγίνομαι, to be born) born of, descended from; ἔκγονα, descendants, grandchildren, 1 Ti. 5. 4.

Ἐκδαπανάω, ῶ, f. ήσω, (ἐκ & δαπανάω) to expend, consume, exhaust, 2 Co. 12. 15. L. G.

Ἐκδέχομαι, f. ξομαι, (ἐκ & δέχομαι) *pr.* to receive from *another;* to expect, look for, Ac. 17. 16, et al.; to wait for, to wait, 1 Co. 11. 33. 1 Pe. 3. 20, et al.

Ἔκδηλος, ου, ὁ, ἡ, (ἐκ & δῆλος) clearly manifest, evident, 2 Ti. 3. 9.

Ἐκδημέω, ῶ, f. ήσω, (ἐκ & δῆμος) *pr.* to be absent from home, go abroad, travel; *hence,* to be absent from *any place or person,* 2 Co. 5. 6, 8, 9.

Ἐκδίδωμι, f. ἐκδώσω, a. 2. mid. ἐξεδόμην, (ἐκ & δίδωμι) to give out, to give up; to put out *at interest; in N. T.,* to let out *to tenants,* Mat. 21. 33, 41, et al.

Ἐκδιηγέομαι, οῦμαι, f. ήσομαι, (ἐκ & διηγέομαι) to narrate fully, detail, Ac. 13. 14; 15. 3. L. G.

Ἐκδικέω, ῶ, f. ήσω, (ἐκ & δίκη) *pr.* to execute right and justice; to punish, 2 Co. 10. 6; *in N. T.*, to right, avenge *a person*, Lu. 18. 3, 5, et al.: (L. G.) *whence*

Ἐκδίκησις, εως, ἡ, satisfaction; vengeance, punishment, retributive justice, Lu. 21. 22. Ro. 12. 19, et al.; ἐκδίκησιν ποιεῖν, to vindicate, avenge, Lu. 18. 7, 8, et al.; διδόναι ἐκδ. to inflict vengeance, 2 Thes. 1. 8.

Ἔκδικος, ου, ὁ, ἡ, maintaining right; an avenger, one who inflicts punishment, Ro. 13. 4. 1 Thes. 4. 6.

Ἐκδιώκω, f. ώξω, (ἐκ & διώκω) *pr.* to chase away, drive out; *in N. T.*, to persecute, vex, harass, Lu. 11. 49. 1 Thes. 2. 15.

Ἔκδοτος, ου, ὁ, ἡ, (ἐκδίδωμι) delivered up, Ac. 2. 23.

Ἐκδοχή, ῆς, ἡ, (ἐκδέχομαι) *in N. T.*, a looking for, expectation, He. 10. 27.

Ἐκδύω, v. δύνω, f. ύσω, (ἐκ & δύνω) *pr.* to go out from; to take off, strip, unclothe, Mat. 27. 31; 27. 28, et al.; *mid.* to lay aside, to put off, 2 Co. 5. 4. (ύω, ῦνω, ῦσω)

Ἐκεῖ, *adv.* there, in that place, Mat. 2. 13, 15, et al.; thither, Mat. 2. 22; 17. 20, et al.: *whence*

Ἐκεῖθεν, *adv.* from there, thence, Mat. 4. 21; 5. 26, et al.

Ἐκεῖνος, η, ο, (ἐκεῖ) *a demonstrative pronoun, used with reference to a thing previously mentioned or implied, or already familiar;* that, this, he, &c., Mat. 17. 27; 10. 14. 2 Ti. 4. 8, et al.; *in contrast with* οὗτος, *referring to the former of two things previously mentioned,* Lu. 18. 14, et al.

Ἐκεῖσε, *adv.* thither, there, Ac. 21. 3; 22. 5.

Ἐκζητέω, ῶ, f. ήσω, (ἐκ & ζητέω) to seek out, investigate diligently, scrutinise, 1 Pe. 1. 10; to ask for, beseech earnestly, He. 12. 17; to seek diligently or earnestly after, Ac. 15. 17. Ro. 3. 11. He. 11. 6; *fr. the Heb.* to require, exact, demand, Lu. 11. 50, 51. L. G.

Ἐκθαμβέομαι, οῦμαι, to be amazed, astonished, awe-struck, Mar. 9. 15; 14. 33; 16. 5, 6: *from*

Ἔκθαμβος, ου, ὁ, ἡ, (ἐκ & θάμβος) amazed, awe-struck, Ac. 3. 11. L. G.

Ἔκθετος, ου, ὁ, ἡ, τό, ον, (ἐκτίθημι) exposed, cast out, abandoned, Ac. 7. 19.

Ἐκκαθαίρω, f. αρῶ, a. 1. ηρα, &, later, āρα, (ἐκ & καθαίρω) to cleanse thoroughly, purify, 2 Ti. 2. 21; to purge out, eliminate, 1 Co. 5. 7.

Ἐκκαίομαι, a. 1. pass. ἐξεκαύθην, (ἐκκαίω, to kindle up, ἐκ & καίω) to blaze out; to be inflamed, Ro. 1. 27.

Ἐκκακέω, ῶ, f. ήσω, (ἐκ & κακός) to lose spirits, to be faint-hearted, despond, Ep. 3. 13; to faint, to flag, be remiss, indolent, slothful, Lu. 18. 1. Gal. 6. 9. 2 Co. 4. 1, 16. 2 Thes. 3. 13. L. G.

Ἐκκεντέω, ῶ, f. ήσω, (ἐκ & κεντέω) to stab, pierce deeply, transfix, Jno. 19. 37. Re. 1. 7. L. G.

Ἐκκλάω, f. άσω, a. 1. pass. ἐξεκλάσθην, (ἐκ & κλάω) to break off, Ro. 11. 17, 19, 20.

Ἐκκλείω, f. είσω, (ἐκ & κλείω) to shut out, exclude; to shut off, separate, insulate, Gal. 4. 17; to leave no place for, eliminate, Ro. 3. 27.

Ἐκκλησία, ας, ἡ, (ἐκκαλέω, to summon forth) a popular assembly, Ac. 19. 32, 39, 41; *in N. T.*, the congregation *of the children of Israel*, Ac. 7. 38; *transferred to the Christian body; of which the congregation of Israel was a figure*, the church, 1 Co. 12. 28. Col. 1. 18, et al.; *a local portion of the church*, a *local* church, Ro 16. 1, et al.; a *Christian* congregation, 1 Co. 14. 4, et al.

Ἐκκλίνω, f. ινῶ, (ἐκ & κλίνω) to deflect, deviate, Ro. 3. 12; to decline or turn away from, avoid, Ro. 16. 17. 1 Pe. 3. 11.

Ἐκκολυμβάω, ῶ, f. ήσω, (ἐκ & κολυμβάω) to swim out *to land*, Ac. 27. 42.

Ἐκκομίζω, f. ίσω, (ἐκ & κομίζω) to carry, bring out; *especially*, to carry out *a corpse for burial*, Lu. 7. 12.

Ἐκκόπτω, f. ψω, (ἐκ & κόπτω) to cut out; to cut off, Mat. 3. 10; 5. 30, et al.; *met.* to cut off *occasion*, re-

move, prevent, 2 Co. 11. 12; to render ineffectual, 1 Pe. 3. 7.

Εκκρέμαμαι, (ἐκ & κρέμαμαι) to hang upon *a speaker*, fondly listen to, be earnestly attentive, Lu. 19. 48.

Ἐκλαλέω, ῶ, f. ήσω, (ἐκ & λαλέω) to speak out; to tell, utter, divulge, Ac. 23. 22.

Ἐκλάμπω, f. ψω, (ἐκ & λάμπω) to shine out or forth, be resplendent, Mat. 13. 43.

Ἐκλανθάνω, (ἐκ & λανθάνω) to make to forget quite; *mid.* ἐκλανθάνομαι, p. ἐκλέλησμαι, to forget entirely, He. 12. 5.

Ἐκλέγω, f. ξω, to pick out; *in N. T., mid.* ἐκλέγομαι, a. 1. ἐξελεξάμην, to choose, select, Lu. 6. 13; 10. 42, et al.; *in N. T.*, to choose out *as the recipients of special favour and privilege*, Ac. 13. 17. 1 Co. 1. 27, et al.

Ἐκλείπω, f. ψω, (ἐκ & λείπω) *intrans.*, to fail, Lu. 22. 32; to come to an end, He. 1. 12; to be defunct, die, Lu. 16. 9.

Ἐκλεκτός, ή, όν, (ἐκλέγομαι) chosen out, selected; *in N. T.*, chosen *as a recipient of special privilege*, elect, Col. 3. 12, et al.; specially beloved, Lu. 23. 35; possessed of prime excellence, exalted, 1 Ti. 5. 21; choice, precious, 1 Pe. 2. 4, 6.

Ἐκλογή, ῆς, ἡ, (same) the act of choosing out, election; *in N. T.*, election *to privilege by divine grace*, Ro. 11. 5, et al.; ἡ ἐκλογή, the aggregate of those who are chosen, the elect, Ro. 11. 7; ἐκλογῆς, *equivalent to* ἐκλεκτόν, *by Hebraism*, Ac. 9. 15.

Ἐκλύομαι, (ἐκλύω, to loosen, debilitate, ἐκ & λύω) to be weary, exhausted, faint, Mat. 9. 36; 15. 32. Mar. 8. 3. Gal. 6. 9; to faint, despond, He. 12. 3, 5.

Ἐκμάσσω, f. ξω, (ἐκ & μάσσω) to wipe off; to wipe dry, Lu. 7. 38, 44. Jno. 11. 2; 12. 3; 13. 5.

Ἐκμυκτηρίζω, f. ίσω, (ἐκ & μυκτηρίζω, fr. μυκτήρ, the nose) to mock, deride, scoff at, Lu. 16. 14; 23. 35.

Ἐκνέω, f. ἐκνεύσομαι, a. 1. ἐξένευσα, *pr.* to swim out, to escape by swimming; *hence, generally*, to escape, get clear of *a place*, Jno. 5. 13; *though* ἐκνεύσας, *in this place, may be referred to* ἐκνεύω, to deviate, withdraw.

Ἐκνήφω, f. ψω, (ἐκ & νήφω) *pr.* to awake sober after intoxication; *met.* to shake off mental bewilderment, to return to a right mode of thinking, feeling, acting, &c. 1 Co. 15. 34.

Ἑκούσιος, α, ον, & ου, ὁ, ἡ, (ἑκών) voluntary, spontaneous, Phile. 14: *whence*

Ἑκουσίως, *adv.* voluntarily, spontaneously, He. 10. 26. 1 Pe. 5. 2.

Ἔκπᾰλαι, *adv.* (ἐκ & πάλαι) of old, long since, 2 Pe. 2. 3; 3. 5. L. G.

Ἐκπειράζω, f. άσω, (ἐκ & πειράζω) to tempt, put to the proof, Mat. 4. 7. Lu. 4. 12. 1 Co. 10. 9; to try, sound, Lu. 10. 25. L. G.

Ἐκπέμπω, f. ψω, (ἐκ & πέμπω) to send out, or away, Ac. 13. 4; 17. 10.

Ἐκπερισσῶς, *adv.* (strengthened fr. περισσῶς) exceedingly, vehemently, v. r. Mar. 14. 31.

Ἐκπετάννῡμι, f. άσω (ἐκ & πετάννυμι) to stretch forth, expand, extend, Ro. 10. 21. (ᾰ)

Ἐκπηδάω, ῶ, f. ήσω, (ἐκ & πηδάω, to leap, spring) to leap forth, rush out, v. r. Ac. 14. 14.

Ἐκπίπτω, f. πεσοῦμαι, p. πέπτωκα, a. 1. ἐξέπεσα, a. 2. ἐξέπεσον, to fall off or from, Mar. 13. 25. Ac. 12. 7; 27. 32, et al.; *met.* to fall from, forfeit, lose, Gal. 5. 4. 2 Pe. 3. 17. Re. 2. 5; to be cast ashore, Ac. 27. 17, 26, 29; to fall to the ground, be fruitless, ineffectual, Ro. 9. 6; to cease, come to an end, 1 Co. 13. 8.

Ἐκπλέω, f. εύσομαι, a. 1. ἐξέπλευσα, (ἐκ & πλέω) to sail out or from *a place*, Ac. 15. 39; 18. 18; 20. 6.

Ἐκπληρόω, ῶ, f. ώσω, (ἐκ & πληρόω) to fill out, complete, fill up; *met.* to fulfil, perform, accomplish, Ac. 13. 32: *whence*

Ἐκπλήρωσις, εως, ἡ, *pr.* a filling up, completion; *hence*, a fulfilling, accomplishment, Ac. 21. 26. L. G.

Ἐκπλήσσω, v. ττω, f. ξω, a. 2. pass. ἐξεπλάγην, (ἐκ & πλήσσω) *pr.* to strike out of; *hence*, to strike out of *one's wits*, to astound, amaze; *pass.* Mat. 7. 28; 13. 54, et al.

Ἐκπνέω, ῶ, f. εύσω & εύσομαι, (ἐκ & πνέω) to breathe out; to expire, die, Mar. 15. 37, 39. Lu. 23. 46.

Ἐκπορεύομαι, f. εύσομαι, (ἐκ & πορεύομαι) to go from or out of *a place*, depart from, Mar. 11. 19; 13. 1, et al.; to be voided, Mar. 7. 19; to be cast out, Mat. 17. 21; to proceed from, be spoken, Mat. 4. 4; 15. 11, et al.; to burst forth, Re. 4. 5; to be spread abroad, Lu. 4. 37; to flow out, Re. 22. 1; *fr. the Heb.* ἐκπορ. καὶ εἰσπορ. *see* εἰσέρχομαι, Ac. 9. 28.

Ἐκπορνεύω, f, εύσω, (ἐκ & πορνεύω) to be given to fornication, Jude 7. L. G.

Ἐκπτύω, f. ύσω & ύσομαι (ἐκ & πτύω) to spit out; *met.* to reject, Gal. 4. 14. (ῠ)

Ἐκριζόω, ῶ, f. ώσω, (ἐκ & ῥιζόω) to root up, eradicate, Mat. 13. 29; 15. 13. Lu. 17. 6. Jude 12. L. G.

Ἔκστασις, εως, ἡ, (ἐξίστημι) *pr.* a displacement; *hence*, a displacement of the mind from its ordinary state and self-possession; amazement, astonishment, Mar. 5. 42; excess of fear; fear, terror, Mar. 16. 8. Lu. 5. 26. Ac. 3. 10; *in N. T.*, an ecstasy, a trance, Ac. 10. 10; 11. 5; 22. 17.

Ἐκστρέφω, f. ψω, p. pass. ἐξέστραμμαι, (ἐκ & στρέφω) *pr.* to turn out of, to turn inside out; *hence*, to change entirely; *in N. T.*, *pass.* to be perverted, Tit. 3. 11.

Ἐκταράσσω, f. ξω, (ἐκ & ταράσσω) to disturb, disquiet, throw into confusion, Ac. 16. 20.

Ἐκτείνω, f. τενῶ, (ἐκ & τείνω) to stretch out, Mat. 8. 3; 12. 13, et al.; to lay *hands on any one*, Lu. 22. 53; to exert *power and energy*, Ac. 4. 30; to cast out, let down *an anchor*, Ac. 27. 30.

Ἐκτελέω, ῶ, f. έσω, (ἐκ & τελέω) to bring quite to an end, to finish, complete, Lu. 14. 29, 30.

Ἐκτένεια, ας, ἡ, (ἐκτενής) *pr.* extension; *in N. T.*, intenseness, intentness; ἐν ἐκτενείᾳ, intently, assiduously, Ac. 26. 7. L. G.

Ἐκτενέστερον, *adv.* very earnestly, Lu. 22. 44: *pr. neut. comp. of*

Ἐκτενής, έος, ὁ, ἡ, τό, -ές, (ἐκτείνω) *pr.* extended; *met.* intense, earnest, fervent, Ac. 12. 5. 1 Pe. 4. 8: *whence*

Ἐκτενῶς, *adv.* intensely, fervently, earnestly, 1 Pe. 1. 22.

Ἐκτίθημι, f. ἐκθήσω, (ἐκ & τίθημι) *pr.* to place outside, put forth; to expose *an infant*, Ac. 7. 21; *met.* to set forth, declare, explain, Ac. 11. 4; 18. 26; 28. 23.

Ἐκτινάσσω, f. ξω, (ἐκ & τινάσσω, to shake) to shake out, shake off, Mat. 10. 14. Mar. 6. 11, et al.

Ἕκτος, η, ον, (ἕξ) sixth, Mat. 20. 5; 27. 45, et al.

Ἐκτός, *adv.* (ἐκ) without, on the outside; τὸ ἐκτός, the exterior, outside, Mat. 23. 26; *met.* besides, Ac. 26. 22. 1 Co. 15. 27; ἐκτὸς εἰ μή, unless, except, 1 Co. 14. 5, et al.

Ἐκτρέπω, f. ψω, a. 2. pass. ἐξετράπην, (ἐκ & τρέπω) to turn out or aside, He. 12. 13; *mid.* to turn away or aside, swerve, 1 Ti. 1. 6; 5. 15. 2 Ti. 4. 4; to turn from, avoid, 1 Ti. 6. 20.

Ἐκτρέφω, f. ἐκθρέψω, (ἐκ & τρέφω) to nourish, promote health and strength, Ep. 5. 29; to bring up, educate, Ep. 6. 4.

Ἔκτρωμα, ατος, τό, (ἐκτιτρώσκω, to cause abortion) an abortion, fœtus prematurely born, 1 Co. 15. 8.

Ἐκφέρω, f. ἐξοίσω, a. 1. ἐξήνεγκα, a. 2. ἐξήνεγκον, (ἐκ & φέρω) to bring forth, carry out, Lu. 15. 22. Ac. 5. 15. 1 Ti. 6. 7; to carry out *for burial*, Ac. 5. 6, 9, 10; to produce, yield, He. 6. 8.

Ἐκφεύγω, f. ξομαι, a. 2. ἐξέφυγον, p. ἐκπέφευγα, (ἐκ & φεύγω) *intrans.*, to flee out, to make an escape, Ac. 16. 27; 19. 16; *trans.*, to escape, avoid, Lu. 21. 36. Ro. 2. 3, et al.

Ἐκφοβέω, ῶ, f. ήσω, (ἐκ & φοβέω) to terrify, 2 Co. 10. 9.

Ἔκφοβος, ου, ὁ, ἡ, (ἐκ & φόβος) affrighted, Mar. 9. 6. He. 12. 21.

Ἐκφύω, f. ύσω, (ἐκ & φύω) to generate; to put forth, shoot, Mat. 24. 32. Mar. 13. 28. (ῠ, ῡσ—)

Ἐκχέω, f. ἐκχέω, or ἐκχεῶ, a. 1. ἐξέχεα, p. ἐκκέχῠκα, pass. p. ἐκκέχῠμαι,

a. 1. ἐξεχύθην, to pour out, Re. 16. 1, 2, 3, et al.; to shed *blood*, Mat. 26. 28. Mar. 14. 24, et al.; *pass.* to gush out, Ac. 1. 18; to spill, scatter, Mat. 9. 17. Jno. 2. 15; *met.* to give largely, bestow liberally, Ac. 2. 17, 18, 33; 10. 45, et al.; *pass.* to rush headlong *into any thing*, be abandoned to, Jude 11.

Ἐκχύνω, *a later form equivalent to* ἐκχέω. Mat. 23. 35, et al.

Ἐκχωρέω, ῶ, f. ήσω, (ἐκ & χωρέω) to go out, depart from, flee, Lu. 21. 21.

Ἐκψύχω, f. ξω, to expire, give up the ghost, Ac. 5. 5, 10; 12. 23. (ῡ)

Ἑκών, οῦσα, όν, willing, voluntary, Ro. 8. 20. 1 Co. 9. 17.

Ἐλαία, ας, ἡ, an olive tree, Mat. 21. 1; 24. 3, et al.; an olive, fruit of the olive tree, Ja. 3. 12: *whence*

Ἔλαιον, ου, τό, olive oil, oil, Mat. 25. 3, 4, 8. Mar. 6. 13, et al.

Ἐλαιών, ῶνος, ὁ, an olive garden; *in N. T., the mount* Olivet, Ac. 1. 12.

Ἐλάσσων, v. ττων, ονος, ὁ, ἡ, τό, -ον, (comp. of the old word ἐλαχύς) less; less *in age*, younger, Ro. 9. 12; less *in dignity*, inferior, He. 7. 7; less *in quality*, inferior, worse, Jno. 2. 10: *whence*

Ἔλαττον, *adv.* (pr. neut. of preced.) less, 1 Ti. 5. 9.

Ἐλαττονέω, ῶ, f. ήσω, a. 1. ἠλαττόνησα, *trans.* to make less; *intrans.* to be less, inferior; to have too little, want, lack, 2 Co. 8. 15. L. G.

Ἐλαττόω, ῶ, f. ώσω, p. pass. ἠλάττωμαι, to make less or inferior, He. 2. 7; *pass.* to be made less or inferior, He. 2. 9; to decline *in importance*, Jno. 3. 30.

Ἐλαύνω, f. ἐλάσω, p. ἐλήλακα, to drive, urge forward, spur on, Lu. 8. 29. Ja. 3. 4. 2 Pe. 2. 17; to impel *a vessel by oars*, to row, Mar. 6. 48. Jno. 6. 19.

Ἐλαφρία, ας, ἡ, lightness *in weight*; *hence*, lightness of mind, thoughtlessness, levity, 2 Co. 1. 17: (L. G.) *from*

Ἐλαφρός, ά, όν, light, not heavy, Mat. 11. 30. 2 Co. 4. 17.

Ἐλάχιστος, η, ον, (sup. of μικρός, fr. ἐλαχύς) smallest, least, Mat. 2. 6; 5. 19, et al.

Ἐλαχιστότερος, α, ον, (comp. of preced.) far less, far inferior, Ep. 3. 8. L. G.

Ἐλεγμός, οῦ, ὁ, v. r. 2 Ti. 3. 16, *a later equivalent to* ἔλεγχος.

Ἔλεγξις, εως, ἡ, (a later form for ἔλεγχος) reproof, confutation, 2 Pe. 2. 16.

Ἔλεγχος, ου, ὁ, (ἐλέγχω) *pr.* a trial in order to proof, a proof; *meton.* a certain persuasion, He. 11. 1; reproof, refutation, 2 Ti. 3. 16: *from*

Ἐλέγχω, f. ξω, a. 1. ἤλεγξα, a. 1. pass. ἠλέγχθην, to convict, Jno. 8. 9, 46; to refute, confute, 1 Co. 14. 24. Tit. 1. 9; to detect, lay bare, expose, Jno. 3. 20. Ep. 5. 11, 13; to put to shame; to reprove, reprehend, rebuke, Mat. 18. 15. Lu. 3. 19. 1 Ti. 5. 20; to discipline, correct by chastisement, chastise, He. 12. 5. Re. 3. 19.

Ἐλεεινός, ή, όν, (ἔλεος) pitiable, wretched, miserable, 1 Co. 15. 19. Re. 3. 17.

Ἐλεέω, ῶ, f. ήσω, a. 1. ἠλέησα, p. pass. ἠλέημαι, a. 1. pass. ἠλεήθην, (fr. same) to pity, commiserate, have compassion on; *pass.* to receive pity, experience compassion, Mat. 5. 7; 9. 27; 15. 22, et al.; to be gracious to *any one*, show gracious favour and saving mercy towards; *pass.* to be an object of gracious favour and saving mercy, Ro. 9. 15, 16, 18; 11. 30, 31, 32, et al.; *spc.* to obtain pardon and forgiveness, 1 Ti. 1. 13, 16.

Ἐλεημοσύνη, ης, ἡ, pity, compassion; *in N.T.*, alms, almsgiving, Mat. 6. 2, 3, 4. Lu. 11. 41, et al.: *from*

Ἐλεήμων, ονος, ὁ, ἡ, (ἐλεέω) merciful, pitiful, compassionate, Mat. 5. 7. He. 2. 17.

Ἔλεος, ου, ὁ, & in N. T. έους, τό, pity, mercy, compassion, Mat. 9. 13; 12. 7. Lu. 1. 50, 78, et al.; *meton.* benefit *which results from compassion*, kindness, mercies, blessings, Lu. 1. 54, 58, 72; 10. 37. Ro. 9. 23, et al.

Ἐλευθερία, ας, ἡ, liberty, freedom, 1 Co. 10. 29. Gal. 2. 4, et al.: *from*

Ἐλεύθερος, α, ον, free, in a state of freedom *as opposed to slavery*, 1 Co. 12. 13. Gal. 3. 28, et al.; free, exempt, Mat. 17. 26. 1 Co. 7. 39, et al.; unre-

stricted, unfettered, 1 Co. 9. 1; free *from the dominion of sin, &c.* Jno. 8. 36. Ro. 6. 20; free *in the possession of Gospel privileges*, 1 Pe. 2. 16: *whence*

Ἐλευθερόω, ῶ, f. ώσω, to free, set free, Jno. 32. 36. Ro. 6. 18, 22, et al.

Ἔλευσις, εως, ἡ, (obs. ἐλεύθω) a coming, advent, Ac. 7. 52. L. G.

Ἐλεφάντινος, η, ον, (ἐλέφας, ivory) ivory, made of ivory, Re. 18. 12.

Ἑλίσσω, f. ξω, to roll, fold up, *as garments*, He. 1. 12.

Ἕλκος, εος, τό, *pr.* a wound; *hence*, an ulcer, sore, Lu. 16. 21. Re. 16. 2, 11: *whence*

Ἑλκόω, ῶ, f. ώσω, to ulcerate, exulcerate; *pass.* to be afflicted with ulcers, Lu. 16. 20.

Ἕλκω, & L. G. ἑλκύω, imp. εἷλκον, f. ύσω, a. 1. εἵλκυσα, to draw, drag, Jno. 21. 6, 11. Ac. 16. 19; 21. 30. Ja. 2. 6; to draw *a sword*, unsheath, Jno. 18. 10; *met.* to draw *mentally and morally*, Jno. 6. 44; 12. 32.

Ἑλλάς, άδος, ἡ, Hellas, Greece; *in N. T.*, the southern portion of Greece *as distinguished from Macedonia*, Ac. 20. 2.

Ἕλλην, ηνος, ὁ, a Greek, Ac. 18. 17. Ro. 1. 14; one not a Jew, a gentile, Ac. 14. 1; 16. 1, 3, et al.

Ἑλληνικός, ή, όν, Greek, Grecian, Lu. 23. 28. Re. 9. 11.

Ἑλληνίς, ίδος, ἡ, a female Greek, Mar. 7. 26. Ac. 17. 12.

Ἑλληνιστής, οῦ, ὁ, (ἑλληνίζω, to imitate the Greeks) *pr.* one who uses the language and follows the customs of the Greeks; *in N. T.*, a Jew by blood but a native of a Greek-speaking country, Ac. 6. 1; 9. 29.

Ἑλληνιστί, *adv.*, in the Greek language, Jno. 19. 20. Ac. 21. 37.

Ἐλλογέω, ῶ, f. ήσω, (ἐν & λόγος) to enter in an account, to put to one's account, Phile. 18; *in N. T.*, to impute, Ro. 5. 13.

Ἐλπίζω, f. ίσω, At. ιῶ, p. ἤλπικα, a. 1. ἤλπισα, to hope, expect, Lu. 23. 8; 24. 21, et al.; to repose hope and confidence in, trust, confide, Mat. 12. 21. Jno. 5. 45, et al.: *from*

Ἐλπίς, ίδος, ἡ, *pr.* expectation; hope, Ac. 24. 15. Ro. 5. 4, et al.; *meton.* the object of hope, thing hoped for, Ro. 8. 24. Gal. 5. 5, et al.; the author or source of hope, Col. 1. 27. 1 Ti. 1. 1, et al.; trust, confidence, 1 Pe. 1. 21; ἐπ' ἐλπίδι, in security, with a guarantee, Ac. 2. 26. Ro. 8. 20.

Ἐλωΐ, (Aram. אֱלָהִי) my God, Mar. 15. 34.

Ἐμαυτοῦ, ῆς, οῦ, *reflexive pron.* (ἐμοῦ & αὐτοῦ) myself, mei ipsius, Lu. 7. 7. Jno. 5. 31, et al.

Ἐμβαίνω, f. ἐμβήσομαι, a. 2. ἐνέβην, (ἐν & βαίνω) to step in; to go on board *a ship*, embark, Mat. 8. 23; 9. 1; 13. 2, et al.

Ἐμβάλλω, f. βαλῶ, a. 2. ἐνέβαλον, (ἐν & βάλλω) to cast into, Lu. 12. 5.

Ἐμβάπτω, f. ψω, (ἐν & βάπτω) to dip in, Mat. 26. 23. Jno. 13. 26; *mid.* ἐμβάπτομαι, to dip *for food in a dish*, Mar. 14. 20.

Ἐμβατεύω, f. εύσω, (ἐν & βαίνω) *pr.* to step into or upon; *met.* to search into, investigate; to pry into intrusively, Col. 2. 18.

Ἐμβιβάζω, f. άσω, (ἐν & βιβάζω) to cause to step into or upon; to set in or upon; *especially*, to put on board, Ac. 27. 6.

Ἐμβλέπω, f. ψω, (ἐν & βλέπω) to look attentively, gaze earnestly, *at an object, followed by* εἰς, Mar. 6. 26. Ac. 1. 11; to direct a glance, to look searchingly or significantly, *at a person, followed by the dat.*, Mar. 10. 21; 14. 67. Lu. 22. 61, et al.; *absol.* to see clearly, Mar. 8. 25. Ac. 22. 11.

Ἐμβριμάομαι, ῶμαι, f. ήσομαι, (ἐν & βριμάομαι, to snort) to be greatly fretted or agitated, Jno. 11. 33; to charge or forbid sternly or vehemently, Mat. 9. 30. Mar. 1. 43; to express indignation, to censure, Mar. 14. 5.

Ἐμέω, ῶ, f. έσω, to vomit, Re. 3. 16.

Ἐμμαίνομαι, f. ανοῦμαι, (ἐν & μαίνομαι) to be mad against, be furious towards, Ac. 26. 11. L. G.

Ἐμμένω, f. ενῶ, (ἐν & μένω) *pr.* to remain in *a place*; *met.* to abide by, to continue firm in, persevere in, Ac. 14. 22. Gal. 3. 10. He. 8. 9.

Ἐμός, ή, όν, *possessive adj.* of the

first pers., my, mine, Jno. 7. 16; 8. 37, et al.

Ἐμπαιγμονή, ῆς, ἡ, (ἐμπαίζω) mocking, scoffing, derision, v. r. 2 Pe. 3. 3. N. T.

Ἐμπαιγμός, οῦ, ὁ, mocking, scoffing, scorn, He. 11. 36: (L. G.) *from*

Ἐμπαίζω, f. αίξω, (ἐν & παίζω) to play upon, deride, mock, treat with scorn and contumely, Mat. 20. 19; 27. 29, et al.; *by impl.* to illude, delude, deceive, Mat. 2. 16: *whence*

Ἐμπαίκτης, ου, ὁ, a mocker, derider, scoffer, 2 Pe. 3. 3. Jude 18. L. G.

Ἐμπεριπατέω, ῶ, f. ήσω, (ἐν & περιπατέω) *pr.* to walk about in *a place*; *met. in N. T.*, to live among, be conversant with, 2 Co. 6. 16.

Ἐμπίπλημι, & ἐμπιπλάω, ῶ, f. ἐμπλήσω, a. 1. pass. ἐνεπλήσθην, (ἐν & πίμπλημι) to fill, Ac. 14. 17; *pass.* to be satisfied, satiated, full, Lu. 1. 53; 6. 25. Jno. 6. 12; *met.* to have full enjoyment of, Ro. 15. 24.

Ἐμπίπρημι, f. πρήσω, to set on fire, to burn, Mat. 22. 7.

Ἐμπίπτω, f. πεσοῦμαι, a. 2. ἐνέπεσον, (ἐν & πίπτω) to fall into, Mat. 12. 11. Lu. 14. 5; to encounter, Lu. 10. 36; to be involved in, 1 Ti. 3. 6, 7; 6. 9; εἰς χεῖρας, to fall under the chastisement of, He. 10. 31.

Ἐμπλέκω, f. ξω, (ἐν & πλέκω) *pr.* to intertwine; *met.* to implicate, entangle, involve; *pass.* to be implicated, involved, or to entangle one's self in, 2 Ti. 2. 4. 2 Pe. 2. 20.

Ἐμπλοκή, ῆς, ἡ, (ἐμπλέκω) braiding or plaiting *of hair*, 1 Pe. 3. 3. L. G.

Ἐμπνέω, f. εύσω, (ἐν & πνέω) to breathe into or upon; to respire, breathe; *met.* to breathe of, be animated with the spirit of, Ac. 9. 1.

Ἐμπορεύομαι, f. εύσομαι, (ἐν & πορεύομαι) to travel; to travel for business' sake; to trade, traffic, Ja. 4. 13; *by impl.* to make a gain of, deceive for one's own advantage, 2 Pe. 2. 3: *whence*

Ἐμπορία, ας, ἡ, traffic, trade, Mat. 22. 5.

Ἐμπόριον, a mart, market-place, emporium; *meton.* traffic, Jno. 2. 16.

Ἔμπορος, ου, ὁ, *pr.* a passenger by sea; a traveller; one who travels about for traffic, a merchant, Mat. 13. 45. Re. 18. 3, 11, 15, 23.

Ἔμπροσθεν, *adv.*, *used also as a prep.*, before, in front of, Lu. 19. 4. Phi. 3. 14; before, in the presence of, in the face of, Mat. 5. 24; 23. 14; before, previous to, Jno. 1. 15, 27, 30; *fr. the Heb.* in the sight or estimation of, Mat. 11. 26; 18. 14, et al.

Ἐμπτύω, f. ύσω, (ἐν & πτύω) to spit upon, Mat. 26. 67; 27. 30, et al.; (ῡω, ῠσω) L. G.

Ἐμφᾰνής, έος, οῦς, ὁ, ἡ, τό, -ές, (ἐν & φαίνω) apparent, conspicuous, obvious to the sight, Ac. 10. 40; *met.* manifest, known, comprehended, Ro. 10. 20: *whence*

Ἐμφανίζω, f. ίσω, a. 1. ἐνεφάνισα, to cause to appear clearly; to communicate, report, Ac. 23. 15, 22; to lay an information, Ac. 24. 1; 25. 2, 15; to manifest, intimate plainly, He. 11. 14; to reveal, make known, Jno. 14. 21, 22; *pass.* to appear, be visible, Mat. 27. 53; to present one's self, He. 9. 24.

Ἔμφοβος, ου, ὁ, ἡ, (ἐν & φόβος) terrible; *in N. T.*, terrified, affrighted, Lu. 24. 5, 37. Ac. 10. 4; 22. 9, et al.

Ἐμφῡσάω, ῶ, f. ήσω, (ἐν & φυσάω, to breathe) to blow or breathe into, inflate; *in N. T.*, to breathe upon, Jno. 20. 22.

Ἔμφῠτος, ου, ὁ, ἡ, (ἐν & φύω) implanted, ingrafted, infixed, Ja. 1. 21.

Ἐν, *prep. pr. referring to place*, in, Mat. 8. 6. Mar. 12. 26. Re. 6. 6, et al. freq.; upon, Lu. 8. 32, et al.; among, Mat. 11. 11, et al.; before, in the presence of, Mar. 8. 38, et al.; in the sight, estimation of, 1 Co. 14. 11, et al.; before, *judicially*, 1 Co. 6. 2; in, *of state, occupation, habit*, Mat. 21. 22. Lu. 7. 25. Ro. 4. 10, et al.; in the case of, Mat. 17. 12, et al.; in respect of, Lu. 1. 7. 1 Co. 1. 7, et al.; on occasion of, on the ground of, Mat. 6. 7. Lu. 1. 21, et al.; *used of the thing by which an oath is made*, Mat. 5. 34, et al.; *of the instrument, means, efficient cause*, Ro. 12. 21. Ac. 4. 12, et al.; equipped with, furnished with, 1 Co. 4. 21. He. 9. 25, et al.; arrayed with, accompanied by, Lu.

14. 31. Ja. 14, et al.; *of time*, during, in the course of, Mat. 2. 1, et al.; *in N. T., of demoniacal possession*, possessed by, Mar. 5. 2, et al.

'Εναγκαλίζομαι, f. ισομαι, (ἐν & ἀγκάλη) to take into or embrace in one's arms, Mar. 9. 36; 10. 16. L. G.

'Ενάλιος, ία, ιον, & ου, ὁ, ἡ, (ἐν & ἅλς) marine, living in the sea, Ja. 3. 7.

"Εναντι, *adv.* (ἐν & ἀντί) over against, in the presence of, Lu. 1. 8. L. G.

'Εναντίον, *adv.* (pr. neut. of ἐναντίος) before, in the presence of, Mar. 2. 12. Lu. 20. 26. Ac. 8. 32; *fr. the Heb.* in the sight or estimation of, Ac. 7. 10; *with* τοῦ Θεοῦ, *an intensive expression*, Lu. 24. 19.

'Εναντίος, α, ον, (ἐν & ἀντί) opposite to, over against, Mar. 15. 39; contrary, *as the wind*, Mat. 14. 24. Ac. 26. 9; 28. 17. 1 Thes. 2. 15; ὁ ἐξ ἐναντίας, an adverse party, enemy, Tit. 2. 8; adverse, hostile, counter, 1 Thes. 2. 15.

'Ενάρχομαι, f. ξομαι, (ἐν & ἄρχομαι) to begin, commence, Gal. 3. 3. Phi. 1. 6.

"Ενατος, *see* ἔνατος.

'Ενδεής, έος, οῦς, ὁ, ἡ, (ἐνδέω) indigent, poor, needy, Ac. 4. 34.

"Ενδειγμα, ατος, τό, a token, evidence, proof, 2 Thes. 1. 5: *from*

'Ενδείκνυμαι, f. δείξομαι, (mid. of ἐνδείκνυμι, to point out) to manifest, display, Ro. 9. 17, 22. He. 6. 10, et al.; to give outward proof of, Ro. 2. 15; to display *a certain bearing towards a person; hence*, to perpetrate openly, 2 Ti. 4. 14: *whence*

"Ενδειξις, εως, ἡ, a pointing out; *met.* manifestation, public declaration, Ro. 3. 25, 26; a token, sign, proof, i. q. ἔνδειγμα, 2 Co. 8. 24. Phi. 1. 28.

"Ενδεκα, οἱ, αἱ, τά, (εἷς, ἕν & δέκα) eleven, Mat. 28. 16. Mar. 16. 14, et al.: *whence*

'Ενδέκατος, άτη, ατον, eleventh, Mat. 20. 6, 9. Re. 21. 20.

'Ενδέχεται, *impers.* (ἐνδέχομαι, to admit) it is possible, Lu. 13. 33.

'Ενδημέω, ῶ, f. ήσω, (ἐν & δῆμος) to dwell in *a place*, to be at home, 2 Co. 5. 6, 8, 9.

'Ενδιδύσκω, *a later form, equivalent to* ἐνδύω, Lu. 8. 27; 16. 19; & v. r. Mar. 15. 17.

"Ενδικος, ου, ὁ, ἡ, (ἐν & δίκη) fair, just, Ro. 3. 8. He. 2. 2.

'Ενδόμησις, εως, ἡ, (ἐνδομέω) *pr.* a thing built in; *in N. T.*, a building, structure, Re. 21. 18. L. G.

'Ενδοξάζω, f. άσω, (ἐν & δοξάζω) to invest with glory; *pass.* to be glorified, to be made a subject of glorification, 2 Thes. 1. 10, 12. S.

"Ενδοξος, ου, ὁ, ἡ, (ἐν & δόξα) honoured, 1 Co. 4. 10; notable, memorable, Lu. 13. 17; splendid, gorgeous, Lu. 7. 25; in unsullied array, Ep. 5. 27.

"Ενδυμα, ατος, τό, (ἐνδύω) clothing, a garment, Mat. 6. 25, 28; 22. 11, 12, et al.; *in particular*, an outer garment, cloak, mantle, Mat. 3. 4. L. G.

'Ενδυναμόω, ῶ, f. ώσω, (ἐν & δύναμις) to empower, invigorate, Phi. 4. 13. 1 Ti. 1. 12. 2 Ti. 4. 17; *mid.* to summon up vigour, put forth energy, Ep. 6. 10. 2 Ti. 2. 1; *pass.* to acquire strength, be invigorated, be strong, Ac. 9. 22. Ep. 6. 20. He. 11. 34. N. T.

'Ενδύω & ἐνδύνω, f. ύσω, (ἐν & δύω) to enter, 2 Ti. 3. 6; to put on, clothe, invest, array, Mat. 27. 31. Mar. 15. 17, 20; *mid.* clothe one's self, be clothed or invested, Mat. 22. 11; 27. 31, et al.; *trop.* to be invested *with spiritual gifts, graces, or character*, Lu. 24. 49. Ro. 13. 14, et al.; (ύω, ύνω, ύσω): *whence*

"Ενδυσις, εως, ἡ, a putting on, or wearing *of clothes*, 1 Pe. 3. 3.

'Ενέδρα, ας, ἡ, (ἐν & ἕδρα) *pr.* a sitting in or on *a spot*; an ambush, ambuscade or lying in wait, Ac. 23. 16; 25. 3: *whence*

'Ενεδρεύω, f. εύσω, to lie in wait or ambush for, Ac. 23. 21; to endeavour to entrap, Lu. 11. 54.

"Ενεδρον, ου, τό, i. q. ἐνέδρα, Ac. 23. 16. N. T.

'Ενειλέω, ῶ, f. ήσω, (ἐν & εἱλέω) to inwrap, envelope, Mar. 15. 46.

"Ενειμι, (ἐν & εἰμί) to be in or within; τὰ ἐνόντα, those things which are within, Lu. 11. 41.

῞Ενεκα, v. *ἕνεκεν*, v. *εἵνεκεν*, *adv.* on account of, for the sake of, by reason of, Mat. 5. 10, 11; 10. 18, 39, et al.

᾿Ενέργεια, *ας, ἡ, (ἐνεργής)* energy, efficacy, power, Phi. 3. 21. Col. 2. 12; active energy, operation, Ep. 4. 16. Col. 1. 29, et al.

᾿Ενεργέω, f. *ήσω*, a. 1. *ἐνήργησα*, (fr. same) to effect, 1 Co. 12. 6, 11. Gal. 3. 5. Ep. 1. 11, 20. Phi. 2. 13; *absol.* to be active, Mat. 14. 2. Mar. 6. 14. Ep. 2. 2; *in N. T.*, to communicate energy and efficiency, Gal. 2. 8; *pass.* to be called into activity, be actively developed, take effect, Ro. 7. 5. 2 Co. 1. 6, et al.; *ἐνεργουμένη*, Ja. 5. 16, full of energy, fervent: *whence*

᾿Ενέργημα, *ατος, τό*, an effect, thing effected, 1 Co. 12. 6; operation, working, 1 Co. 12. 10. L. G.

᾿Ενεργής, *έος, οῦς, ὁ, ἡ, (ἐν & ἔργον)* active, Phile. 6; efficient, energetic, He. 4. 12; adapted to accomplish *a thing*, effectual, 1 Co. 16. 9.

Ενευλογέω, *ῶ*, f. *ήσω*, *(ἐν & εὐλογέω)* to bless in respect of, or by means of, Ac. 3. 25. Gal. 3. 8. S.

᾿Ενέχω, f. *ξω*, imperf. *ἐνεῖχον*, *(ἐν & ἔχω)* to hold within; to fix upon; *in N. T.*, *intrans.* (*scil.* *χόλον*) to entertain a grudge against, Mar. 6. 19; to be exasperated against, Lu. 11. 53; *pass.* to be entangled, held fast in, Gal. 5. 1.

᾿Ενθάδε, *adv.* (*ἔνθα*, here, & *δε*, *an enclitic particle*) *pr.* hither, to this place, Jno. 4. 15, 16, et al.; *also*, here, in this place, Lu. 24. 41, et al.

῎Ενθεν, *adv.* (*ἐν*) hence, from this place, v. r. Lu. 16. 26.

᾿Ενθυμέομαι, *οῦμαι*, f. *ήσομαι*, a. 1. *ἐνεθυμήθην*, *(ἐν & θυμός)* to ponder in one's mind, think of, meditate on, Mat. 1. 20; 9. 4. Ac. 10. 19: *whence*

᾿Ενθύμησις, *εως, ἡ*, the act of thought, cogitation, reflection, Mat. 9. 4; 12. 25. He. 4. 12; the result of thought, invention, device, Ac. 17. 29.

῎Ενι, (for *ἔνεστι*, fr. *ἔνειμι*) there is in, there is contained, there exists, Gal. 3. 28, ter. Col. 3. 11. Ja. 1. 17.

᾿Ενιαυτός, *οῦ, ὁ, (ἔνος)* a year, *more particularly as being a cycle of seasons, and in respect of its revolution*, Jno. 11. 49, 51; 18. 13, et al.; *in N. T.*, an era, Lu. 4. 19.

᾿Ενίστημι, f. *ἐνστήσω*, *(ἐν & ἵστημι)* to place in or upon; *intrans.* p. *ἐνέστηκα*, part. *ἐνεστηκώς* & *ἐνεστώς*, f. *ἐνστήσομαι*, to stand close upon; to be at hand, impend, to be present, Ro. 8. 38. 2 Thes. 2. 2, et al.

᾿Ενισχύω, f. *ύσω*, *(ἐν & ἰσχύω)* to strengthen, impart strength and vigour, Lu. 22. 43; *intrans.* to gain, acquire, or recover strength and vigour, be strengthened, Ac. 9. 19 (*ῡσ*).

῎Ενν̆ατος, v. *ἔν̆ατος*, *άτη, ον*, ninth, Mat. 20. 5. Re. 21. 20, et al.: *from*

᾿Εννέα, *οἱ, αἱ, τά*, nine, Lu. 17. 17.

᾿Εννενήκοντα, *οἱ, αἱ, τά*, ninety.

᾿Εννενηκονταεννέα, *οἱ, αἱ, τά*, (fr. two preced.) ninety-nine, Mat. 18. 12, 13. Lu. 15. 4, 7.

᾿Εννεός, *οῦ, ὁ*, & *ἐνεός*, stupid; dumb; struck dumb with amazement, bewildered, stupified, Ac. 9. 7.

᾿Εννεύω, f. *εύσω*, *(ἐν & νεύω)* to nod at, signify by a nod; to make signs; to intimate by signs, Lu. 1. 62.

῎Εννοια, *ας, ἡ, (ἐν & νοέω, νοῦς)* notion, idea; thought, purpose, intention, He. 4. 12. 1 Pe. 4. 1.

῎Εννομος, *ου, ὁ, ἡ, (ἐν & νόμος)* within law, lawful, legal, Ac. 19. 39; *in N. T.*, subject or under a law, obedient to a law, 1 Co. 9. 21.

῎Εννῠχος, *ου, ὁ, ἡ, (ἐν & νύξ)* nocturnal; *neut.* *ἔννυχον*, *as an adv.*, by night, Mar. 1. 35.

᾿Ενοικέω, *ῶ*, f. *ήσω*, *(ἐν & οἰκέω)* to dwell in, inhabit; *in N. T.*, *met.* to be indwelling *spiritually*, Ro. 8. 11. Col. 3. 16. 2 Ti. 1. 14; to be infixed *mentally*, 2 Ti. 1. 5; *of the Deity*, to be specially present, 2 Co. 6. 16.

῾Ενότης, *τητος, ἡ, (εἷς, ἑνός)* oneness, unity, Ep. 4. 3, 13.

᾿Ενοχλέω, *ῶ*, f. *ήσω*, *(ἐν & ὀχλέω)* to trouble, annoy; to be a trouble, He. 12. 15.

῎Ενοχος, *ου, ὁ, ἡ, (ἐνέχω)* held in or by; subjected to, He. 2. 15; obnoxious, liable to, Mat. 5. 21, 22; 26. 66. Mar. 3. 29; 14. 64; an offender against, 1 Co. 11. 27. Ja. 2. 10.

῎Ενταλμα, *ατος, τό, (ἐντέλλομαι)*

equivalent to ἐντολή, a precept, commandment, ordinance, Mat. 15. 9. Mar. 7. 7. Col. 2. 22. S.

Ἐνταφιάζω, f. άσω, (ἐντάφιος, θάπτω) to prepare *a body* for burial, Mat. 26. 12; *absol.* to make the ordinary preparations for burial, Jno. 19. 40: (L. G.) *whence*

Ἐνταφιασμός, οῦ, ὁ, the preparation of a corpse for burial, Mar. 14. 8. Jno. 12. 7. N. T.

Ἐντέλλομαι, f. τελοῦμαι, a. 1. ἐνετειλάμην, p. ἐντέταλμαι, to enjoin, charge, command, Mat. 4. 6; 15. 4; 17. 9, et al.; to direct, Mat. 19. 7. Mar. 10. 3.

Ἐντεῦθεν, *adv.* hence, from this place, Mat. 17. 20. Lu. 4. 9, et al.; ἐντεῦθεν καὶ ἐντεῦθεν, hence and hence, on each side, Re. 22. 2; hence, from this cause, Ja. 4. 1.

Ἔντευξις, εως, ἡ, (ἐντυγχάνω) *pr.* a meeting with; *hence*, converse, address; prayer, supplication, intercession, 1 Ti. 2. 1; 4. 5.

Ἔντῖμος, ου, ὁ, ἡ, (ἐν & τιμή) honoured, estimable, dear, Lu. 7. 2; 14. 8. Phi. 2. 29; highly valued, precious, costly, 1 Pe. 2. 4, 6.

Ἐντολή, ῆς, ἡ, (ἐντέλλομαι) an injunction; a precept, commandment, Mat. 5. 19; 15. 3, 6; instruction in one's duties, 1 Ti. 6. 14. 2 Pe. 2. 21; a command, direction, Jno. 10. 18. Ac. 17. 15; an edict, Jno. 11. 57; a direction, Mar. 10. 5; a commission, instructions committed to any one to be proclaimed, a charge, Jno. 12. 49, 50, et al.

Ἐντόπιος, ου, ὁ, ἡ, (ἐν & τόπος) i. q. ἔντοπος, in or of a place; an inhabitant, citizen, Ac. 21. 12.

Ἐντός, *adv.* (ἐν) inside, within, Lu. 17. 21; τὸ ἐντός, the interior, inside, Mat. 23. 26.

Ἐντρέπω, f. ψω, (ἐν & τρέπω) *pr.* to turn one back upon himself; *hence*, to put to shame, make ashamed; *mid.* ἐντρέπομαι, f. ἐντραπήσομαι, a. 2. ἐνετραπόμην, to revere, reverence, regard, Mat. 21. 37. Mar. 12. 6, et al.; *absol.* to feel shame, be put to shame, 2 Thes. 3. 14. Tit. 2. 8.

Ἐντρέφω, f. ἐνθρέψω, (ἐν & τρέφω) to nourish in, bring up or educate in; *pass.* to be imbued, 1 Ti. 4. 6.

Ἔντρομος, ου, ὁ, ἡ, (ἐν & τρόμος) trembling, terrified, Ac. 7. 32; 16. 29. He. 12. 21. L. G.

Ἐντροπή, ῆς, ἡ, (ἐντρέπω) reverence; *in N. T.*, shame, 1 Co. 6. 5; 15. 34.

Ἐντρυφάω, ῶ, f. ήσω, (ἐν & τρυφάω) to live luxuriously, riot, revel, 2 Pe. 2. 13.

Ἐντυγχάνω, f. τεύξομαι, a. 2. ἐνέτυχον, (ἐν & τυγχάνω) to fall in with, meet; to have converse with, address; to address or apply to *any one*, Ac. 25. 24; ὑπέρ τινος, to intercede for any one, plead the cause of, Ro. 8. 27, 34. He. 7. 25; κατά τινος, to address a representation or suit against any one, to accuse, complain of, Ro. 11. 2.

Ἐντυλίσσω, f. ξω, p. pass. ἐντετύλιγμαι, (ἐν & τυλίσσω) to wrap up in, inwrap, envelope, Mat. 27. 59. Lu. 23. 53; to wrap up, roll or fold together, Jno. 20. 7.

Ἐντυπόω, ῶ, f. ώσω, (ἐν & τυπόω, fr. τύπος, an impress) to impress a figure, instamp, engrave, 2 Co. 3. 7.

Ἐνυβρίζω, f. ίσω, (ἐν & ὕβρις) to insult, outrage, contemn, He. 10. 29.

Ἐνυπνιάζω, f. άσω, & ἐνυπνιάζομαι, f. ἐνυπνιασθήσομαι, to dream; *in N. T.*, to receive some supernatural impression or information in a dream, Ac. 2. 17; to cherish vain opinions, Jude 8: *from*

Ἐνύπνιον, ου, τό, (pr. neut. of ἐνύπνιος, presented during sleep, fr. ἐν & ὕπνος) a dream; *in N. T.*, a supernatural suggestion or impression received during sleep, a vision, Ac. 2. 17.

Ἐνώπιον, *adv.* (pr. neut. of ἐνώπιος, in sight or front) before, in the presence of, Lu. 5. 25; 8. 47; in front of, Re. 4. 5, 6; immediately preceding *as a forerunner*, Lu. 1. 17. Re. 16. 19; *fr. the Heb.* in the presence of, *metaphysically*, *i. e.* *in the sphere of sensation or thought*, Lu. 12. 9; 15. 10. Ac. 10. 31; in the eyes of, in the judgment of, Lu. 16. 15; 24. 11. Ac. 4. 19, et al. L. G.

Ἐνωτίζομαι, f. ίσομαι, a. 1. ἐνωτισάμην, (ἐν & οὖς,) to give ear, listen, hearken to, Ac. 2. 14. L. G.

Ἐξ, *see* ἐκ.

῞Εξ, οἱ, αἱ, τά, six, Mat. 17. 1. Mar. 9. 2, et al.

Ἐξαγγέλλω, f. γελῶ, (ἐξ & ἀγγέλλω) to tell forth, divulge, publish; to declare abroad, celebrate, 1 Pe. 2. 9.

Ἐξαγοράζω, f. άσω, (ἐξ & ἀγοράζω) to buy out *of the hands of a person;* to redeem, set free, Gal. 3. 13; *mid.* to redeem, buy off, to secure for one's self or one's own use; to rescue from loss or misapplication, Ep. 5. 16. Col. 4. 5. L. G.

Ἐξάγω, f. ξω, a. 2. ἐξήγαγον, (ἐξ & ἄγω) to bring or lead forth, conduct out of, Mar. 8. 23; 15. 20. Lu. 24. 50, et al.

Ἐξαιρέω, ῶ, f. ήσω, a. 2. ἐξεῖλον, (ἐξ & αἱρέω) to take out of; to pluck out, tear out, Mat. 5. 29; 18. 9; *mid.* to take out of, select, choose, Ac. 26. 17; to rescue, deliver, Ac. 7. 10, 34; 12. 11; 23. 27. Gal. 1. 4.

Ἐξαίρω, f. αρῶ, (ἐξ & αἴρω) *pr.* to lift up out of; *in N. T.*, to remove, eject, 1 Co. 5. 2, 13.

Ἐξαιτέω, ῶ, f. ήσω, (ἐξ & αἰτέω) to ask for from; to demand; *mid.* to demand for one's self, Lu. 22. 31; *also,* to obtain by asking.

Ἐξαίφνης, *adv.* (ἐξ & αἴφνης) suddenly, unexpectedly, Mar. 13. 36, et al.

Ἐξακολουθέω, ῶ, f. ήσω, (ἐξ & ἀκολουθέω) to follow out; to imitate, 2 Pe. 2. 2, 15; to observe as a guide, 2 Pe. 1. 16. L. G.

Ἑξακόσιοι, αι, α, (ἕξ & ἑκατόν) six hundred, Re. 13. 18; 14. 20.

Ἐξαλείφω, f. ψω, (ἐξ & ἀλείφω) *pr.* to anoint or smear over; *hence,* to wipe off or away, Re. 7. 17; 21. 4; to blot out, obliterate, expunge, Col. 2. 14. Re. 3. 5; *met.* to wipe out *guilt,* Ac. 3. 19.

Ἐξάλλομαι, f. αλοῦμαι, (ἐξ & ἅλλομαι) to leap or spring up or forth, Ac. 3. 8.

Ἐξανάστᾰσις, εως, ἡ, (ἐξ & ἀνάστασις) a raising up; a dislodgment; a rising up; a resurrection from *the dead,* Phi. 3. 11.

Ἐξανατέλλω, f. τελῶ, (ἐξ & ἀνατέλλω) to raise up, make to spring up; *intrans.* to rise up, sprout, spring up or forth, Mat. 13. 5. Mar. 4. 5.

Ἐξανίστημι, f. ἐξαναστήσω, (ἐξ & ἀνίστημι) to cause to rise up, raise up; *fr. the Heb.* to cause to exist, Mar. 12. 19. Lu. 20. 28; *intrans.* a. 2. ἀνέστην, to rise up from, stand forth, Ac. 15. 5.

Ἐξαπατάω, ῶ, f. ήσω, (ἐξ & ἀπατάω) *pr.* to deceive thoroughly; to deceive, delude, beguile, Ro. 7. 11; 16. 18. 1 Co. 3. 18, et al.

Ἐξάπῐνα, *adv.*, *a later form for* ἐξαπίνης, suddenly, immediately, unexpectedly, Mar. 9. 8.

Ἐξαπορέω, ῶ, & ἐξαπορέομαι, οῦμαι, f. ήσομαι, (ἐξ & ἀπορέω) to be in the utmost perplexity or despair, 2 Co. 1. 8; 4. 8. L. G.

Ἐξαποστέλλω, f. στελῶ, (ἐξ & ἀποστέλλω) to send out or forth; to send away, dismiss, Lu. 1. 53, et al.; to dispatch *on a service or agency,* Ac. 7. 12, et al.; to send forth *as a pervading influence,* Gal. 4. 6.

Ἐξαρτίζω, f. ίσω, p. pass. ἐξήρτισμαι, (ἐξ & ἄρτιος) to equip or furnish completely, 2 Ti. 3. 17; to complete *time,* Ac. 21. 5. L. G.

Ἐξαστράπτω, f. ψω, (ἐξ & ἀστράπτω) *pr.* to flash forth; *hence,* to glisten, Lu. 9. 29.

Ἐξαυτῆς, *adv.* (ἐξ αὐτῆς, sc. τῆς ὥρας) *lit.* at the very time; presently, instantly, immediately, Mar. 6. 25. Ac. 10. 33; 11. 11, et al.

Ἐξεγείρω, f. γερῶ, (ἐξ & ἐγείρω) to excite, arouse *from sleep;* to raise up *from the dead,* 1 Co. 6. 14; to raise up into existence, *or,* into a certain condition, Ro. 9. 17.

῎Εξειμι, (ἐξ & εἶμι) imperf. ἐξῄειν, inf. ἐξιέναι, part. ἐξιών, to go out or forth, Ac. 13. 42; to depart, Ac. 17. 15; 20. 7; ἐπὶ τὴν γῆν, to get to land, *from the water,* Ac. 27. 43.

Ἐξελέγχω, f. ξω, (ἐξ & ἐλέγχω) to search thoroughly, to test; to convict; *by impl.* to punish, Jude 15.

Ἐξέλκω, f. ξω, (ἐξ & ἕλκω) to draw or drag out; *met.* to withdraw, allure, hurry away, Ja. 1. 14.

Ἐξέραμα, ατος, τό, (ἐξεράω, to vomit) vomit, 2 Pe. 2. 22. L. G.

Ἐξερευνάω, ῶ, f. ήσω, (ἐξ & ἐρευνάω) to search out, to examine closely, 1 Pe. 1. 10.

Ἐξέρχομαι, f. ἐξελεύσομαι, a. 2. ἐξῆλθον, p. ἐξελήλυθα, (ἐξ & ἔρχομαι) to go or come out of; to come out, Mat. 5. 26; 8. 34, et al.; to proceed, emanate, take rise from, Mat. 2. 6; 15. 18. 1 Co. 14. 36, et al.; to come abroad, 1 Jno. 4. 1, et al.; to go forth, go away, depart, Mat. 9. 31. Lu. 5. 8, et al.; to escape, Jno. 10. 39; to pass away, come to an end, Ac. 16. 19.

Ἔξεστι, *impers.*, part. ἐξόν, it is possible; it is permitted, it is lawful, Mat. 12. 2, 4, et al.

Ἐξετάζω, f. άσω, (ἐξ & ἐτάζω, to inquire, examine) to search out; to inquire by interrogation, examine strictly, Mat. 2. 8; 10. 11; to interrogate, Jno. 21. 12.

Ἐξηγέομαι, οῦμαι, f. ήσομαι, (ἐξ & ἡγέομαι) to be a leader; to detail, to set forth in language; to tell, narrate, recount, Lu. 24. 35. Ac. 10. 8, et al.; to make known, reveal, Jno. 1. 18.

Ἑξήκοντα, οἱ, αἱ, τά, (ἕξ) sixty, Mat. 13. 8, 23, et al.

Ἑξῆς, *adv.*, successively, in order; *in N. T. with the art.*, ὁ, ἡ, τό ἑξῆς, next, Lu. 7. 11; 9. 37, et al.

Ἐξηχέω, ῶ, f. ήσω, p. pass. ἐξήχημαι, (ἐξ & ἠχέω) to make to sound forth or abroad; *pass.* to sound forth, be promulgated, 1 Thes. 1. 8. L. G.

Ἕξις, εως, ἡ, (ἔχω) a condition of body or mind, *strictly, as resulting from practice;* habitude, He. 5. 14.

Ἐξίστημι, & ἐξιστάω, ῶ, f. ἐκστήσω, a. 1. ἐξέστησα, later p. ἐξέστακα, (ἐξ & ἵστημι) *trans. pr.* to put out of its place; to astonish, amaze, Lu. 24. 22. Ac. 8. 9, 11; *intrans.* a. 2. ἐξέστην, & mid. ἐξίσταμαι, to be astonished, Mat. 12. 23, et al.; to be beside one's self, Mar. 3. 21. 2 Co. 5. 13.

Ἐξισχύω, f. ύσω, (ἐξ & ἰσχύω) to be fully able, Ep. 3. 18. L. G.

Ἔξοδος, ου, ἡ, (ἐξ & ὁδός) a way out, a going out; a going out, departure, He. 11. 22; *met.* a departure from life, decease, death, Lu. 9. 31. 2 Pe. 1. 15.

Ἐξολοθρεύω, f. εύσω, (ἐξ & ὀλοθρεύω) to destroy utterly, exterminate, Ac. 3. 23. L. G.

Ἐξομολογέω, ῶ, f. ησω, (ἐξ & ὁμολογέω) to agree, bind one's self, promise, Lu. 22. 6; *mid.* to confess, Mat. 3. 6; to profess openly, Phi. 2. 11. Re. 3. 5; to make open avowal *of benefits;* to praise, celebrate, Mat. 11. 25. Lu. 10. 21, et al. L. G.

Ἐξόν, *see* **Ἔξεστι.**

Ἐξορκίζω, f. ίσω, (ἐξ & ὁρκίζω) to put an oath *to a person*, to adjure, Mat. 26. 63: *whence*

Ἐξορκιστής, οῦ, ὁ, *pr.* one who puts an oath; *in N. T.*, an exorcist, one who by various kinds of incantations, &c. pretended to expel demons, Ac. 19. 13.

Ἐξορύσσω, f. ξω, (ἐξ & ὀρύσσω) to dig out or through, force up, Mar. 2. 4; to pluck out *the eyes*, Gal. 4. 15.

Ἐξουδενόω, Mar. 9. 12, *equivalent to*

Ἐξουθενέω, ῶ, f. ήσω, (ἐξ & οὐθέν, *a later form of* οὐδέν) to make light of, set at nought, despise, contemn, treat with contempt and scorn, Lu. 18. 9, et al.; to neglect, disregard, 1 Thes. 5. 20; ἐξουθενημένος, abject, contemptible, 2 Co. 10. 10; *by impl.* to reject with contempt, Ac. 4. 11. S.

Ἐξουσία, ας, ἡ, (ἔξεστι) power, ability, faculty, Mat. 9. 8; 10. 1, et al.; efficiency, energy, Lu. 4. 32, et al.; liberty, license, Jno. 10. 18. Ac. 5. 4; authority, rule, dominion, jurisdiction, Mat. 8. 9; 28. 18; *meton. pl.* authorities, potentates, powers, Lu. 12. 11. 1 Co. 15. 24. Ep. 1. 21; right, authority, full power, Mat. 9. 6; 21. 23; privilege, prerogative, Jno. 1. 12; *perhaps,* a veil, 1 Co. 11. 10: *whence*

Ἐξουσιάζω, f. άσω, to have or exercise power or authority over *any one*, Lu. 22. 25; to possess independent control over, 1 Co. 7. 4, bis; *pass.* to be subject to, under the power or influence of, 1 Co. 6. 12. L. G.

Ἐξοχή, ῆς, ἡ, (ἐξέχω, to be prominent) *pr.* prominency, any thing prominent; *in N. T.*, eminence, distinction, Ac. 25. 23.

Ἐξυπνίζω, f. ίσω, to awake, arouse *from sleep*, Jno. 11. 11: (L. G.) *from*

Ἔξυπνος, ου, ὁ, ἡ, (ἐξ & ὕπνος) awake, aroused *from sleep*, Ac. 16. 27. L. G.

Ἔξω, *adv.* (ἐξ) without, out of

doors, Mat. 12. 46, 47; ὁ, ἡ, τὸ ἔξω, outer, external, foreign, Ac. 26. 11. 2 Co. 4. 16; *met.* not belonging to one's community, Mar. 4. 11. 1 Co. 5. 12, 13; out, away, *from a place or person*, Mat. 5. 13; 13. 48; *as a prep.* out of, Mar. 5. 10, et al.: *whence*

Ἔξωθεν, *adv.* outwardly, externally, Mat. 23. 27, 28. Mar. 7. 15; ὁ, ἡ, τὸ ἔξωθεν, outer, external, Mat. 23. 25. Lu. 11. 39; τὸ ἔξωθεν, the exterior, Lu. 11. 40; οἱ ἔξωθεν, those who do not belong to the Christian community, 1 Ti. 3. 7, et al.

Ἐξωθέω, ῶ, f. ήσω, & ώσω, a. 1. ἐξέωσα, in N. T. ἔξωσα, (ἐξ & ὠθέω) to expel, drive out, Ac. 7. 45; to propel, urge forward, Ac. 27. 39.

Ἐξώτερος, α, ον, (comp. of ἔξω) outer, exterior, external, Mat. 8. 12; 22. 13; 25. 30. S.

Ἔοικα, *p., with pr. sig., from obsol.* εἴκω, to be like, Ja. 1. 6, 23.

Ἑορτάζω, f. άσω, to keep a feast, celebrate a festival, 1 Co. 5. 8: *from*

Ἑορτή, ῆς, ἡ, a solemn feast, public festival, Lu. 2. 41; 22. 1. Jno. 13. 1; *spc. used of* the passover, Mat. 26. 5; 27. 15, et al.

Ἐπαγγελία, ας, ἡ, annunciation, 2 Ti. 1. 1; a promise, act of promising, Ac. 13. 23, 32; 23. 21; *meton.* the thing promised, promised favour and blessing, Lu. 24. 49. Ac. 1. 4, et al.: *from*

Ἐπαγγέλλω, f. ελῶ, (ἐπί & ἀγγέλλω) to declare, announce; *mid.* to promise, undertake, Mar. 14. 11. Ro. 4. 21, et al.; to profess, 1 Ti. 2. 10: *whence*

Ἐπάγγελμα, ατος, τό, a promise, 2 Pe. 3. 13; *meton.* promised favour or blessing, 2 Pe. 1. 4.

Ἐπάγω, f. άξω, a. 2. ἐπήγαγον, (ἐπί & ἄγω) to bring upon, cause to come upon, 2 Pe. 2. 1, 5; *met.* to cause to be imputed or attributed to, to bring *guilt* upon, Ac. 5. 28.

Ἐπαγωνίζομαι, f. ίσομαι, (ἐπί & ἀγωνίζομαι) to contend strenuously in defence of, Jude 3. L. G.

Ἐπαθροίζω, f. οίσω, (ἐπί & ἀθροίζω, to gather together) to collect close upon, or beside; *mid.* to crowd upon, Lu. 11. 29.

Ἐπαινέω, ῶ, f. έσω & έσομαι, a. 1. ἐπῄνεσα, (ἐπί & αἰνέω) to praise, commend, applaud, Lu. 16. 8. Ro. 15. 11. 1 Co. 11. 2, 17, 22, bis.

Ἔπαινος, ου, ὁ, (ἐπί & αἶνος) praise, applause, honour paid, Ro. 2. 29. 2 Co. 8. 18, et al.; *meton.* ground or reason of praise or commendation, Phi. 4. 8; *by impl.* favourable regard, reward, Ro. 13. 3. 1 Pe. 2. 14. 1 Co. 4. 5.

Ἐπαίρω, f. αρῶ, a. 1. ἐπῆρα, a. 1. pass. ἐπήρθην, to lift up, raise, elevate; to hoist, Ac. 27. 40; τὴν φωνήν, to lift up the voice, to speak in a loud voice, Lu. 11. 27; τὰς χεῖρας, to lift up the hands *in prayer*, Lu. 24. 50. 1 Ti. 2. 8; τοὺς ὀφθαλμούς, to lift up the eyes, to look, Mat. 17. 8; τὴν κεφαλήν, to lift up the head, to be encouraged, animated, Lu. 21. 28; τὴν πτέρναν, to lift up the heel, to attack, assault; *or*, to seek one's overthrow or destruction, Jno. 13. 18; *pass.* to be borne upwards, Ac. 1. 9; *met. mid.* to exalt one's self, assume consequence, be elated, 2 Co. 10. 5, et al.

Ἐπαισχύνομαι, a. 1. ἐπῃσχύνθην, f. ἐπαισχυνθήσομαι, (ἐπί & αἰσχύνομαι) to be ashamed of, Mat. 8. 38. Lu. 9. 26, et al.

Ἐπαιτέω, ῶ, f. ήσω, (ἐπί & αἰτέω) to prefer a suit or request in respect of certain circumstances; to ask alms, beg, Lu. 16. 3.

Ἐπακολουθέω, ῶ, f. ήσω, (ἐπί & ἀκολουθέω) to follow upon; to accompany, be attendant, Mar. 16. 20; to appear in the sequel, 1 Ti. 5. 24; *met.* to follow *one's steps*, to imitate, 1 Pe. 2. 21; to follow *a work*, pursue, prosecute, be studious of, devoted to, 1 Ti. 5. 10.

Ἐπακούω, f. ούσομαι, (ἐπί & ἀκούω) to listen or hearken to; to hear with favour, 2 Co. 6. 2.

Ἐπακροάομαι, ῶμαι, (ἐπί & ἀκροάομαι, to hear) to hear, hearken, listen to, Ac. 16. 25.

Ἐπάν, *conj.* (ἐπεί & ἄν) whenever, as soon as, Mat. 2. 8. Lu. 11. 22, 34.

Ἐπάναγκες, *adv.* (ἐπί & ἀνάγκη) of necessity, necessarily; τὰ ἐπάναγκες, necessary things, Ac. 15. 28.

Ἐπανάγω, f. ξω, a. 2. ἐπανή-

(ἐπί & ἀνάγω) to bring up or back; *intrans.* to return, Mat. 21. 18; *a nautical term*, to put off from shore, Lu. 5. 3, 4.

Ἐπαναμιμνήσκω, f. ἐπαναμνήσω, (ἐπί & ἀναμιμνήσκω) to remind, put in remembrance, Ro. 15. 15.

Ἐπαναπαύω, f. αύσω, (ἐπί & ἀναπαύω) *pr.* to make to rest upon; *mid.* to rest upon; to abide with, Lu. 10. 6; to rely on, confide in, abide by confidingly, Ro. 2. 17. L. G.

Ἐπανέρχομαι, a. 2. ἐπανῆλθον, (ἐπί & ἀνέρχομαι) to come back, return, Lu. 10. 35; 19. 15.

Ἐπανίστημι, (ἐπί & ἀνίστημι) to raise up against; *mid.* to rise up against, Mat. 10. 21. Mar. 13. 12.

Ἐπανόρθωσις, εως, ἡ, (ἐπανορθόω, to set upright again; to set to rights; ἐπί & ἀνορθόω) correction, reformation, 2 Ti. 3. 16.

Ἐπάνω, *adv.* (ἐπί & ἄνω) above, over, upon, *of place*, Mat. 2. 9; 5. 14; over, *of authority*, Lu. 19. 17, 19; above, more than, Mar. 14. 5, et al. (ᾰ)

Ἐπαρκέω, ῶ, f. έσω, (ἐπί & ἀρκέω) *pr.* to ward off; to assist, relieve, succour, 1 Ti. 5. 10, 16, bis.

Ἐπαρχία, ας, ἡ, (ἔπαρχος, a prefect, &c.) a prefecture, province, Ac. 23. 34; 25. 1. L. G.

Ἔπαυλις, εως, ἡ (ἐπί & αὐλίζομαι) *pr.* a place to pass the night in; a cottage; *in N. T.*, a dwelling, habitation, Ac. 1. 20.

Ἐπαύριον, *adv.* (ἐπί & αὔριον) tomorrow; ἡ ἐπαύριον, *sc.* ἡμέρα, the next or following day, Mat. 27. 62. Mar. 11. 12, et al.

Ἐπαυτοφώρῳ, *adv.* (ἐπί & αὐτόφωρος, fr. αὐτός & φώρ, a thief) *pr.* in the very theft; *in N. T.*, in the very act, Jno. 8. 4.

Ἐπαφρίζω, f. ίσω, (ἐπί & ἀφρίζω) to foam out; to pour out like foam, vomit forth, Jude 13.

Ἐπεγείρω, f. γερῶ, (ἐπί & ἐγείρω) to raise or stir up against, excite or instigate against, Ac. 13. 50; 14. 2.

Ἐπεί, *conj.*, when, after, as soon as, Lu. 7. 1; since, because, in as much as, Mat. 18. 32; 27. 6; for, for then, for else, since in that case, Ro. 3. 6; 11. 6, et al.

Ἐπειδή, *conj.* (ἐπεί & δή) since, because, in as much as, Mat. 21. 46. Lu. 11. 6. Ac. 13. 46, et al.

Ἐπειδήπερ, *conj.* (ἐπειδή & περ) since now, since indeed, considering that, Lu. 1. 1.

Ἐπεῖδον, a. 2. of ἐφοράω, imperat. ἔπιδε, to look upon, regard; *in N. T.*, to view with favour, Lu. 1. 25. Ac. 4. 29.

Ἔπειμι, (ἐπί & εἶμι) *part.* ἐπιών, to come upon; to come after; to succeed immediately, Ac. 7. 26; 16. 11; 20. 15; 21. 18; 23. 11.

Ἐπείπερ, *conj.* (ἐπεί & περ) since indeed, seeing that, Ro. 3. 30.

Ἐπεισαγωγή, ῆς, ἡ, (ἐπί & εἰσάγω) a superinduction, a further introduction, *whether by way of addition or substitution*, He. 7. 19.

Ἔπειτα, *adv.* (ἐπί & εἶτα) thereupon, then, after that, in the next place, afterwards, Mar. 7. 5. Lu. 16. 7, et al.

Ἐπέκεινα, *adv.* (i. e. ἐπ' ἐκεῖνα) on yonder side, beyond, Ac. 7. 43.

Ἐπεκτείνω, f. ενῶ, (ἐπί & ἐκτείνω) *pr.* to stretch out further; *in N. T.*, *mid.* to reach out towards, strain for, Phi. 3. 14.

Ἐπενδύτης, ου, ὁ, the outer or upper tunic, *worn between the inner tunic and the external garments*, Jno. 21. 7: (ῠ) *from*

Ἐπενδύω, f. ύσω, (ἐπί & ἐνδύω) to put on over or in addition to; *mid.* to put on oneself in addition; to be further invested, 2 Co. 5. 2, 4.

Ἐπέρχομαι, f. ελεύσομαι, a. 2. ἐπῆλθον, (ἐπί & ἔρχομαι) to come to, Ac. 14. 19; to come upon, Lu. 1. 35; 21. 26. Ac. 1. 8. Ja. 5. 1; to come upon unexpectedly, overtake, Lu. 21. 35; to be coming on, to succeed, Ep. 2. 7; to occur, happen to, Ac. 8. 24; 13. 40; to come against, attack, Lu. 11. 22.

Ἐπερωτάω, ῶ, f. ήσω, (ἐπί & ἐρωτάω) to interrogate, question, ask, Mat. 12. 10; 17. 10, et al.; *in N. T.*, to request, require, Mat. 16. 1; *fr. the Heb.* ἐπερ. τὸν Θεόν, to seek after,

desire an acquaintance with God, Ro. 10. 20: *whence*

Ἐπερώτημα, *ατος*, *τό*, *pr.* an interrogation, question; *in N. T.*, profession, pledge, 1 Pe. 3. 21.

Ἐπέχω, f. ἐφέξω, imperf. ἐπεῖχον, a. 2. ἐπέσχον, (ἐπὶ & ἔχω) *trans.* to hold out, present, exhibit, display, Phi. 2. 16; *intrans.* to observe, take heed to, attend to, Lu. 14. 7. Ac. 3. 5. 1 Ti. 4. 16; to stay, delay, Ac. 19. 22.

Ἐπηρεάζω, f. άσω, to harass, insult, Mat. 5. 44. Lu. 6. 28; to traduce, calumniate, 1 Pe. 3. 16.

Ἐπί, *prep.*, *with the gen.*, upon, on, Mat. 4. 6; 9. 2; 27. 19, et al.; in, *of locality*, Mar. 8. 4, et al.; near upon, by, at, Mat. 21. 19. Jno. 21. 1, et al.; upon, over, *of authority*, Mat. 2. 22. Ac. 8. 27, et al.; in the presence of, *especially in a judicial sense*, 2 Co. 7. 14. Ac. 25. 9, et al.; in the case of, in respect of, Jno. 6. 2. Gal. 3. 16; in the time of, at the time of, Ac. 11. 28. Ro. 1. 10, et al.; ἐπ' ἀληθείας, really, bona fide, Mar. 12. 32, et al.; *with the dat.*, upon, on, Mat. 14. 8. Mar. 2. 21. Lu. 12. 44, et al.; close upon, by, Mat. 24. 33. Jno. 4. 6, et al.; in the neighbourhood or society of, Ac. 28. 14; over, *of authority*, Mat. 24. 47, et al.; to, *of addition*, besides, Mat. 25. 20. Ep. 6. 16. Col. 3. 14, et al.; immediately upon, Jno. 4. 27; upon, *of the object of an act*, towards, to, Mar. 5. 33. Lu. 18. 7. Ac. 5. 35, et al.; against, *of hostile posture or disposition*, Lu. 12. 52, et al.; in dependance upon, Mat. 4. 4. Lu. 5. 5. Ac. 14. 3, et al.; upon the ground of, Mat. 19. 9. Lu. 1. 59. Phi. 1. 3. He. 7. 11; 8. 6; 9. 17, et al.; with a view to, Gal. 5. 13. 1 Thes. 4. 7, et al.; *with the acc.*, upon, *with the idea of previous or present motion*, Mat. 4. 5; 14. 19, 26, et al.; towards, *of place*, to, Mat. 3. 13; 22. 34, et al.; towards, *of the object of an action*, Lu. 6. 35; 9. 38, et al.; against, *of hostile movement*, Mat. 10. 21, et al.; over, *of authority*, Lu. 1. 33, et al.; to the extent of, *both of place and time*, Re. 21. 16. Ro. 7. 1, et al.; near, by, Mat. 9. 9, et al.; about, at, *of time*, Ac. 3. 1, et al.; in order to, with a view to, for the purpose of, Mat. 3. 7. Lu. 7. 44, et al.

Ἐπιβαίνω, f. βήσομαι, p. βέβηκα, a. 2. ἐπέβην, (ἐπί & βαίνω) *pr.* to step upon; to mount, Mat. 21. 5; to go on board, Ac. 21. 6; Ac. 21. 2; 27. 2; to enter, Ac. 20. 18; to enter upon, Ac. 25. 1.

Ἐπιβάλλω, f. βαλῶ, a. 2. ἐπέβᾰλον, (ἐπί & βάλλω) to cast or throw upon, Mar. 11. 7. 1 Co. 7. 35; to lay on, apply to, Lu. 9. 62; to put on, sew on, Mat. 9. 16. Lu. 5. 36; τὰς χεῖρας, to lay hands on, offer violence to, seize, Mat. 26. 50, et al.; *also*, to lay hand to, undertake, commence, Ac. 12. 1; *intrans.* to rush, dash, beat into, Mar. 4. 37; to ponder, reflect on, Mar. 14. 72; to fall to one's share, pertain to, Lu. 15. 12.

Ἐπιβᾰρέω, ῶ, f. ήσω, (ἐπί & βαρέω) to burden; *met.* to be burdensome, chargeable to, 1 Thes. 2. 9. 2 Thes. 3. 8; to bear hard upon, overcharge, over-censure, 2 Co. 2. 5. L.G.

Ἐπιβιβάζω, f. άσω, (ἐπί & βιβάζω) to cause to ascend or mount, to set upon, Lu. 10. 34; 19. 35. Ac. 23. 24.

Ἐπιβλέπω, f. ψω, (ἐπί & βλέπω) to look upon; to regard with partiality, Ja. 2. 3; to regard with kindness and favour, compassionate, Lu. 1. 48; 9. 38.

Ἐπίβλημα, *ατος*, *τό*, (ἐπιβάλλω) that which is put over or upon; *in N. T.*, a patch, Mat. 9. 16. Mar. 2. 21. Lu. 5. 36, bis. L. G.

Ἐπιβοάω, ῶ, f. ήσω, (ἐπὶ & βοάω) to cry out to or against; to vociferate, Ac. 25. 24.

Ἐπιβουλή, ῆς, ἡ, (ἐπί & βουλή) a purpose or design against any one; conspiracy, plot, Ac. 9. 24; 20. 3, 19; 23. 30.

Ἐπιγαμβρεύω, f. εύσω, (ἐπί & γαμβρεύω, to marry) to marry *a wife* by the law of affinity, Mat. 22. 24. S.

Ἐπίγειος, είου, ὁ, ἡ, τό, -ον, (ἐπί & γῆ) *pr.* on the earth, Phi. 2. 10; earthly, terrestrial, Jno. 3. 12. 1 Co. 15. 40. 2 Co. 5. 1. Phi. 3. 19; earthly, low, grovelling, Ja. 3. 15.

Ἐπιγίνομαι, (ἐπί & γίνομαι) to come on, spring up, *as the wind*, Ac. 28. 13.

Ἐπιγῑνώσκω, f. γνώσομαι, a. 1. pass. ἐπεγνώσθην, (ἐπί & γινώσκω) *pr.* to make *a thing* a subject of obser-tion; *hence*, to arrive at kno'

from preliminaries; to attain to a knowledge of, Mat. 11. 27, et al.; to ascertain, Lu. 7. 37; 23. 7, et al.; to perceive, Mar. 2. 8; 5. 30, et al.; to discern, detect, Mat. 7. 16, 20, et al.; to recognise, Mar. 6. 33. Lu. 24. 16, 31. Ac. 3. 10, et al.; to acknowledge, admit, 1 Co. 14. 37. 1 Ti. 4. 3, et al.; *pass.* to have one's character discerned and acknowledged, 2 Co. 6. 9; *fr. the Heb.* to regard with favour and kindness, 1 Co. 16. 18: *whence*

Ἐπίγνωσις, εως, ἡ, the coming at the knowledge *of a thing*, ascertainment, Ro. 3. 20; a distinct perception or impression, acknowledgment, Col. 2. 2, et al.

Ἐπιγρᾰφή, ῆς, ἡ, an inscription; a legend *of a coin*, Mat. 22. 20. Mar. 12. 16. Lu. 20. 24; a label *of a criminal's name and offence*, Mar. 15. 26. Lu. 23. 38: *from*

Ἐπιγράφω, f. ψω, (ἐπί & γράφω) to imprint a mark on; to inscribe, engrave, write on, Mar. 15. 26. Ac. 17. 23. Re. 21. 12; *met.* to imprint, impress deeply upon, He. 8. 10; 10. 16. (ᾰ).

Ἐπιδείκνῡμι, v. νύω, & mid. ἐπιδείκνῠμαι, f. δείξω, (ἐπί & δείκνυμι) to exhibit, Mat. 16. 1. Ac. 9. 39; to show, Mat. 22. 19. Lu. 17. 14; 20. 24; 24. 40; to point out, Mat. 24. 1; to demonstrate, prove, Ac. 18. 28. He. 6. 17.

Ἐπιδέχομαι, f. δέξομαι, (ἐπί & δέχομαι) to admit; to receive kindly, welcome, entertain, 3 Jno. 10; *met.* to admit, approve, assent to, 3 Jno. 9.

Ἐπιδημέω, ῶ, f. ήσω, (ἐπί & δῆμος) to dwell among a people; to be at home among one's own people; *and, in N. T.*, to sojourn as a stranger among another people, Ac. 2. 10; 17. 21.

Ἐπιδιατάσσομαι, f. ξομαι, (ἐπί & διατάσσω) to enjoin *any thing* additional, superadd an injunction, &c. Gal. 3. 15. N. T.

Ἐπιδίδωμι, f. δώσω, (ἐπὶ & δίδωμι) to give in addition; *also*, to give to, deliver to, give into one's hands, Mat. 7. 9, 10. Lu. 4. 17; 24. 30, 42, et al.; *intrans.*, *probably a nautical term*, to commit a ship to the wind, let her drive, Ac. 27. 15.

Ἐπιδιορθόω, ῶ, f. ώσω, (ἐπί & διορθόω) to set further to rights, to carry on an amendment, Tit. 1. 5.

Ἐπιδύω, f. δύσω, (ἐπί & δύω) *of the sun*, to set upon, to set during, Ep. 4. 26.

Ἐπιείκεια, ας, ἡ, reasonableness, equity; *in N. T.*, gentleness, mildness, 2 Co. 10. 1; lenity, clemency, Ac. 24. 4: *from*

Ἐπιεικής, έος, οῦς, ὁ, ἡ, (ἐπί & εἰκός) *pr.* suitable; fair, reasonable; gentle, mild, patient, 1 Ti. 3. 3. Tit. 3. 2. Ja. 3. 17. 1 Pe. 2. 18; τὸ ἐπιεικές, mildness, gentleness, probity, Phi. 4. 5.

Ἐπιζητέω, ῶ, f. ήσω, (ἐπὶ & ζητέω) to seek for, make search for, Ac. 12. 19; to require, demand, Mat. 12. 39; 16. 4. Ac. 19. 39; to desire, endeavour to obtain, Ro. 11. 7. He. 11. 14, et al.; to seek with care and anxiety, Mat. 6. 32.

Ἐπιθανάτιος, ου, ὁ, ἡ, (ἐπί & θάνατος) condemned to death, under sentence of death, 1 Co. 4. 9. L. G.

Ἐπίθεσις, εως, ἡ, (ἐπιτίθημι) the act of placing upon, imposition *of hands*, Ac. 8. 18, et al.

Ἐπιθυμέω, ῶ, f. ήσω, (ἐπί & θυμός) to set the heart upon; to desire, long for, have earnest desire, Mat. 13. 17. Lu. 15. 16, et al.; to lust after, Mat. 5. 28, et al.; *spc.* to covet, Ro. 13. 9, et al.: *whence*

Ἐπιθυμητής, οῦ, ὁ, one who has an ardent desire for *a thing*, 1 Co. 10. 6.

Ἐπιθυμία, ας, ἡ, earnest desire, Lu. 22. 15, et al.; irregular or violent desire, cupidity, Mar. 4. 19, et al.; *spc.* impure desire, lust, Ro. 1. 24, et al.; *met.* the object of desire, what enkindles desire, 1 Jno. 2. 16, 17.

Ἐπικαθίζω, f. ίσω, (ἐπί & καθίζω) to cause to sit upon, seat upon, Mat. 21. 7; *or, according to the v. r.* ἐπεκάθισεν, *intrans.* to sit upon.

Ἐπικαλέω, ῶ, f. έσω, p. pass. ἐπικέκληται, a. 1. pass. ἐπεκλήθην, (ἐπί & καλέω) to call on; to attach or connect a name, Ac. 15. 17. Ja. 2. 7; to attach an additional name, to surname, Mat. 10. 3, et al.; *pass.* to receive an appellation or surname, He. 11. 16; *mid.* to call upon, invoke, 2 Co. 1. 23, et al.; to appeal to, Ac. 25. 11, 12, 21.

Ἐπικάλυμμα, ατος, τό, a covering, veil; *met.* a cloak, 1 Pe. 2. 16: *from*

Ἐπικαλύπτω, f. ψω, (ἐπί & καλύπτω) to cover over; *met.* to pardon, forgive, Ro. 4. 7.

Ἐπικατάρᾱτος, ου, ὁ, ἡ, (ἐπί & κατάρατος) cursed, accursed; obnoxious to the heaviest punishments, Gal. 3. 10; infamous, Gal. 3. 13; outcast, vile, Jno. 7. 49.

Ἐπίκειμαι, f. κείσομαι, (ἐπί & κεῖμαι) to lie upon, be placed upon, Jno. 11. 38; 21. 9; to press, urge upon, Lu. 5. 1. Ac. 27. 20; be urgent, importunate upon, Lu. 23. 23; to be imposed upon; be imposed by law, He. 9. 10; by necessity, 1 Co. 9. 16.

Ἐπικούρειος, ου, ὁ, an Epicurean, a follower of the sect of Epicurus, Ac. 17. 18.

Ἐπικουρία, ας, ἡ, (ἐπίκουρος, a helper) help, assistance, Ac. 26. 22.

Ἐπικρίνω, f. ινῶ, (ἐπί & κρίνω) to decide; to decree, Lu. 23. 24. (ῐ)

Ἐπιλαμβάνω, f. λήψομαι, & mid. ἐπιλαμβάνομαι, (ἐπί & λαμβάνω) to take hold of, Mat. 14. 31. Mar. 8. 23; to lay hold of, seize, Lu. 23. 26. Ac. 16. 19, et al.; *met.* to seize on *one's words*, catch *in one's words*, Lu. 20. 20, 26; to obtain, *as if by seizure*, 1 Ti. 6. 12, 19; to assume a portion of, to assume the nature of, He. 2. 16; *or*, to succour.

Ἐπιλανθάνομαι, f. λήσομαι, a. 2. ἐπελαθόμην, (ἐπί & λανθάνω) to forget, Mat. 16. 5, et al.; to be forgetful, neglectful of, to disregard, Phi. 3. 14. He. 6. 10, et al.; *p. pass. part.* ἐπιλελησμένος, *in N. T., in a passive sense*, forgotten, Lu. 12. 6.

Ἐπιλέγω, f. ξω, (ἐπί & λέγω) to call, denominate, Jno. 5. 2; *mid.* to select for one's self, choose, Ac. 15. 40.

Ἐπιλείπω, f. ψω, (ἐπί & λείπω) to be insufficient, to run short, to fail, He. 11. 32.

Ἐπιλησμονή, ῆς, ἡ, (ἐπιλανθάνομαι) forgetfulness, oblivion, Ja. 1. 25. S.

Ἐπίλοιπος, ου, ὁ, ἡ, (ἐπιλείπω) remaining, still left, 1 Pe. 4. 2.

Ἐπίλῠσις, εως, ἡ, a loosing, liberation; *met.* interpretation *of what is enigmatical and obscure*, 2 Pe. 1. 20: *from*

Ἐπιλύω, f. ύσω, (ἐπί & λύω) to loose *what has previously been fastened or entangled, as a knot*; *met.* to solve, to explain *what is enigmatical, as a parable*, Mat. 4. 34; to settle, put an end to *a matter of debate*, Ac. 19. 39.

Ἐπιμαρτυρέω, ῶ, f. ησω, (ἐπί & μαρτυρέω) to bear testimony to, to testify solemnly, 1 Pe. 5. 12.

Ἐπιμέλεια, ας, ἡ, (ἐπιμελής) care, attention, Ac. 27. 3.

Ἐπιμέλομαι, v. ἐπιμελέομαι, οῦμαι, f. ἐπιμεληθήσομαι, and, later, ἐπιμελήσομαι, a. 1. ἐπεμελήθην, (ἐπί & μέλομαι) to take care of, Lu. 10. 34, 35. 1 Ti. 3. 5.

Ἐπιμελῶς, *adv.* (ἐπιμελής) carefully, diligently, Lu. 15. 8.

Ἐπιμένω, f. νῶ, (ἐπί & μένω) to stay longer, prolong a stay, remain on, Ac. 10. 48; 15. 34, et al.; to continue, persevere, Jno. 8. 7. Ac. 12. 16; to adhere to, continue to embrace, Ac. 13. 43. Ro. 11. 22; to persist in, Ro. 6. 1, et al.

Ἐπινεύω, f. εύσω, (ἐπί & νεύω) to nod to; *met.* to assent to, consent, Ac. 18. 20.

Ἐπίνοια, ας, ἡ, (ἐπί & νοῦς) cogitation, purpose, device, Ac. 8. 22.

Ἐπιορκέω, ῶ, f. ήσω, (ἐπί & ὅρκος) to forswear one's self, to fail of observing one's oath, Mat. 5. 33.

Ἐπίορκος, ου, ὁ, ἡ, (fr. same) one who violates his oath, perjured, 1 Ti. 1. 10.

Ἐπιοῦσα, ης, ἡ, scil. ἡμέρα, *see* ἔπειμι.

Ἐπιούσιος, ίου, ὁ, ἡ, supplied with the coming day (ἡ ἐπιοῦσα), daily, *or*, sufficient, Mat. 6. 11. Lu. 11. 3. N. T.

Ἐπιπίπτω, f. πεσοῦμαι, a. 2. ἐπέπεσον, (ἐπί & πίπτω) to fall upon; to throw one's self upon, Lu. 15. 20. Jno. 13. 25. Ac. 20. 10, 37; to press, urge upon, Mar. 3. 10; to light upon, Ro. 15. 3; to come over, Ac. 13. 11; to come upon, fall upon *mentally or spiritually*, Lu. 1. 12. Ac. 8. 16; 10. 10, 44; 11. 15; 19. 17.

Ἐπιπλήσσω, v. ττω, f. ξω.

πλήσσω) *pr.* to inflict blows upon; *met.* to chide, reprove, 1 Ti. 5. 1.

'Επιπνίγω, f. ξω, (ἐπί & πνίγω) *pr.* to suffocate; *met.* to choke, obstruct the growth of, v. r. Lu. 8. 7. N. T.

'Επιποθέω, ῶ, f. ήσω, (ἐπί & ποθέω) to desire besides; *also*, to desire earnestly, long for, 2 Co. 5. 2; to have a strong bent, Ja. 4. 5; *by impl.* to love, have affection for, 2 Co. 9. 14, et al.: *whence*

'Επιπόθησις, εως, ἡ, earnest desire, strong affection, 2 Co. 7. 7, 11.

'Επιπόθητος, ου, ὁ, ἡ, τό, -ον, earnestly desired, longed for, Phi. 4. 1. L. G.

'Επιποθία, ας, ἡ, earnest desire, Ro. 15. 23. N. T.

'Επιπορεύομαι, f. εύσομαι, (ἐπί & πορεύομαι) to travel to; to come to, Lu. 8. 4.

'Επιῤῥάπτω, f. ψω, (ἐπί & ῥάπτω) to sew upon, Mar. 2. 21. N. T.

'Επιῤῥίπτω, f. ψω, (ἐπί & ῥίπτω) to throw or cast upon, Lu. 19. 35; *met.* to devolve upon, commit to, *in confidence*, 1 Pe. 5. 7.

'Επίσημος, ου, ὁ, ἡ, (ἐπί & σῆμα) *pr.* bearing a distinctive mark or device; noted, eminent, Ro. 16. 7; notorious, Mat. 27. 16.

'Επισιτισμός, οῦ, ὁ, (ἐπισιτίζομαι, to provision, fr. ἐπί & σιτίζω, to feed, fr. σῖτος) supply of food, provisions, Lu. 9. 12.

'Επισκέπτομαι, f. ψομαι, (ἐπί & σκέπτομαι) to look at observantly, to inspect; to look out, select, Ac. 6. 3; to go to see, visit, Ac. 7. 23; 15. 36; to visit *for the purpose of comfort and relief*, Mat. 25. 36, 43. Ja. 1. 27; *from the Heb., of God*, to visit *with gracious interposition*, Lu. 1. 68, 78, et al.

'Επισκευάζομαι, f. άσομαι, (ἐπισκευάζω, to put in readiness) to prepare for a journey, v. r. Ac. 21. 15.

'Επισκηνόω, ῶ, f. ώσω, (ἐπί & σκηνή, a tent) to quarter in or at; *met.* to abide upon, 2 Co. 12. 9. L. G.

'Επισκιάζω, f. άσω, (ἐπί & σκιάζω, to shade, fr. σκιά) to overshadow, Mat. 17. 5, et al.; *met.* to shed influence upon, Lu. 1. 35.

'Επισκοπέω, ῶ, (ἐπί & σκοπέω) to look at, inspect; *met.* to be circumspect, heedful, He. 12. 15; to oversee, to exercise the office of ἐπίσκοπος, 1 Pe. 5. 2.

'Επισκοπή, ῆς, ἡ, inspection, oversight, visitation; *of God*, visitation, interposition, *whether in mercy or judgment*, Lu. 19. 44. 1 Pe. 2. 12; care, the office of an overseer or bishop, 1 Ti. 3. 1; *from the Heb.* charge, function, Ac. 1. 20. S.

'Επίσκοπος, ου, ὁ, *pr.* an inspector, overseer; a watcher, guardian, 1 Pe. 2. 25; *in N. T.*, an *ecclesiastical* overseer, Ac. 20. 28. Phi. 1. 1. 1 Ti. 3. 2. Tit. 1. 7.

'Επισπάω, ῶ, f. άσω, (ἐπί & σπάω) to draw upon or after; *in N. T., mid.*, to obliterate circumcision *by artificial extension of the foreskin*, 1 Co. 7. 18.

'Επίσταμαι, σαι, ται, to be versed in, to be master of, 1 Ti. 6. 4; to be acquainted with, Ac. 18. 25; 19. 15. Jude 10; to know, Ac. 10. 28, et al.; to remember, comprehend, Mar. 14. 68.

'Επιστάτης, ου, ὁ, (ἐφίσταμαι) *pr.* one who stands by; one who is set over; *in N. T., in voc., equivalent to* διδάσκαλε, *or* ῥαββί, Master, Doctor, Lu. 5. 5; 8. 24, 45, et al. (ᾰ)

'Επιστέλλω, f. ελῶ, (ἐπί & στέλλω) to send word to; to send injunctions, Ac. 15. 20; 21. 25; to write to, write a letter, He. 13. 22.

'Επιστήμων, ονος, ὁ, ἡ, (ἐπίσταμαι) knowing, discreet, Ja. 3. 13.

'Επιστηρίζω, f. ίξω, (ἐπί & στηρίζω) *pr.* to cause to rest or lean on, to settle upon; *met.* to confirm, strengthen, establish, Ac. 14. 22; 15. 32, 41; 18. 23.

'Επιστολή, ῆς, ἡ, (ἐπιστέλλω) word sent; an order, command; an epistle, letter, Ac. 9. 2; 15. 30, et al.

'Επιστομίζω, f. ίσω, (ἐπί & στόμα) to apply a curb or muzzle; *met.* to put to silence, Tit. 1. 11.

'Επιστρέφω, f. ψω, a. 2. pass. ἐπεστράφην, (ἐπὶ & στρέφω) *trans.* to turn towards; to turn round; to bring back, convert, Lu. 1. 16, 17. Ja. 5. 19, 20; *intrans. and mid.*, to turn one's self upon or towards, Ac. 9. 40. Re. 1. 12; to turn about, Mat. 9. 22,

et al.; to turn back, return, Mat. 12. 44, et al.; *met.* to be converted, Ac. 28. 27, et al.: *whence*

Ἐπιστροφή, ῆς, ἡ, a turning towards, a turning about; *in N. T.*, *met.*, conversion, Ac. 15. 13.

Ἐπισυνάγω, f. ξω, (ἐπί & συνάγω) to gather to *a place*; to gather together, assemble, convene, Mat. 23. 37; 24. 31, et al.: (L. G.) *whence*

Ἐπισυναγωγή, ῆς, ἡ, the act of being gathered together or assembled, 2 Thes. 2. 1; an assembling together, He. 10. 25. S.

Ἐπισυντρέχω, (ἐπί & συντρέχω) to run together to *a place*, Mar. 9. 25. L. G.

Ἐπισύστᾰσις, εως, ἡ, (ἐπισυνίσταμαι) a gathering, concourse, tumult, Ac. 24. 12; a crowding *of calls upon the attention and thoughts*, 2 Co. 11. 28.

Ἐπισφᾰλής, έος, οῦς, ὁ, ἡ, τό, -ές, (ἐπί & σφάλλω) on the verge of falling, unsteady; *met.* insecure, hazardous, dangerous, Ac. 27. 9.

Ἐπισχύω, f. ύσω, (ἐπί & ἰσχύω) to strengthen; *intrans.* to gather strength; *met.* to be urgent, to press on *a point*, Lu. 23. 5.

Ἐπισωρεύω, f. εύσω, (ἐπί & σωρεύω, fr. σωρός, a heap) to heap up, accumulate largely; *met.* to procure in abundance, 2 Ti. 4. 3. L. G.

Ἐπιτᾰγή, ῆς, ἡ, *a later form for* ἐπίταξις or ἐπίταγμα, injunction, 1 Co. 7. 6, 25. 2 Co. 8. 8; a decree, Ro. 16. 26. 1 Ti. 1. 1. Tit. 1. 3; authoritativeness, strictness, Tit. 2. 15: *from*

Ἐπιτάσσω, f. ξω, (ἐπί & τάσσω) to set over or upon; to enjoin, charge, Mar. 1. 27; 6. 39. Lu. 4. 36, et al.

Ἐπιτελέω, ῶ, f. έσω, (ἐπὶ & τελέω) to bring to an end; to finish, complete, perfect, Ro. 15. 28. 2 Co. 8. 6, 11; to perform, Lu. 13. 32; to carry into practice, to realise, 2 Co. 7. 1; to discharge, He. 9. 6; to execute; He. 8. 5; *mid.* to end, make an end, Gal. 3. 3; to carry out to completion, Phi. 1. 6; *pass.* to be fully undergone, endured, 1 Pe. 5. 9.

Ἐπιτήδειος, εία, ειον, (ἐπιτηδές) fit, suitable, necessary, Ja. 2. 16.

Ἐπιτίθημι, f. ἐπιθήσω, (ἐπί & τίθημι) to put, place, or lay upon, Mat. 9. 18. Lu. 4. 40, et al.; to impose *a name*, Mar. 3. 16, 17; to lade, Ac. 28. 3; to inflict, Ac. 16. 23. Lu. 10. 30. Re. 22. 18; *mid.* to set or fall upon, assail, assault, attack, Ac. 18. 10.

Ἐπιτῑμάω, ῶ, f. ήσω, (ἐπί & τιμάω) *pr.* to set a value upon; to assess a penalty; to allege as a crimination; *hence*, to reprove, chide, censure, rebuke, reprimand, Mat. 19. 13. Lu. 23. 40, et al.; *in N. T.*, to admonish strongly, enjoin strictly, Mat. 12. 16. Lu. 17. 3.

Ἐπιτιμία, ας, ἡ, *used in N. T. in the sense of* ἐπιτίμημα or ἐπιτίμησις, a punishment, penalty, 2 Co. 2. 6.

Ἐπιτρέπω, f. ψω, a. 2. pass. ἐπετράπην, p. ἐπιτέτραμμαι, (ἐπί & τρέπω) to give over, to leave to the entire trust or management of *any one*; *hence*, to permit, allow, suffer, Mat. 8. 21. Mar. 5. 13, et al.: *whence*

Ἐπιτροπή, ῆς, ἡ, a trust; a commission, Ac. 26. 12.

Ἐπίτροπος, ου, ὁ, one to whose charge or control a thing is left; a steward, bailiff, agent, manager, Mat. 20. 8; steward or overseer *of the revenue*, treasurer, Lu. 8. 3; a guardian *of children*, Gal. 4. 2.

Ἐπιτυγχάνω, a. 2. ἐπέτῠχον, (ἐπί & τυγχάνω) to light upon, find; to hit, reach; to acquire, obtain, attain, Ro. 11. 7. He. 6. 15; 11. 33. Ja. 4. 2.

Ἐπιφαίνω, f. φανῶ, a. 1. ἐπέφηνα, later and in N. T., ἐπέφᾱνα, a. 2. pass. ἐπεφᾰνην, (ἐπί & φαίνω) to make to appear, to display; *pass.* to be manifested, revealed, Tit. 2. 11; 3. 4; *intrans.* to give light, shine, Lu. 1. 79. Ac. 27. 20.

Ἐπιφάνεια, ας, ἡ, appearance, manifestation, 1 Ti. 6. 14. 2 Ti. 1. 10, et al.; glorious display, 2 Thes. 2. 8: *from*

Ἐπιφᾰνής, έος, οῦς, ὁ, ἡ, *pr.* in full and clear view; splendid, glorious, illustrious, Ac. 2. 20.

Ἐπιφαύσκω, in N. T. f. αύσω, (φῶς) to shine upon, give light to, enlighten, Ep. 5. 14.

Ἐπιφέρω, f. ἐποίσω, a. 2. ἐπένεγκον, (ἐπί & φέρω) to bring upon or against, Ac. 25. 18. Jude 9; to in-

flict, Ro. 3. 5; to bring to, apply to, Ac. 19. 12; to bring in addition, add, superadd, Phi. 1. 16.

Ἐπιφωνέω, ῶ, f. ήσω, (ἐπί & φωνέω) to cry aloud, shout, raise a shout in favour or against *any one*, Lu. 23. 21. Ac. 12. 22; 22. 24.

Ἐπιφώσκω, *a varied form of* ἐπιφαύσκω, to dawn, Mat. 21. 1; *hence, used of the reckoned commencement of the day*, to be near commencing, to draw on, Lu. 23. 54.

Ἐπιχειρέω, ῶ, f. ήσω, (ἐπί & χείρ) to put hand to *a thing*; to undertake, attempt, Lu. 1. 1. Ac. 9. 29; 19. 13.

Ἐπιχέω, ῶ, f. εύσω, (ἐπί & χέω) to pour upon, Lu. 10. 34.

Ἐπιχορηγέω, ῶ, f. ήσω, (ἐπί & χορηγέω) to supply further; to superadd, 2 Pe. 1. 5; to supply, furnish, give, 2 Co. 9. 10. Gal. 3. 5. 2 Pe. 1. 11; *pass.* to gather vigour, Col. 2. 19.

Ἐπιχορηγία, ας, ἡ, supply, aid, Ep. 4. 16. Phi. 1. 19. L. G.

Ἐπιχρίω, f. ίσω, (ἐπί & χρίω) to smear upon, to anoint, Jno. 9. 6, 11. (ῑ).

Ἐποικοδομέω, ῶ, f. ήσω, (ἐπί & οἰκοδομέω) to build upon; *pass. met.* to be built upon, rest firmly on, Ep. 2. 20. Col. 2. 7; to build besides or further; to build up, carry up a building; *met.* to carry up to a higher degree *of faith and spiritual advancement*, Ac. 20. 32, et al.

Ἐποκέλλω, a. 1. ἐπώκειλα, (ἐπί & ὀκέλλω, idem) to run *a ship* aground, Ac. 27. 41.

Ἐπονομάζω, f. άσω, (ἐπί & ὀνομάζω) to attach a name to; *pass.* to be named, to be styled, Ro. 2. 17.

Ἐποπτεύω, f. εύσω, to look upon, observe, watch; to witness, be an eye-witness of, 1 Pe. 2. 12; 3. 2: *from*

Ἐπόπτης, ου, ὁ, (ἐπί & ὄψομαι) a looker on, eye-witness, 2 Pe. 1. 16.

Ἔπος, εος, τό, (εἶπον) a word, that which is expressed by words; ὡς ἔπος εἰπεῖν, so to say, if the expression may be allowed, He. 7. 9.

Ἐπουράνιος, ίου, ὁ, ἡ, (ἐπί & οὐρανός) heavenly, *in respect of locality*, Ep. 1. 20; Phi. 2. 10, et al.; τὰ ἐπουράνια, the upper regions *of the air*, Ep. 6. 12; heavenly, *in respect of essence and character*, unearthly, 1 Co. 15. 48, 49, et al.; *met.* divine, spiritual, Jno. 3. 12, et al.

Ἑπτά, οἱ, αἱ, τά, seven, Mat. 15. 34, 37, et al.; *by Jewish usage for a round number*, Mat. 12. 45. Lu. 11. 26: *whence*

Ἑπτάκις, *adv.* seven times, Mat. 18. 21, 22. Lu. 17. 4, bis. (ᾰ)

Ἑπτακισχίλιοι, αι, α, (ἑπτάκις & χίλιοι) seven thousand, Ro. 11. 4.

Ἐργάζομαι, f. άσομαι, a. 1. εἰργασάμην, p. εἴργασμαι, (ἔργον) *intrans.* to work, labour, Mat. 21. 28. Lu. 13. 14; to trade, traffic, do business, Mat. 25. 16. Re. 18. 17; to act, exert one's power, be active, Jno. 5. 17; *trans.* to do, perform, commit, Mat. 26. 10. Jno. 6. 28; to be engaged in, occupied upon, 1 Co. 9. 13. Re. 18. 17; to acquire, gain by one's labour, Jno. 6. 27, et al.: *whence*

Ἐργᾰσία, ας, ἡ, work, labour; *in N. T.*, ἐργασίαν διδόναι, operam dare, to endeavour, strive, Lu. 12. 58; performance, practice, Ep. 4. 19; a trade, business, craft, Ac. 19. 25; gain *acquired by labour or trade*, profit, Ac. 16. 16, 19; 19. 24, 25.

Ἐργάτης, ου, ὁ, a workman, labourer, Mt. 9. 37, 38; 20. 1, 2, 8; *met.* a *spiritual* workman or labourer, 2 Co. 11. 13, et al.; an artisan, artificer, Ac. 19. 25; a worker, practiser, Lu. 13. 27. (ᾰ)

Ἔργον, ου, τό, a work, any thing done or to be done; a deed, work, action, Jno. 3. 21. Ep. 2. 10. 2 Co. 9. 8, et al. freq.; duty enjoined, office, charge, business, Mar. 13. 34. Jno. 4. 34, et al. freq.; a process, course of action, Ja. 1. 4; a work, product of an action or process, Ac. 7. 41. He. 1. 10, et al.

Ἐρεθίζω, f. ίσω, a. 1. ἠρέθισα, (ἐρέθω, idem, ἔρις) to provoke; to irritate, exasperate, Col. 3. 21; to incite, stimulate, 2 Co. 9. 2.

Ἐρείδω, f. είσω, a. 1. ἤρεισα, to make to lean upon; to fix firmly; *intrans.* to become firmly fixed, stick fast, Ac. 27. 41.

Ἐρεύγομαι, f. ξομαι, to vomit, dis-

gorge; *met.* to utter, declare openly, Mat. 13. 35.

Ἐρευνάω, ῶ, f. ήσω, to search, trace, investigate, explore, Jno. 5. 39; 7. 52, et al.

Ἐρημία, a solitude, uninhabited region, waste, desert Mat. 15. 33, et al.: *from*

Ἔρημος, ου, ὁ, ἡ, & η, ον, lone, desert, waste, uninhabited, Mat. 14. 13, 15. Mar. 6. 31, 32, 35; lone, abandoned *to ruin*, Mat. 23. 38. Lu. 13. 35; *met.* lone, unmarried, Gal. 4. 27; *as a subs.* a desert, uninhabited region, waste, Mat. 3. 1; 24. 26. Ac. 7. 36, et al.: *whence*

Ἐρημόω, ῶ, f. ώσω, p. pass. ἠρήμωμαι, a. 1. pass. ἠρημώθην, to lay waste, make desolate, bring to ruin, Mat. 12. 25. Lu. 11. 17. Re. 17. 16; 18. 16, 19: *whence*

Ἐρήμωσις, εως, ἡ, desolation, devastation, Mat. 24. 15. Mar. 13. 14, et al. L. G.

Ἐρίζω, f. ίσω, (ἔρις) to quarrel; to wrangle; to use the harsh tone of a wrangler or brawler, to grate, Mat. 12. 19.

Ἐρῑθεία, ας, ἡ, (ἐριθεύομαι, to serve for hire, to serve a party; ἔρῑθος, a hired labourer) the service of a party, party spirit; feud, faction, 2 Co. 12. 20; contentious disposition, Ja. 3. 14, et al.; *by impl.* untowardness, disobedience, Ro. 2. 8.

Ἔριον, ου, τό, (ἔρος, εἶρος, idem) wool, He. 9. 19. Re. 1. 14.

Ἔρις, ιδος, ἡ, altercation, strife, Ro. 13. 13; contentious disposition, Ro. 1. 29. Phi. 1. 15, et al.

Ἐρίφιον, ίου, τό, a goat, kid, Mat. 25. 33: *dim. from*

Ἔρῐφος, ου, ὁ, ἡ, a goat, kid, Mat. 25. 32. Lu. 15. 29.

Ἑρμηνεία, ας, ἡ, interpretation, explanation, 1 Co. 14. 26; *meton.* the power or faculty of interpreting, 1 Co. 12. 10: *from*

Ἑρμηνεύω, f. εύσω, (ἑρμηνεύς, an interpreter) to explain, interpret, translate, Jno. 1. 39, 43; 9. 7. He. 7. 2.

Ἑρμῆς, οῦ, ὁ, Hermes or Mercury, *son of Jupiter and Maia, the messenger and interpreter of the gods, and the patron of eloquence, learning, &c.* Ac. 14. 12.

Ἑρπετόν, οῦ, τό, (ἕρπω, to creep) a creeping animal, a reptile, Ac. 10. 12, et al.

Ἐρυθρός, ά, όν, red, Ac. 7. 36. He. 11. 29.

Ἔρχομαι, f. ἐλεύσομαι, a. 2. ἤλῠθον, by sync. ἦλθον, p. ἐλήλῠθα, to come, to go, to pass. *By the combination of this verb with other terms a variety of meaning results, which, however, is due, not to a change of meaning in the verb, but to the adjuncts.* Ὁ ἐρχόμενος, He who is coming, the expected Messiah, Mat. 11. 3, et al.

Ἐρωτάω, ῶ, f. ήσω, to ask, interrogate, inquire of, Mat. 21. 24. Lu. 20. 3; *in N. T.*, to ask, request, beg, beseech, Mat. 15. 23. Lu. 4. 38. Jno. 14. 16, et al.

Ἐσθής, ῆτος, ἡ, (ἕννυμι, to clothe) a robe, vestment, raiment, Lu. 23. 11. Ac. 1. 10, et al.: *whence*

Ἔσθησις, εως, ἡ, a garment, robe, raiment, Lu. 24. 4. L. G.

Ἐσθίω, f. ἔδομαι, & in N. T. φάγομαι, εσαι, a. 2. ἔφαγον, (ἔδω) to eat, Mat. 12. 1; 15. 27; ἐσθίειν καὶ πίνειν, to eat and drink, to eat and drink in the usual manner, follow the common mode of living, Mat. 11. 18; *also with the associated notion of supposed security*, Lu. 17. 27; to feast, banquet, Mat. 24. 49; *met.* to devour, consume, He. 10. 27. Ja. 5. 3; *from the Heb.* ἄρτον ἐσθίειν, to eat bread, to take food, take the usual meals, Mat. 15. 2, et al.

Ἔσοπτρον, ου, τό, (ὄψομαι) a mirror, speculum, Ja. 1. 23. 1 Co. 13. 12.

Ἑσπέρα, ας, ἡ, fem. of ἕσπερος, evening, Lu. 24. 29. Ac. 4. 3; 28. 23.

Ἔσχᾰτος, η, ον, farthest; last, latest, Mat. 12. 45. Mar. 12. 6; lowest, Mat. 19. 30; 20. 16, et al.: *whence*

Ἐσχάτως, *adv.* extremely; ἐσχάτως ἔχειν, to be in the last extremity, Mar. 5. 23.

Ἔσω, *adv.*, *for the more usual form* εἴσω, in, within, in the interior of, Mat. 26. 58. Jno. 20. 26, et al.; ὁ, ἡ, τό ἔσω, inner, interior, internal; *met.* within the pale of communit[y]

5. 12; ὁ ἔσω ἄνθρωπος, the inner man, the mind, soul, Ro. 7. 22: *whence*

Ἔσωθεν, *adv.* from within, from the interior, Mar. 7. 21, 23; within, in the internal parts, Mat. 7. 15, et al.; ὁ, ἡ, τό ἔσωθεν, interior, internal, Lu. 11. 39, 40; ὁ ἔσωθεν ἄνθρωπος, the mind, soul, 2 Co. 4. 16.

Ἐσώτερος, α, ον, inner, interior, Ac. 16. 24. He. 6. 19.

Ἑταῖρος, ου, ὁ, a companion, associate, fellow, comrade, friend, Mat. 11. 16; 20. 13; 22. 12; 26. 50.

Ἑτερόγλωσσος, ου, ὁ, ἡ, (ἕτερος & γλῶσσα) one who speaks another or foreign language, 1 Co. 14. 21. L. G.

Ἑτεροδιδασκαλέω, ῶ, f. ήσω, (ἕτερος & διδασκαλία) to teach other or different doctrine, *and spc.* what is foreign to the Christian religion, 1 Ti. 1. 3; 6. 3. N. T.

Ἑτεροζυγέω, ῶ, (ἕτερος & ζυγός) to be unequally yoked or matched, 2 Co. 6. 14.

Ἕτερος, α, ον, other, another, some other, Mat. 8. 21; 12. 45; *met.* different, Lu. 9. 29, et al.; ὁ ἕτερος, the other *of two*, Mat. 6. 24; τῇ ἑτέρᾳ, the next day, Ac. 20. 15; 27. 3; ὁ ἕτερος, one's neighbour, Ro. 13. 8, et al.; foreign, strange, Ac. 2. 4. 1 Co. 14. 21; illicit, Jude 7: *whence*

Ἑτέρως, *adv.* otherwise, differently, Phi. 3. 15.

Ἔτι, *adv.* yet, still, Mat. 12. 46; still, further, longer, Lu. 16. 2; further, besides, in addition, Mat. 18. 16; *with a compar.*, yet, still, Phi. 1. 9.

Ἑτοιμάζω, f. άσω, (ἕτοιμος) to make ready, prepare, Mat. 22. 4; 26. 17, et al.: *whence*

Ἑτοιμασία, ας, ἡ, preparation; preparedness, readiness, alacrity, Ep. 6. 15.

Ἕτοιμος, η, ον, ου, ὁ, ἡ, also ἑτοῖμος, ready, prepared, Mat. 22. 4, 8. Mar. 14. 15, et al.: *whence*

Ἑτοίμως, *adv.* in readiness, preparedly, Ac. 21. 13, et al.

Ἔτος, εος, τό, a year, Lu. 2. 41; 3. 23, et al.

Εὖ, *adv.* well, good, happily, rightly, Mar. 14. 7. Ac. 15. 29; well! well done! Mat. 25. 21, 23, et al.

Εὐαγγελίζω, f. ίσω, to address with good tidings, Re. 10. 7; 14. 6; *but elsewhere mid.* εὐαγγελίζομαι, to proclaim as good tidings, to announce good tidings of, Lu. 1. 19, et al.; *absol.* to announce the good tidings *of the gospel*, Lu. 4. 18; 9. 6, et al.; *pass.* to be announced as good tidings, Lu. 16. 16; to be addressed with good tidings, Mat. 11. 5. Lu. 7. 22. He. 4. 2.

Εὐαγγέλιον, ου, τό, (εὖ & ἄγγελος) glad tidings, good or joyful news, Mat. 4. 23; 9. 35; the gospel, doctrines of the gospel, Mat. 26. 13. Mar. 8. 35; *meton.* the preaching of, or instruction in the gospel, 1 Co. 4. 15; 9. 14, et al.

Εὐαγγελιστής, οῦ, ὁ, (εὐαγγελίζω) *pr.* one who announces glad tidings; an evangelist, preacher of the gospel, teacher of the Christian religion, Ac. 21. 8. Ep. 4. 11. 2 Ti. 4. 5. N. T.

Εὐαρεστέω, ῶ, f. ήσω, p. εὐηρέστηκα, to please well, He. 11. 5, 6; *pass.* to take pleasure in, be well pleased with, He. 13. 6: (L. G.) *from*

Εὐάρεστος, ου, ὁ, ἡ, τό, -ον, (εὖ & ἀρεστός, fr. ἀρέσκω) well pleasing, acceptable, grateful, Ro. 12. 1, 2, et al.: *whence*

Εὐαρέστως, *adv.* acceptably, He. 12. 28.

Εὐγενής, έος, οῦς, ὁ, ἡ, (εὖ & γένος) well born, of high rank, honourable; Lu. 19. 12. 1 Co. 1. 26; generous, ingenuous, candid, Ac. 17. 11.

Εὐδία, ας, ἡ, (εὖ & Ζεύς, Διός, Jupiter, *lord of the air and heavens*) serenity of the heavens, a cloudless sky, fair or fine weather, Mat. 16. 2.

Εὐδοκέω, ῶ, f. ήσω, (εὖ & δοκέω) to think well, approve, acquiesce, take delight or pleasure, Mat. 3. 17; 17. 5. Mar. 1. 11. Lu. 3. 22; 12. 32, et al.: (L. G.) *whence*

Εὐδοκία, ας, ἡ, approbation; good will, favour, Lu. 2. 14; good pleasure, purpose, intention, Mat. 11. 26. Lu. 10. 21; Ep. 1. 5, 9. Phi. 2. 13; *by impl.* desire, Ro. 10. 1.

Εὐεργεσία, ας, ἡ, (εὐεργέτης) well doing; a good deed, benefit conferred, Ac. 4. 9; duty, good offices, 1 Ti. 6. 2.

Εὐεργετέω, ῶ, f. ήσω, to do good, exercise beneficence, Ac. 10. 38: *from*

Εὐεργέτης, ου, ὁ, (εὖ & ἔργον) a well doer; a benefactor, Lu. 22. 25.

Εὔθετος, ου, ὁ, ἡ, (εὖ & τίθημι) *pr.* well arranged, rightly disposed; fit, proper, adapted, Lu. 9. 62; 14. 35; useful, He. 6. 7.

Εὐθέως, *adv.* (εὐθύς) immediately, forthwith, instantly, at once, Mat. 8. 3; 13. 5, et al.

Εὐθυδρομέω, ῶ, f. ήσω, (εὐθύς & δρόμος) to run on a straight course; to sail on a direct course, Ac. 16. 11; 21. 1. L. G.

Εὐθῡμέω, ῶ, f. ήσω, to be cheerful, be in good spirits, take courage, Ac. 27. 22, 25. Ja. 5. 13: *from*

Εὔθῡμος, ου, ὁ, ἡ, (εὖ & θυμός) of good cheer or courage, cheerful, Ac. 27. 36: *whence*

Εὐθυμότερον, *adv.* (pr. neut. comp. of preced.) more cheerfully, Ac. 24. 10.

Εὐθύμως, *adv.* cheerfully, v. r. Ac. 24. 10.

Εὐθύνω, f. υνῶ, a. 1. ῡνα, to guide straight; to direct, guide, steer *a ship*, Ja. 3. 4; to make straight, Jno. 1. 23: *from*

Εὐθύς, εῖα, ύ, straight, Mat. 3. 3. Mar. 1. 3; *met.* right, upright, true, Ac. 8. 21, et al.

Εὐθύς, *adv.* straight forwards; directly, immediately, instantly, forthwith, Mat. 3. 16; 13. 20, 21, et al.

Εὐθύτης, τητος, ἡ, rectitude, righteousness, equity, He. 1. 8. (ῠ).

Εὐκαιρέω, ῶ, f. ήσω, a. 1. ηὐκαίρησα, (εὔκαιρος) to have convenient time or opportunity, have leisure, Mar. 6. 31. 1 Co. 16. 12; to be at leisure *for a thing*, give one's self up *to a thing*, Ac. 17. 21. L. G.

Εὐκαιρία, ας, ἡ, convenient opportunity, favourable occasion, Mat. 26. 16. Lu. 22. 6: *from*

Εὔκαιρος, ου, ὁ, ἡ, (εὖ & καιρός) timely, opportune, seasonable, convenient, Mar. 6. 21. He. 4. 16: *whence*

Εὐκαίρως, *adv.* opportunely, seasonably, conveniently, Mar. 14. 11. 2 Ti. 4. 2.

Εὐκοπώτερος, α, ον, (comp. of εὔκοπος, easy, fr. εὖ & κόπος) easier, more feasible, Mat. 9. 5; 19. 24. Mar. 2. 9, et al. L. G.

Εὐλάβεια, ας, ἡ, the disposition of one who is εὐλαβής, caution, circumspection; *in N. T.*, reverence *to God*, piety, He. 5. 7; 12. 28.

Εὐλαβέομαι, οῦ, f. ήσομαι, a. 1. ηὐλαβήθην, to be cautious or circumspect; to fear, be afraid or apprehensive, Ac. 23. 10; *in N. T. absol.* to reverence *God*, to be influenced by pious awe, He. 11. 7: *from*

Εὐλᾰβής, έος, οῦς, ὁ, ἡ, (εὖ & λαμβάνω) *pr.* taking hold of well, *i. e.* warily; *hence*, cautious, circumspect; full of reverence *towards God*, devout, pious, religious, Lu. 2. 25. Ac. 2. 5; 8. 2.

Εὐλογέω, ῶ, f. ήσω, p. ηκα, a. 1. ησα, (εὖ & λόγος) *pr.* to speak well of; *in N. T.*, to bless, ascribe praise and glorification, Lu. 1. 64, et al.; to bless, invoke a blessing upon, Mat. 5. 44, et al.; to bless, confer a favour or blessing upon, Ep. 1. 3. He. 6. 14; *pass.* to be blessed, be an object of favour or blessing, Lu. 1. 28, et al.: *whence*

Εὐλογητός, οῦ, ὁ, ἡ, worthy of praise or blessing, blessed, Mar. 14. 61. Lu. 1. 68, et al. S.

Εὐλογία, ας, ἡ, *pr.* good speaking; fair speech, flattery, Ro. 16. 18; *in N. T.*, blessing, praise, celebration, 1 Co. 10. 16. Re. 5. 12, 13; invocation of good, benediction, Ja. 3. 10; a favour conferred, gift, benefit, Ro. 15. 29. 2 Co. 9. 5, 6, et al.

Εὐμετάδοτος, ου, ὁ, ἡ, (εὖ & μεταδίδωμι) ready in imparting, liberal, bountiful, 1 Ti. 6. 18. L. G.

Εὐνοέω, ῶ, f. ήσω, (εὔνοος, εὖ & νόος, νοῦς) to have kind thoughts, be well affected or kindly disposed *towards*, Mat. 5. 25.

Εὔνοια, ας, ἡ, (fr. same) good will, kindliness; heartiness, Ep. 6. 7; conjugal duty, 1 Co. 7. 3.

Εὐνουχίζω, f. ίσω, a. 1. εὐνούχισα, to emasculate, make a eunuch; to impose chaste abstinence on, to bind to a practical emasculation, Mat. 19. 12: (L. G.) *from*

Εὐνοῦχος, ου, ὁ, (εὐνή, a bed, &

ἔχω) *pr.* one who has charge of the bedchamber; *hence*, a eunuch, one emasculated, Mat. 19. 12; *as eunuchs in the East often rose to places of power and trust, hence*, a minister of a court, Ac. 8. 27, 34.

Εὐοδόω, f. ώσω, (εὖ & ὁδός) to give a prosperous journey; cause to prosper or be successful; *pass.* to have a prosperous journey, to succeed *in a journey*, Ro. 1. 10; *met.* to be furthered, to prosper, *temporally or spiritually*, 1 Co. 16. 2. 3 Jno. 2, *bis*.

Εὐπάρεδρος, ου, ὁ, ἡ, (εὖ & πάρεδρος, one who sits by, an assistant, assessor, fr. παρά & ἕδρα, a seat) constantly attending; assiduous, devoted to; τὸ εὐπάρεδρον, assiduity, devotedness, v. r. 1 Co. 7. 35. L. G.

Εὐπειθής, έος, οῦς, ὁ, ἡ, (εὖ & πείθω) easily persuaded, pliant, Ja. 3. 17.

Εὐπερίστᾰτος, ου, ὁ, ἡ, (εὖ & περιΐσταμαι) easily or constantly environing or besetting, He. 12. 1. N. T.

Εὐποιΐα, ας, ἡ, (εὖ & ποιέω) doing good, beneficence, He. 13. 16. L. G.

Εὐπορέομαι, οῦμαι, f. ήσομαι, (εὐπορέω, to supply, fr. εὔπορος, easy, abounding, in easy circumstances) to be in prosperous circumstances, enjoy plenty, Ac. 11. 29.

Εὐπορία, ας, ἡ, (fr. same) wealth, abundance, Ac. 19. 25.

Εὐπρέπεια, ας, ἡ, (εὐπρεπής, well looking, fr. εὖ & πρέπει) grace, beauty, Ja. 1. 11.

Εὐπρόσδεκτος, ου, ὁ, ἡ, (εὖ & προσδέχομαι) acceptable, grateful, pleasing, Ro. 15. 16, 31. 2 Co. 8. 12. 1 Pe. 2. 5; *in N. T.*, gracious, 2 Co. 6. 2. L. G.

Εὐπρόσεδρος, ου, ὁ, ἡ, (εὖ & πρόσεδρος, an assessor) constantly attending, assiduous, devoted to, 1 Co. 7. 35; *equivalent to* εὐπάρεδρος.

Εὐπροσωπέω, ῶ, f. ήσω, (εὐπρόσωπος, of a fair countenance, fr. εὖ & πρόσωπον) to carry or make a fair appearance, to be specious, Gal. 6. 12. N. T.

Εὑρίσκω, f. εὑρήσω, p. εὕρηκα, a. 2. εὗρον, a. 1 pass. εὑρέθην, later a. 1. εὕρησα, and a. mid. εὑράμην, He. 9. 12; to find, to meet with, light upon, Mat. 18. 28; 20. 6; to find out, to detect, discover, Lu. 23. 2, 4, 14; to acquire, obtain, win, gain, Lu. 1. 30; 9. 12; to find *mentally*, to comprehend, recognise, Ac. 17. 27. Ro. 7. 21; to find *by experience*, observe, gather, Ro. 7. 18; to devise *as feasible*, Lu. 5. 19; 19. 48.

Εὐροκλύδων, (εὖρος, the east wind, & κλύδων, a wave) Euroclydon, *the name of a tempestuous wind*, Ac 27. 14. *There are, however, two various readings*, Εὐρυκλύδων (εὐρύς) *and* Εὐρακύλων, Euroaquilo. (ῠ). N. T.

Εὐρύχωρος, ου, ὁ, ἡ, (εὐρύς, broad, & χώρα) spacious; broad, wide, Mat. 7. 13.

Εὐσέβεια, ας, ἡ, (εὐσεβής) reverential feeling; piety, devotion, godliness, Ac. 3. 12. 1 Ti. 2. 2; 4. 7, 8, et al.; religion, the *Christian* religion, 1 Ti. 3. 16.

Εὐσεβέω, ῶ, f. ήσω, to exercise piety; *towards a deity*, to worship, Ac. 17. 23; *towards relatives*, to be dutiful towards, 1 Ti. 5. 4: *from*

Εὐσεβής, έος, οῦς, ὁ, ἡ, (εὖ & σέβομαι) reverent; pious, devout, religious, Ac. 10. 2, 7; 22. 12. 2 Pe. 2. 9: *whence*

Εὐσεβῶς, *adv.* piously, religiously, 2 Ti. 3. 12. Tit. 2. 12.

Εὔσημος, ου, ὁ, ἡ, (εὖ & σῆμα) *pr.* well marked, strongly marked; *met.* significant, intelligible, perspicuous, 1 Co. 14. 9.

Εὔσπλαγχνος, ου, ὁ, ἡ, (εὖ & σπλάγχνον) *in N. T.*, tender-hearted, compassionate, Ep. 4. 32. 2 Pe. 3. 8.

Εὐσχημόνως, *adv.* (εὐσχήμων) in a becoming manner, with propriety, decently, gracefully, Ro. 13. 13. 1 Co. 14. 40. 1 Thes. 4. 12.

Εὐσχημοσύνη, ης, ἡ, comeliness, gracefulness; *artificial* comeliness, ornamental array, embellishment, 1 Co. 12. 23: *from*

Εὐσχήμων, ονος, ὁ, ἡ, (εὖ & σχῆμα) of good appearance, pleasing to look upon, comely, 1 Co. 12. 24; *met.* becoming, decent; τὸ εὔσχημον, decorum, propriety, 1 Co. 7. 35; honourable, reputable, of high standing and influence, Mar. 15. 43. Ac. 13. 50; 17. 12.

Εὐτόνως, *adv.* (εὔτονος, on the

stretch, fr. εὖ & τείνω) intensely, vehemently, strenuously, Lu. 23. 10. Ac. 18. 28.

Εὐτραπελία, ας, ἡ, (εὐτράπελος, ready, witty, fr. εὖ & τρέπω) facetiousness, pleasantry; *hence*, buffoonery, ribaldry, Ep. 5. 4.

Εὐφημία, ας, ἡ, *pr.* use of words of good omen; *hence*, favourable expression, praise, commendation, 2 Co. 6. 8: *from*

Εὔφημος, ου, ὁ, ἡ, (εὖ & φήμη) *pr.* of good omen, auspicious; *hence*, of good report, commendable, laudable, reputable, Phi. 4. 8.

Εὐφορέω, ῶ, f. ήσω, (εὔφορος, εὖ & φέρω) to bear or bring forth well or plentifully, yield abundantly, Lu. 12. 16.

Εὐφραίνω, f. ανῶ, a. 1. εὔφρηνα & εὔφρᾶνα, (εὔφρων, εὖ & φρήν) to gladden, 2 Co. 2. 2; *pass.* to be glad, exult, rejoice, Lu. 12. 19. Ac. 2. 26; *mid.* to feast in token of joy, keep a day of rejoicing, Lu. 15. 23, 24, 29, 32, et al.

Εὐφροσύνη, ης, ἡ, (εὔφρων) joy, gladness, rejoicing, Ac. 2. 28; 14. 17.

Εὐχαριστέω, ῶ, f. ήσω, a. 1. ησα, (εὐχάριστος) to thank, give thanks, Mat. 15. 36; 26. 27, et al.

Εὐχαριστία, ας, ἡ, gratitude, thankfulness, Ac. 24. 3; thanks, the act of giving thanks, thanksgiving, 1 Co. 14. 16, et al.; conversation marked by the gentle cheerfulness of a grateful heart, *as contrasted with the unseemly mirth of* εὐτραπελία, Ep. 5. 4: *from*

Εὐχάριστος, ου, ὁ, ἡ, (εὖ & χάρις) grateful, pleasing; grateful, mindful of benefits, thankful, Col. 3. 15.

Εὐχή, ῆς, ἡ, a wish, prayer, Ja. 5. 15; a vow, Ac. 21. 23.

Εὔχομαι, f. ξομαι, a. 1. ηὐξάμην, to pray, offer prayer, Ac. 26. 29. 2 Co. 13. 7, 9. Ja. 5. 16; to wish, desire, Ac. 27. 29. Ro. 9. 3. 3 Jno. 2.

Εὔχρηστος, ου, ὁ, ἡ, (εὖ & χρηστός) highly useful, very profitable, 2 Ti. 2. 21; 4. 11. Phile. 11.

Εὐψυχέω, ῶ, f. ήσω, (εὔψυχος, of good courage, εὖ & ψυχή) to be animated, encouraged, in good spirits, Phi. 2. 19.

Εὐωδία, ας, ἡ, (εὐώδης, εὖ & ὄδωδα, ὄζω) a sweet smell, grateful odour, fragrance, 2 Co. 2. 15. Ep. 5. 2. Phi. 4. 18.

Εὐώνυμος, ου, ὁ, ἡ, (εὖ & ὄνομα) of good name or omen; *used also as an euphemism by the Greeks instead of* ἀριστερός, *which was a word of bad import, as all omens on the left denoted misfortune*; the left, Mat. 20. 21, 23; 25. 33, 41, et al.

Ἔφᾰγον, a. 2. of ἐσθίω.

Ἐφάλλομαι, f. αλοῦμαι, (ἐπί & ἅλλομαι) to leap or spring upon, assault, Ac. 19. 16.

Ἐφάπαξ, *adv.* (ἐπί & ἅπαξ) once for all, Ro. 6. 10; at once, 1 Co. 15. 6.

Ἐφεσῖνος, η, ον, Re. 2. 1, and

Ἐφέσιος, ία, ιον, Ephesian, of Ἔφεσος, ου, ἡ, Ephesus, *a city of Asia Minor*, Ac. 19. 28, 34, 35; 21. 29.

Ἐφευρετής, οῦ, ὁ, (ἐφευρίσκω, to come upon, find, discover, fr. ἐπί & εὑρίσκω) an inventor, deviser, Ro. 1. 30.

Ἐφημερία, ας, ἡ, *pr.* daily course; the daily service of the temple; a course *of priests to which the daily service for a week was allotted in rotation*, Lu. 1. 5, 8: (L. G.) *from*

Ἐφήμερος, ου, ὁ, ἡ, (ἐπί & ἡμέρα) lasting for a day; daily; sufficient for a day, necessary for every day, Ja. 2. 15.

Ἐφικνέομαι, οῦμαι, f. ίξομαι, a. 2. ἐφικόμην, (ἐπί & ἱκνέομαι, to come) to come or reach to, to reach *a certain point or end*; to reach, arrive at, 2 Co. 10. 13, 14.

Ἐφίστημι, f. ἐπιστήσω, (ἐπί & ἵστημι) *trans.* to place upon, over, close by; *intrans.* p. ἐφέστηκα, part. ἐφεστώς, a. 2. ἐπέστην, mid. ἐφίσταμαι, to stand by or near, Lu. 2. 38; 4. 39; to come suddenly upon, Lu. 2. 9; 24. 4; to come upon, assault, Ac. 6. 12; 17. 5; to come near, approach, Lu. 10. 40; to impend, be instant, be at hand, 1 Thes. 5. 3; to be present, Ac. 28. 2; to be pressing, urgent, earnest, 2 Ti. 4. 2.

Ἐφφαθά, (Aramaean, אתפתח) be thou opened, Mar. 7. 34.

Ἔχθρα, ας, ἡ, enmity, discord, feud. Lu. 23. 12. Gal. 5. 20; alienat-

Ep. 2. 15, 16; a principle or state of enmity, Ro. 8. 7.

Ἐχθρός, ά, όν, hated, under disfavour, Ro. 11. 28; inimical, hostile, Mat. 13. 28. Col. 1. 21; *as a subs.* an enemy, adversary, Mat. 5. 43, 44; 10. 36. Lu. 6. 27, 35, et al.

Ἔχιδνα, ης, ἡ, (ἔχις) a viper, poisonous serpent, Ac. 28. 3; *used also fig. of persons,* Mat. 3. 7.

Ἔχω, f. ἕξω, imperf. εἶχον, a. 2. ἔσχον, p. ἔσχηκα, to hold, Re. 1. 16, et al.; to seize, possess *a person,* Mar. 16. 8; to have, possess, Mat. 7. 29, et al. freq.; to have, have ready, be furnished with, Mat. 5. 23. Jno. 5. 36; 6. 68, et al.; to have *as a matter of crimination,* Mat. 5. 23. Mar. 11. 25, et al.; to have *at command,* Mat. 27. 65; to have *the power,* be able, Mat. 18. 25. Lu. 14. 14. Ac. 4. 14, et al.; to have *in marriage,* Mat. 14. 4, et al.; to have, be affected by, subjected to, Mat. 3. 14; 12. 10. Mar. 3. 10. Jno. 12. 48; 15. 22, 24; 16. 21, 22. Ac. 23. 29. 1 Ti. 5. 12. He. 7. 28. 1 Jno. 1. 8; 4. 18; χάριν ἔχειν, to feel gratitude, be thankful, 1 Ti. 1. 12. 2 Ti. 1. 3. Phile. 7; to hold, esteem, regard, Mat. 14. 5. Lu. 14. 18, 19, et al.; to have or hold *as an object of knowledge, faith, or practice,* Jno. 5. 38, 42; 14. 21. 1 Jno. 5. 12. 2 Jno. 9; *intrans. with adverbs or adverbial expressions,* to be, to fare, Mat. 9. 12. Mar. 2. 17; 5. 23. Lu. 5. 31. Jno. 4. 52. Ac. 7. 1; 12. 15; 15. 36; 21. 13. 2 Co. 10. 6; 12. 14. 1 Ti. 5. 25. 1 Pe. 4. 5; τὸ νῦν ἔχον, for the present; *in N. T.,* ἔχειν ἐν γαστρί, to be pregnant, Mat. 1. 18, et al.; *as also* ἔχειν κοίτην, Ro. 9. 10; ἔχειν δαιμόνιον, to be possessed, Mat. 11. 18, et al.; *of time,* to have continued, to have lived, Jno. 5. 5, 6; 8. 57; *of space,* to embrace, be distant, Ac. 1. 12; *mid. pr.* to hold by, cling to; *hence,* to border upon, be next, Mar. 1. 38. Lu. 13. 33. Ac. 20. 15; 21. 26; to tend immediately to, He. 6. 9.

Ἕως, *conj., of time,* while, as long as, Jno. 9. 4; until, Mat. 2. 9. Lu. 15. 4; *as also in N. T.,* ἕως οὗ, ἕως ὅτου, Mat. 5. 18, 26; ἕως ἄρτι, until now, Mat. 11. 12; ἕως πότε, until when, how long, Mat. 17. 17; ἕως σήμερον, until this day, to this time, 2 Co. 3. 15; *as prep., of time,* until, Mat. 24. 21; *of place,* unto, even to, Mat. 11. 23. Lu. 2. 15; ἕως ἄνω, to the brim, Jno. 2. 7; ἕως εἰς, even to, as far as, Lu. 24. 50; ἕως κάτω, to the bottom; ἕως ὧδε, to this place, Lu. 23. 5; *of state,* unto, even to, Mat. 26. 38; *of number,* even, so much as, Ro. 3. 12, et al. freq.

Ζ

Ζάω, ζῶ, ζῇς, ζῇ, f. ζήσω & ζήσομαι, a. 1. ἔζησα, p. ἔζηκα, to live, to be possessed of vitality, to exercise the functions of life, Mat. 27. 63. Ac. 17. 28, et al.; τὸ ζῆν, life, He. 2. 15; to have means of subsistence, 1 Co. 9. 14; to live, to pass existence *in a specific manner,* Lu. 2. 36; 15. 13, et al.; to be instinct with life and vigour; *hence,* ζῶν, living, *an epithet of God, in a sense peculiar to Himself;* ἐλπὶς ζῶσα, a vigorous and enduring hope, 1 Pe. 1. 3; ὕδωρ ζῶν, a perennial flow of water, Jno. 4. 10; to be cheered and happy, 1 Thes. 3. 8; to be exempt from spiritual condemnation, to have fruition of salvation, 1 Jno. 4. 9, et al.

Ζεστός, ή, όν, (ζέω) *pr.* boiled; boiling, boiling hot; *met.* glowing with zeal, fervent, Re. 3. 15, 16.

Ζεῦγος, εος, τό, a yoke *of animals;* a pair, couple, Lu. 2. 24; 14. 19.

Ζευκτηρία, ας, ἡ, (pr. fem. of ζευκτήριος, fr. ζεύγνυμι, to yoke, join) a fastening, band, Ac. 27. 40.

Ζεύς, Διός, ὁ, *the supreme God of the Greeks, answering to the* Jupiter *of the Romans,* Ac. 14. 12, 13.

Ζέω, f. ζέσω, to boil, to be hot; *in N. T., met.* to be fervent, ardent, zealous, Ac. 18. 25. Ro. 12. 11.

Ζηλεύω, f. εύσω, i. q. ζηλόω, v. r. Re. 3. 19: *from*

Ζῆλος, ου, ὁ, (ζέω) *in a good sense,* generous rivalry; noble aspiration; *in N. T.,* zeal, ardour in behalf of, ardent affection, Jno. 2. 17. Ro. 10. 2; *in a bad sense,* jealousy, envy, malice, Ac. 13. 45. Ro. 13. 13; indignation, wrath, Ac. 5. 17. et al.: *whence*

Ζηλόω, ῶ, f. ώσω, to have strong affection towards, be ardently devoted to, 2 Co. 11. 2; to make a show of affection and devotion towards, Gal. 4. 17; to desire earnestly, aspire

eagerly after, 1 Co. 12. 31; 14. 1, 39; *absol.* to be fervent, to be zealous, Re. 3. 19; to be jealous, envious, spiteful, Ac. 7. 9; 17. 5. 1 Co. 13. 4. Ja. 4. 2; *pass.* to be an object of warm regard and devotion, Gal. 4. 18: *whence*

Ζηλωτής, οῦ, ὁ, *pr.* a generous rival, an imitator; *in N. T.*, an aspirant, 1 Co. 14. 12. Tit. 2. 14; a devoted adherent, a zealot, Ac. 21. 20; 22. 3. Gal. 1. 14.

Ζημία, ας, ἡ, damage, loss, detriment, Ac. 27. 10, 21. Phi. 3. 7, 8: *whence*

Ζημιόω, ῶ, f. ώσω, to visit with loss or harm; *pass.* to suffer loss or detriment, 1 Co. 3. 15. 2 Co. 7. 9; to lose, to forfeit, Mat. 16. 26. Mar. 8. 36. Phi. 3. 8.

Ζητέω, ῶ, f. ήσω, to seek, look for, Mat. 18. 12. Lu. 2. 48, 49; to search after, Mat. 13. 45; to be on the watch for, Mat. 26. 16; to pursue, endeavour to obtain, Ro. 2. 7; 1 Pe. 3. 11, et al.; to desire, wish, want, Mat. 12. 47; to seek, strive for, Mat. 6. 33; to endeavour, Mat. 21. 46; to require, demand, ask for, Mar. 8. 11. Lu. 11. 16; 12. 48; to inquire or ask questions, question, Jno. 16. 19; to deliberate, Mar. 11. 18. Lu. 12. 29; *in N. T. fr. Heb.* ζητεῖν τὴν ψυχήν, to seek the life *of any one*, to seek to kill, Mat. 2. 20: *whence*

Ζήτημα, ατος, τό, a question; a subject of debate or controversy, Ac. 15. 2; 18. 15; 23. 29, et al.

Ζήτησις, εως, ἡ, a seeking; an inquiry, a question; a dispute, debate, discussion, Jno. 3. 25. 1 Ti. 1. 4; a subject of dispute or controversy, Ac. 25. 20, et al.

Ζιζάνιον, ου, τό, zizanium, darnel, spurious wheat, *a plant found in Palestine, which resembles wheat both in its stalk and grain, but is worthless and deleterious*, Mat. 13. 26, 27, 29, 30, 36, 38, 40. L. G.

Ζόφος, ου, ὁ, gloom, thick darkness, 2 Pe. 2. 4, 17. Jude 6, 13.

Ζυγός, ου, ὁ, *a collateral form of* ζυγόν, (ζεύγνυμι) *pr.* a cross bar or band; a yoke; *met.* a yoke *of bondage*, state of slavery, servile condition, 1 Ti. 6. 1; service or obligation, Mat. 11. 29, 30. Ac. 15. 10. Gal. 5. 1; the beam of a balance; *by synecd.* a balance, pair of scales, Re. 6. 5.

Ζύμη, ης, ἡ, leaven, Mat. 16. 12; 13. 33; *met.* leaven *of the mind and conduct*, a system of doctrine or morals, *used in a bad sense*, Mat. 16. 6, 11. 1 Co. 5. 6, et al.: *whence*

Ζυμόω, ῶ, f. ώσω, to leaven, cause to ferment, Mat. 13. 33. Lu. 13. 21. 1 Co. 5. 6. Gal. 5. 9.

Ζωγρέω, ῶ, f. ήσω, p. ἐζώγρηκα, (ζωός, alive, & ἀγρεύω) *pr.* to take alive, take prisoner in war *instead of killing*; to take captive, enthral, 2 Ti. 2. 26; *also*, to catch animals, *as fish; in which sense it is used figuratively*, Lu. 5. 10.

Ζωή, ῆς, ἡ, (ζάω) life, animated existence, state of being alive, Lu. 16. 25. Ac. 17. 25; life, manner of life, conduct, Ro. 6. 4; *in N. T.*, life, deliverance from the proper penalty of sin, *expressed by* θάνατος, Jno. 6. 51. Ro. 5. 18, et al.; life, the final state of the redeemed, Mat. 25. 46, et al.; the author of life, means of attaining life, Jno. 5. 39; 11. 25. Col. 3. 4.

Ζώνη, ης, ἡ, a zone, belt, girdle, Mat. 3. 4; 10. 9, et al.

Ζώννῡμι, and in N. T. ζωννύω, f. ζώσω, to gird, gird on, put on one's girdle, Jno. 21. 18, *bis*.

Ζωογονέω, ῶ, f. ήσω, (ζωός & γόνος) *pr.* to bring forth living creatures; *in N. T.*, to preserve alive, save, Lu. 17. 33. Ac. 7. 19.

Ζῶον, ου, τό, a living creature, animal, He. 13. 11. 2 Pe. 2. 12, et al.

Ζωοποιέω, ῶ, f. ήσω, (ζωός & ποιέω) *pr.* to engender living creatures; to impart life, make alive, vivify, Ro. 4. 17; 8. 11. 1 Co. 15. 36; *in N. T.*, *met.* to impart the life *of salvation*, Jno. 6. 63. 2 Co. 3. 6, et al.

Η

*Η, either, or, Mat. 6. 24, et al.; *after comparatives, and* ἄλλος, ἕτερος, *expressed or implied*, than, Mat. 10. 15; 18. 8. Ac. 17. 21; 24. 21; *intensive after* ἀλλά & πρίν, Lu. 12. 51. Mat. 1. 18; *it also serves to point an interrogation*, Ro. 3. 29, et al.

ʼΗ, *a particle occurring in the N. T. only in the combination* ἦ μήν, *introductory to the terms of an oath*, He. 6. 14.

Ἡγεμονεύω, f. εύσω, (ἡγεμών) to be a guide, leader, chief; *in N. T.*, to hold the office of a Roman provincial governor, Lu. 2. 2; 3. 1.

Ἡγεμονία, ας, ἡ, leadership, sovereignty; *in N. T.*, a reign, Lu. 3. 1: *from*

Ἡγεμών, όνος, ὁ, a guide; a leader; a chieftain, prince, Mat. 2. 6; a Roman provincial governor, *under whatever title*, Mat. 27. 2, et al.

Ἡγέομαι, οῦμαι, f. ήσομαι, to lead the way; to take the lead, Ac. 14.12; to be chief, to preside, govern, rule, Mat. 2. 6. Ac. 7. 10; ἡγούμενος, a chief officer *in the church*, He. 13. 7, 17, 24; *also, with* p. ἥγημαι, to think, consider, count, esteem, regard, Ac. 26. 2. 2 Co. 9. 5, et al.

Ἡδέως, *adv.* (ἡδύς) with pleasure, gladly, willingly, Mar. 6. 20; 12. 37. 2 Co. 11. 19.

Ἤδη, *adv.* before now, now, already, Mat. 3. 10; 5. 28, et al.; ἤδη ποτέ, at length, Ro. 1. 10. Phi. 4. 10.

Ἥδιστα, *adv.* (pr. neut. pl. superlat. of ἡδύς) with the greatest pleasure, most gladly, 2 Co. 12. 9, 15.

Ἡδονή, ῆς, ἡ, (ἧδος) pleasure, gratification; *esp.* sensual pleasure, Lu. 8. 14. Tit. 3. 3. Ja. 4. 3. 2 Pe. 2. 13; a passion, Ja. 4. 1.

Ἡδύοσμον, ου, τό, (ἡδύς & ὀσμή) garden mint, Mat. 23. 23. Lu. 11. 42.

Ἦθος, εος, τό, *pr.* a place of customary resort, a haunt; *hence*, a settled habit of mind and manners, 1 Co. 15. 33.

Ἥκω, f. ἥξω, imperf. ἧκον, to be come, have arrived, Lu. 15. 27, et al.

Ἠλί, (Heb. אֵלִי) my God! Mat. 27. 46.

Ἡλικία, ας, ἡ, (ἧλιξ) a particular period of life; the period fitted for a particular function, prime, He. 11. 11; full age, years of discretion, Jno. 9. 21, 23; *perhaps*, the whole duration of life, Mat. 6. 27. Lu. 12. 25; *otherwise*, stature, Lu. 19. 3. Ep. 4. 13.

Ἡλίκος, η, ον, as great as; how great, Col. 2. 1. Ja. 3. 5. (ῐ).

Ἥλιος, ου, ὁ, the sun, Mat. 13. 43; 17. 2. Mar. 1. 32, et al.; *meton.* light of the sun, light, Ac. 13. 11.

Ἧλος, ου, ὁ, a nail, Jno. 20. 25, *bis*.

Ἡμέρα, ας, ἡ, day, a day, the interval from sunrise to sunset, *opp. to* νύξ, Mat. 4. 2; 12. 40. Lu. 2. 44; the interval of twenty-four hours, *comprehending day and night*, Mat. 6. 34; 15. 32; *fr. the Heb.* ἡμέρᾳ καὶ ἡμέρᾳ, day by day, every day, 2 Co. 4. 16; ἡμέραν ἐξ ἡμέρας, from day to day, continually, 2 Pe. 2. 8; καθ' ἡμέραν, every day, daily, Ac. 17. 17. He. 3. 13; a point or period of time, Lu. 19. 42. Ac. 15. 7. Ep. 6. 13, et al.; a judgment, trial, 1 Co. 4. 3.

Ἡμέτερος, α, ον, our, Ac. 2. 11; 24. 6, et al.

Ἡμιθανής, έος, οῦς, ὁ, ἡ, (ἡμι— & θνήσκω) half dead, Lu. 10. 30.

Ἥμισυς, σεια, συ, half, Mar. 6. 23. Lu. 19. 8. Re. 11. 11; 12. 14.

Ἡμιώριον, ου, τό, (ἡμι— & ὥρα) half an hour, Re. 8. 1. L. G.

Ἡνίκα, *adv.* when, 2 Co. 3. 15, 16. (ῐ).

Ἤπερ, (ἤ & περ) *an emphatic form of* ἤ, than, Jno. 12. 43.

Ἤπιος, ου, ὁ, ἡ, mild, gentle, kind, 1 Thes. 2. 7. 2 Ti. 2. 24.

Ἤρεμος, ου, ὁ, ἡ, *equivalent to the ordinary form* ἠρεμαῖος, tranquil, quiet, 1 Ti. 2. 2. N. T.

Ἡρωδιανοί, ῶν, οἱ, Herodians, partisans of Ἡρώδης, Herod Antipas, Mat. 22. 16. Mar. 3. 6; 12. 13.

Ἡσυχάζω, f. άσω, (ἥσυχος) to be still, at rest; to live peaceably, be quiet, 1 Thes. 4. 11; to rest *from labour*, Lu. 23. 56; to be silent or quiet, acquiesce, to desist *from discussion*, Lu. 14. 4. Ac. 11. 18; 21. 14.

Ἡσυχία, ας, ἡ, rest, quiet, tranquillity; a quiet tranquil life, 2 Thes. 3. 12; silence, silent attention, Ac. 22. 2. 1 Ti. 2. 11, 12.

Ἡσύχιος, ου, ὁ, ἡ, *equivalent to* ἥσυχος, quiet, tranquil, peaceful, 1 Ti. 2. 2. 1 Pe. 3. 4.

Ἤτοι, *conj.* (ἤ & τοι) *in N. T. only in the usage*, ἤτοι— ἤ, whether, *with an elevated tone*, Ro. 6. 16.

῾Ηττάομαι, ῶμαι, f. ἡττηθήσομαι & ἡττήσομαι, p. ἥττημαι, (ἥττων) to be less, inferior to; to fare worse, to be in a less favoured condition, 2 Co. 12. 13; *by impl.* to be overcome, vanquished, 2 Pe. 2. 19, 20: *whence*

῞Ηττημα, ατος, τό, an inferiority *to a particular standard;* default, failure, shortcoming, Ro. 11. 12. 1 Co. 6. 7. S.

῞Ηττων, *Att. for* ἥσσων, ονος, ὁ, ἡ, less, 2 Co. 12. 15; worse, 1 Co. 11. 17.

᾿Ηχέω, ῶ, f. ήσω, (ἠχή) to sound, ring, 1 Co. 13. 1; to roar, *as the sea,* Lu. 21. 25.

᾿Ηχος, ου, ὁ, *equivalent to* ἠχή, sound, noise, Ac. 2. 2. He. 12. 19; *met.* report, fame, rumour, Lu. 4. 37.

Θ

Θάλασσα, ης, ἡ, the sea, Mat. 23. 15. Mar. 9. 42; a sea, Ac. 7. 36; an inland sea, lake, Mat. 8. 24, et al.

Θάλπω, f. ψω, to impart warmth; *met.* to cherish, nurse, foster, Ep. 5. 29. 1 Thes. 2. 7.

Θαμβέω, ῶ, f. ήσω, a. 1. ἐθάμβησα, to be astonished, amazed, Ac. 9. 6; *later, pass.* to be astonished, amazed, awe-struck, Mar. 1. 27; 10. 24, 32: *from*

Θάμβος, εος, τό, astonishment, amazement, awe, Lu. 4. 36, et al.

Θανάσῐμος, ου, ὁ, ἡ, (θάνατος) deadly, mortal, fatal, Mar. 16. 18.

Θανατηφόρος, ου, ὁ, ἡ, (θάνατος & φέρω) mortiferous, bringing or causing death, deadly, fatal, Ja. 3. 8.

Θάνᾰτος, ου, ὁ, (θνήσκω) death, the extinction of life, *whether naturally,* Lu. 2. 26. Mar. 9. 1; *or violently,* Mat. 10. 21; 15. 4; imminent danger of death, 2 Co. 4. 11, 12; 11. 23; *in N. T.*, death, *as opposed to* ζωή *in its spiritual sense,* spiritual condemnation, exclusion from salvation, the penal state of loss of salvation. Jno. 8. 51. Ro. 6. 16, et al.: *whence*

Θανατόω, ῶ, f. ώσω, a. 1. ἐθανάτωσα, to put to death, deliver to death, Mat. 10. 21; 26. 59. Mar. 13. 12; *pass.* to be exposed to imminent danger of death, Ro. 8. 36; *in N. T.*, *met.* to subdue, mortify, Ro. 8. 13; *pass.* to be dead to, to be rid, parted from, *as if by the intervention of death,* Ro. 7. 4.

Θάπτω, f. ψω, τέτᾰφα, a. 1. ἔθαψα, a. 2. *pass.* ἐτάφην, to bury, inter, Mat. 8. 21, 22; 14. 12, et al.

Θαρσέω, ῶ, &, new Attic, θαρρέω, ῶ, (θάρσος, θάῤῥος), f. ήσω, imperat. θάρσει, to be of good courage, be of good cheer, Mat. 9. 2, et al.; to be confident, hopeful, 2 Co. 7. 16, et al.; to be bold, maintain a bold bearing, 2 Co. 10. 1, 2.

Θάρσος, εος, τό, courage, confidence, Ac. 28. 15.

Θαῦμα, ατος, τό, a wonder; wonder, admiration, astonishment, Re. 17. 6: *whence*

Θαυμάζω, f. άσω, p. τεθαύμακα, a. 1. ἐθαύμασα, to admire, regard with admiration, wonder at, Lu. 7. 9. Ac. 7. 31; to reverence, adore, 2 Thes. 1. 10; *absol.* to wonder, be filled with wonder, admiration, or astonishment, Mat. 8. 10. Lu. 4. 22, et al.: *whence*

Θαυμάσιος, α, ον, wonderful, admirable, marvellous; τὸ θαυμάσιον, a wonder, wonderful work, Mat. 21. 15.

Θαυμαστός, ή, όν, wondrous, glorious, 1 Pe. 2. 9. Re. 15. 1; marvellous, strange, uncommon, Mat. 21. 42. Mar. 12. 11.

Θεά, ᾶς, ἡ, (θεός) a goddess, Ac. 19. 27, 35, 37.

Θεάομαι, ῶμαι, f. άσομαι, p. τεθέᾱμαι, a. 1. pass. ἐθεάθην, to gaze upon, Mat. 6. 1; 23. 5. Lu. 7. 24; to see, discern with the eyes, Mar. 16. 11, 14. Lu. 5. 27. Jno. 1. 14, 32, 38, et al.; to see, visit, Ro. 15. 24.

Θεατρίζομαι, to be exposed as in a theatre, be made a gazing-stock, object of scorn, He. 10. 33: (N. T.) *from*

Θέᾱτρον, ου, τό, (θεάομαι) a theatre, a place where public games and spectacles are exhibited, Ac. 19. 29, 31; *meton.* a show, gazing-stock, 1 Co. 4. 9.

Θεῖον, ου, τό, brimstone, sulphur, Lu. 17. 29. Re. 9. 17, 18, et al.

Θεῖος, α, ον, (Θεός) divine, pertaining to God, 2 Pe. 1. 3, 4; τὸ θεῖον, th-

divine nature, divinity, Ac. 17. 29: *whence*

Θειότης, *τητος*, ἡ, divinity, deity, godhead, divine majesty, Ro. 1. 20. L. G.

Θειώδης, *εος*, *ους*, ὁ, ἡ, (*θεῖον*) of brimstone, sulphurous, Re. 9. 17. L. G.

Θέλημα, *ατος*, *τό*, (*θέλω*) will, bent, inclination, 1 Co. 16. 12. Ep. 2. 3. 1 Pe. 4. 3; resolve, 1 Co. 7. 37; will, purpose, design, 2 Ti. 2. 26. 2 Pe. 1. 21; will, sovereign pleasure, behest, Mat. 18. 14. Lu. 12. 47. Ac. 13. 22, et al. freq.; ἐν τῷ θελήματι Θεοῦ, Deo permittente, if God please or permit, Ro. 1. 10. S.

Θέλησις, *εως*, ἡ, will, pleasure, He. 2. 4: (L. G.) *from*

Θέλω, *see* ἐθέλω.

Θεμέλιος, *ίου*, ὁ, (pr. an adj. fr. θέμα, τίθημι) θεμέλιον, τό, a foundation, Lu. 6. 48, 49. He. 11. 10; *met.* a foundation *laid in elementary instruction*, He. 6. 1; a foundation *of a superstructure of faith, doctrine, or hope*, 1 Co. 3. 10, 11, 12. Ep. 2. 20. 1 Ti. 6. 19; a foundation *laid in a commencement of preaching the gospel*, Ro. 15. 20: *whence*

Θεμελιόω, ῶ, f. *ώσω*, p. *τεθεμελίωκα*, a. 1. ἐθεμελίωσα, to found, lay the foundation of, Mat. 7. 25. Lu. 6. 48. He. 1. 10; *met.* to ground, establish, render firm and unwavering, Ep. 3. 17. Col. 1. 23. 1 Pe. 5. 10.

Θεοδίδακτος, *ου*, ὁ, ἡ, (Θεός & διδακτός) taught of God, divinely instructed, 1 Thes. 4. 9. N. T.

Θεομᾰχέω, ῶ, f. *ήσω*, (*θεός* & *μάχομαι*) to fight or contend against God, to seek to counteract the divine will, Ac. 23. 9.

Θεομάχος, *ου*, ὁ, fighting against God, in conflict with God, Ac. 5. 39. (ᾰ). N. T.

Θεόπνευστος, *ου*, ὁ, ἡ, (*θεός* & πνέω) divinely inspired, 2 Ti. 3. 16. L. G.

Θεός, *οῦ*, ὁ, & ἡ, a deity, Ac. 7. 43. 1 Co. 8. 5; an idol, Ac. 7. 40; GOD, the true God, Mat. 3. 9, et al. freq.; God, possessed of true godhead, Jno. 1. 1. Ro. 9. 5; *fr. the Heb. applied to potentates*, Jno. 10. 34, 35; τῷ θεῷ, *an intensive term, fr. the Heb.*, exceedingly, Ac. 7. 20, &, *perhaps*, 2 Co. 10. 4.

Θεοσέβεια, *ας*, ἡ, worshipping of God, reverence towards God, piety, 1 Ti. 2. 10: *from*

Θεοσεβής, *έος*, *οῦς*, ὁ, ἡ, (*θεός* & σέβομαι) reverencing God, pious, godly, devout, a sincere worshipper of God, Jno. 9. 31.

Θεοστῠγής, *έος*, *οῦς*, ὁ, ἡ, (*θεός* & στυγέω, to hate) God-hated; *in N. T.*, a hater and contemner of God, Ro. 1. 30.

Θεότης, *τητος*, ἡ, (*θεός*) divinity, deity, godhead, Col. 2. 9. L. G.

Θεραπεία, service, attendance; healing, cure, Lu. 9. 11; Re. 22. 2; *meton.* those who render service, servants, domestics, family, household, Mat. 24. 45. Lu. 12. 42: *from*

Θεραπεύω, f. *εύσω*, a. 1. ἐθεράπευσα, to serve, minister to, render service and attendance; to render divine service, worship, Ac. 17. 25; to heal, cure, Mat. 4. 23, 24; 8. 16, et al.: *from*

Θεράπων, *οντος*, ὁ, an attendant, a servant; a minister, He. 3. 5.

Θερίζω, f. *ίσω*, a. 1. ἐθέρισα, (θέρος) to gather in harvest, reap, Mat. 6. 26; 25. 24, 26; *met.* to reap *the reward of labour*, 1 Co. 9. 11. 2 Co. 9. 6; to reap *the harvest of vengeance*, Re. 14. 15, 16: *whence*

Θερισμός, *οῦ*, ὁ, harvest, the act of gathering the harvest, reaping, Jno. 4. 35, et al.; *met.* the harvest *of the Gospel*, Mat. 9. 37, 38. Lu. 10. 2; a crop; *met.* the crop *of vengeance*, Re. 14. 15.

Θεριστής, *οῦ*, ὁ, one who gathers in the harvest, a reaper, Mat. 13. 30, 39.

Θερμαίνω, f. *ανῶ*, to warm; *mid.* to warm one's self, Mar. 14. 54, 67. Jno. 18. 18, 25. Ja. 2. 16: *from*

Θέρμη, *ης*, ἡ, (*θερμός*, *θέρω*) heat, warmth, Ac. 28. 3.

Θέρος, *εος*, *τό*, the warm season of the year, summer, Mat. 24. 32. Mar. 13. 38. Lu. 21. 30.

Θεωρέω, ῶ, f. *ήσω*, to be a spectator, to gaze on, contemplate; to behold, view *with interest and attention*, Mat. 27. 55; 28. 1, et al.; to contem-

plate *mentally*, consider, He. 7. 4; *in N. T.*, to see, perceive, Mar. 3. 11, et al.; to come to a knowledge of, Jno. 6. 40; *fr. the Heb.* to experience, undergo, Jno. 8. 51, et al.: *whence*

Θεωρία, ας, ἡ, a beholding; a sight, spectacle, Lu. 23. 48.

Θήκη, ης, ἡ, (τίθημι) a repository, receptacle; a case, sheath, scabbard, Jno. 18. 11.

Θηλάζω, f. άσω, a. 1. ἐθήλασα, (θηλή, a nipple) to suckle, give suck, Mat. 24. 19. Mar. 13. 17. Lu. 21. 23; 23. 29; to suck, Mat. 21. 16. Lu. 11. 27.

Θῆλυς, θήλεια, θῆλυ, female; τὸ θῆλυ, sc. γενός, a female, Mat. 19. 4. Mar. 10. 6. Ga. 3. 28; ἡ θήλεια, woman, Ro. 1. 26, 27.

Θήρα, ας, ἡ, (θήρ, a wild beast) hunting, the chase; *met.* means of capture, a cause of destruction, Ro. 11. 9: *whence*

Θηρεύω, f. εύσω, to hunt, catch; *met.* to seize on, lay hold of, Lu. 11. 54.

Θηριομαχέω, ῶ, f. ήσω, a. 1. ἐθηριομάχησα, (θηρίον & μάχομαι) to fight with wild beasts; *met.* to be exposed to furious hostility, 1 Co. 15. 32. L. G.

Θηρίον, ου, τό, (equivalent to θήρ, but pr. a dimin. from it) a beast, wild animal, Mar. 1. 13. Ac. 10. 12, et al.; *met.* a brutish man, Tit. 1. 12.

Θησαυρίζω, f. ίσω, a. 1. ἐθησαύρισα, to collect and lay up stores or wealth, treasure up, Mat. 6. 19, 20; to heap up, accumulate, Ro. 2. 5. 1 Co. 16. 2; to reserve, keep in store, 2 Pe. 3. 7: *from*

Θησαυρός, οῦ, ὁ, a treasury, a store, treasure, precious deposit, Mat. 6. 19, 20, 21, et al.; a receptacle in which precious articles are kept, a casket, Mat. 2. 11; a store house, Mat. 12. 35.

Θιγγάνω, f. θίξομαι, a. 2. ἔθιγον, to touch, Col. 2. 21. He. 12. 20; to harm, He. 11. 28.

Θλίβω, f. ψω, p. pass. τέθλιμμαι, to squeeze, press; to press upon, encumber, throng, crowd, Mar. 3. 9; *met.* to distress, afflict, 2 Co. 1. 6; 4. 8, et al.; *pass.* to be compressed, narrow, Mat. 7. 14: (ῑ) *whence*

Θλῖψις, εως, ἡ, *pr.* pressure, compression; *met.* affliction, distress *of mind*, 2 Co. 2. 4; distressing circumstances, trial, affliction, Mat. 24. 9, et al. L. G.

Θνήσκω, f. θανοῦμαι, p. τέθνηκα, a. 2. ἔθανον, to die; *in N. T.*, *only in the p. and plup.*, τέθνηκα, ἐτεθνήκειν, inf. τεθνάναι, part. τεθνηκώς, to be dead, Mat. 2. 20; Mar. 15. 44, et al.: *whence*

Θνητός, ή, όν, mortal, obnoxious to death, Ro. 6. 12; 8. 11. 2 Co. 4. 11; τὸ θνητόν, mortality, 1 Co. 15. 53, 54. 2 Co. 5. 4.

Θορυβέω, ῶ, f. ήσω, *intrans.* to make a din, uproar; *trans.* to disturb, throw into commotion, Ac. 17. 5; *in N. T.*, *mid.* to manifest agitation of mind, to raise a lament, Mat. 9. 23. Mar. 5. 39. Ac. 20. 10: *from*

Θόρῠβος, ου, ὁ, an uproar, din; an outward expression of mental agitation, Mar. 5. 38; a tumult, commotion, Mat. 26. 5, et al.

Θραύω, f. αύσω, to break, shiver; *met.*, *pass. p. part.* τεθραυσμένος, shattered, crushed *by cruel oppression*, Lu. 4. 18.

Θρέμμα, ατος, τό, (τρέφω) that which is reared; *pl.* cattle, Jno. 4. 12.

Θρηνέω, ῶ, f. ήσω, a. 1. ἐθρήνησα, to lament, bewail, Mat. 11. 17. Lu. 7. 32. Jno. 16. 20: *from*

Θρῆνος, ου, ὁ, (θρέομαι, to shriek) wailing, lamentation, Mat. 2. 18.

Θρησκεία, ας, ἡ, religious worship, Col. 2. 18; religion, a religious system, Ac. 26. 5; religion, piety, Ja. 1. 26, 27: *from*

Θρῆσκος, ου, ὁ, ἡ, occupied with religious observances; *in N. T.*, religious, devout, pious, Ja. 1. 26.

Θριαμβεύω, f. εύσω, (θρίαμβος, a hymn in honour of Bacchus; a triumph) *pr.* to celebrate a triumph; *trans.* to lead in triumph, celebrate a triumph over, Col. 2. 15; *in N. T.*, to cause to triumph, 2 Co. 2. 14. L. G.

Θρίξ, τρῐχός, ἡ, a hair; *pl.* αἱ τρίχες, dat. θριξί, the hair *of the head*, Mat. 5. 36; 10. 30, et al.; *of an animal*, Mat. 3. 4. Mar. 1. 6.

Θροέω, ῶ, f. ήσω, (θρόος, an uproar, fr. θρέομαι, to make a clamour) to cry aloud; *in N. T.*, *pass.* to b[illegible]

turbed, disquieted, alarmed, terrified, Mat. 24. 6. Mar. 13. 7. 2 Th. 2. 2.

Θρόμβος, ου, ὁ, a lump; *espec.* a clot *of blood*, Lu. 22. 44.

Θρόνος, ου, ὁ, (θράω, to set) a seat, a throne, Mat. 5. 34; 19. 28. Lu. 1. 52; *meton.* power, dominion, Lu. 1. 32. He. 1. 8; a potentate, Col. 1. 16, et al.

Θυγάτηρ, τέρος, τρός, dat. τέρι, τρί, acc. τέρα, voc. θύγατερ, ἡ, a daughter, Mat. 9. 18; 10. 35, 37; *in the vocative, an expression of affection and kindness*, Mat. 9. 22; *fr. the Heb.* one of the female posterity *of any one*, Lu. 1. 5; *met.* a city, Mat. 21. 5. Jno. 12. 15; *pl.* female inhabitants, Lu. 23. 28: (ᾰ) *whence dimin.*

Θυγάτριον, ίου, τό, a little daughter, female child, Mar. 5. 23; 7. 25.

Θύελλα, ης, ἡ, (θύω) a tempest, whirlwind, hurricane, He. 12. 18.

Θύϊνος, η, ον, thyine, of θυΐα, thya, *an aromatic evergreen tree, arbor vitæ, resembling the cedar, and found in Lybia*, Re. 18. 12. (ῐ).

Θυμίāμα, ατος, τό, (θυμιάω) incense, any odoriferous substance burnt in religious worship, Re. 5. 8; 8. 3, 4; 18. 13; *or*, the act of burning incense, Lu. 1. 10, 11.

Θυμιāτήριον, ίου, τό, a censer *for burning incense*, He. 9. 4: *from*

Θυμιάω, ῶ, f. άσω, (θύω) to burn incense, Lu. 1. 9.

Θυμομᾰχέω, ῶ, f. ήσω, (θυμός & μάχομαι) to wage war fiercely; to be warmly hostile to, be enraged against, Ac. 12. 20. L. G.

Θῡμός, ου, ὁ, (θύω) *pr.* the soul, mind; *hence*, a strong passion or emotion of the mind; anger, wrath, Lu. 4. 28. Ac. 19. 28, et al.; *pl.* swellings of anger, 2 Co. 12. 20. Ga. 5. 20: *whence*

Θυμόω, ῶ, f. ώσω, to provoke to anger; *pass.* to be angered, enraged, Mat. 2. 16.

Θύρα, ας, ἡ, a door, gate, Mat. 6. 6. Mar. 1. 33; an entrance, Mat. 27. 60, et al.; *in N. T., met.* an opening, occasion, opportunity, Ac. 14. 27. 1 Co. 16. 9, et al.; *meton.* a medium or means of entrance, Jno. 10. 7, 9: *whence*

Θυρεός, οῦ, ὁ, a stone or other material employed to close a doorway; *later*, a large oblong shield, Ep. 6. 16.

Θυρίς, ίδος, ἡ, a small opening; a window, Ac. 20. 9. 2 Co. 11. 33.

Θυρωρός, οῦ, ὁ, (θύρα & οὖρος, a keeper) a door-keeper, porter, Mar. 13. 34. Jno. 10. 3; 18. 16, 17.

Θυσία, ας, ἡ, (θύω) sacrifice, act of sacrificing, He. 9. 26; the thing sacrificed, a victim, Mat. 9. 13; 12. 7; the flesh of victims *eaten by the sacrificers*, 1 Co. 10. 18; *in N. T.*, an offering or service *to God*, Phi. 4. 18, et al.

Θυσιαστήριον, ίου, τό, an altar, Mat. 5. 23, 24. Lu. 1. 11, et al.; *spc.* the altar of burnt offering, Mat. 23. 35. Lu. 11. 51; *meton.* a class of sacrifices, He. 13. 10: (S.) *from*

Θύω, f. θύσω, p. τέθῠκα, a. 1. ἔθῡσα, pass. p. τέθυμαι, a. 1. ἐτύθην, to offer; to kill in sacrifice, sacrifice, immolate, Ac. 14. 13, 18, et al.; *in N. T.*, to slaughter *for food*, Mat. 22. 4, et al. (ῡ in θύω, ῠ in ἐτύθην).

Θώραξ, ᾱκος, ὁ, a breastplate, armour for the body, *consisting of two parts, one covering the breast and the other the back*, Re. 9. 9, 17. Ep. 6. 14. 1 Th. 5. 8.

I.

Ἴᾱμα, ατος, τό, healing, cure, 1 Co. 12. 9, 28, 30: *from*

Ἰάομαι, ῶμαι, f. άσομαι, a. 1. ἰᾱσάμην, p. pass. ἴᾱμαι, a. 1. ἰάθην, to heal, cure, Mat. 8. 8. Lu. 9. 2; *met.* to heal *spiritually*, restore from a state of sin and condemnation, Mat. 13. 15. He. 12. 13, et al.: *whence*

Ἴᾱσις, εως, ἡ, healing, cure, Lu. 13. 32. Ac. 4. 22, 30.

Ἴασπις, ιδος, ἡ, jasper, *a precious stone of various colours, as purple, cerulean, green*, &c. Re. 4. 3; 21. 11, 18, 19.

Ἰᾱτρός, οῦ, ὁ, (ἰάομαι) a physician, Mat. 9. 12. Mar. 2. 17; 5. 26, et al.

Ἴδε, or ἰδέ, imperat. of εἶδον, *used as an interj.*, lo! behold! Jno. 11. 36; 16. 29; 19. 4, 5, et al.

Ἰδέα, ας, ἡ, (ἰδεῖν) form; look, aspect, Mat. 28. 3.

Ἴδιος, ία, ιον, one's own, Mar. 15. 20. Jno. 7. 18, et al.; due, proper, specially assigned, Ga. 6. 9. 1 Ti. 2. 6; 6. 15. Tit. 1. 3; *also used in N. T. as a simple possessive*, Eph. 5. 22, et al.; τὰ ἴδια, one's home, household, people, Jno. 1. 11; 16. 32; 19. 27; οἱ ἴδιοι, members of one's household, friends, Jno. 1. 11. Ac. 24. 23, et al.; ἰδίᾳ, *adverbially*, severally, respectively, 1 Co. 12. 11; κατ' ἰδίαν, *adv.* privately, aside, by one's self, alone, Mat. 14. 13, 23, et al.; *whence*

Ἰδιώτης, ου, ὁ, *pr.* one in private life; one devoid of special learning or gifts, a plain person, Ac. 4. 13. 1 Co. 14. 16, 23, 24. 2 Co. 11. 6.

Ἰδού, *varied in accent from* ἰδοῦ, imperat. of εἰδόμην, *a particle serving to call attention*, lo! Mat. 1. 23. Lu. 1. 38. Ac. 8. 36, et al. freq.

Ἱδρώς, ῶτος, ὁ, (ἴδος, sweat) sweat, Lu. 22. 44.

Ἱερᾱτεία, ας, ἡ, priesthood, sacerdotal office, Lu. 1. 9.

Ἱεράτευμα, ατος, τό, a priesthood; *meton.* a body of priests, 1 Pe. 2. 5, 9: (S.) *from*

Ἱερατεύω, to officiate as a priest, perform sacred rites, Lu. 1. 8: *from*

Ἱερεύς, έως, ὁ, (ἱερός) a priest, one who performs sacrificial rites, Mat. 8. 4. Lu. 1. 5. Jno. 1. 19, et al.

Ἱερόθῠτος, ου, ὁ, ἡ, (ἱερός & θύω) offered in sacrifice, v. r. 1 Co. 10. 28.

Ἱερόν, ου, ὁ (ἱερός) a temple, Mat. 4. 5. Lu. 4. 9. Ac. 19. 27, et al.

Ἱεροπρεπής, έος, οῦς, ὁ, ἡ, (ἱερός & πρέπει) beseeming what is sacred; becoming holy persons, Tit. 2. 3.

Ἱερός, ά, όν, hallowed; holy, divine, 2 Ti. 3. 15; τὰ ἱερά, sacred rites, 1 Co. 9. 13. *bis.*

Ἱεροσολυμίτης, ου, ὁ, an inhabitant of Ἱεροσόλυμα, v. Ἱερουσαλήμ, Jerusalem, Mar. 1. 5. Jno. 7. 25. (ῑτ).

Ἱεροσῠλέω, ῶ, f. ήσω, to despoil temples, commit sacrilege, Ro. 2. 22: *from*

Ἱερόσῠλος, ου, ὁ, ἡ, (ἱερός, & συλάω) one who despoils temples, commits sacrilege, Ac. 19. 37.

Ἱερουργέω, ῶ, f. ήσω, (ἱερός & ἔργον) to officiate as priest, perform sacred rites; *in N. T.*, to minister *in a divine commission*, Ro. 15. 16. L. G.

Ἱερωσύνη, ης, ἡ, (ἱερεύς) priesthood, sacerdotal office, He. 7. 11, 12, 14, 24. (ῠ).

Ἰησοῦς, οῦ, ὁ, (Heb. יְהוֹשׁוּעַ contr. יֵשׁוּעַ) a Saviour, Jesus, Mat. 1. 21, 25; 2. 1, et al. freq.; Joshua, Ac. 7. 45. He. 4. 8; Jesus, *a Jewish Christian*, Col. 4. 11.

Ἱκᾰνός, ή, όν, (ἵκω, v. ἱκάνω, to arrive at, reach to) befitting; sufficient, enough, Lu. 22. 38; ἱκανὸν ποιεῖν τινί, to satisfy, gratify, Mar. 15. 15; τὸ ἱκανὸν λαμβάνειν, to take security or bail *of any one*, Ac. 17. 9; *of persons*, adequate, competent, qualified, 2 Co. 2. 16; fit, worthy, Mat. 3. 11; 8. 8; *of number or quantity*, considerable, large, great, much, *and pl.* many, Mat. 28. 12. Mar. 10. 46, et al.: *whence*

Ἱκανότης, τητος, ἡ, sufficiency, ability, fitness, qualification, 2 Co. 3. 5.

Ἱκανόω, ῶ, f. ώσω, a. 1. ἱκάνωσα, to make sufficient or competent, qualify, 2 Co. 3. 6. Col. 1. 12. L. G.

Ἱκετηρία, ας, ἡ, (fem. of ἱκετήριος, sc. ῥάβδος, fr. ἱκέτης, suppliant) *pr.* an olive branch, *borne by suppliants in their hands*; supplication, He. 5. 7.

Ἰκμάς, άδος, ἡ, moisture, Lu. 8. 6.

Ἱλᾰρός, ά, όν, cheerful, not grudging, 2 Co. 9. 7: *whence*

Ἱλαρότης, τητος, ἡ, cheerfulness, Ro. 12. 8. L. G.

Ἱλάσκομαι, f. ἱλάσομαι, a. 1. ἱλάσθην, to appease, render propitious; *in N. T.*, to expiate, make an atonement or expiation for, He. 2. 17; ἱλάσθητι, be gracious, show mercy, pardon, Lu. 18. 13: *whence*

Ἱλασμός, οῦ, ὁ, propitiation, expiation; one who makes expiation, 1 Jno. 2. 2; 4. 10.

Ἱλαστήριος, α, ον, (ἱλάσκομαι) propitiatory; invested with propitiatory power, Ro. 3. 25; *in N. T. & S.*, τὸ ἱλαστήριον, the cover of the ark of the covenant, the mercy-seat, He. 9. 5.

Ἵλεως, ων, ὁ, ἡ, (Att. for ἵλαος) propitious, favourable, merciful, clement, He. 8. 12; *fr. the Heb.* ἵλεως

σοι (ὁ Θεός), God have mercy on thee, God forbid, far be it from thee, Mat. 16. 22.

Ἱμάς, άντος, ὁ, a strap or thong of leather, Ac. 22. 25; a shoe-latchet, Mar. 1. 7. Lu. 3. 16. Jno. 1. 27.

Ἱματίζω, f. ίσω, p. pass. ἱμάτισμαι, to clothe; *pass.* to be clothed, Mar. 5. 15. Lu. 8. 35: (N. T.) *from*

Ἱμάτιον, ίου, τό, (ἕννυμι, εἷμα) a garment; the upper garment, mantle, Mat. 5. 40; 9. 16, 20, 21; *pl.* the mantle and tunic together, Mat. 26. 65; *pl. genr.* garments, raiment, Mat. 11. 8; 24. 18, et al.

Ἱματισμός, οῦ, ὁ, (ἱματίζω) a garment; raiment, apparel, clothing, Lu. 7. 25; 9. 29, et al. L. G.

Ἱμείρω & ἱμείρομαι, (ἵμερος, desire) to desire earnestly; *by impl.* to have a strong affection for, love fervently, 1 Th. 2. 8.

Ἵνα, *conj.*, that, in order that, Mat. 19. 13. Mar. 1. 38. Jno. 1. 22; 3. 15; 17. 1; ἵνα μή, that not, lest, Mat. 7. 1; *in N. T., equivalent to* ὥστε, so that, so as that, Jno. 9. 2, et al.; *also, marking a simple circumstance,* the circumstance that, Mat. 10. 25. Jno. 4. 34; 6. 29. 1 Jno. 4. 17; 5. 3, et al.

Ἱνατι, *adv.* (ἵνα & τί) why is it that? wherefore? why? Mat. 9. 4; 27. 46, et al.

Ἰός, οῦ, ὁ, a missile, weapon, arrow, dart; venom, poison, Ro. 3. 13. Ja. 3. 8; rust, ærugo, Ja. 5. 3.

Ἰουδαία, ας, ἡ, (Ἰουδαῖος) Judea, Mat. 2. 1, 5, 22; 3. 1, et al.; *meton.* the inhabitants of Judea, Mat. 3. 5.

Ἰουδαΐζω, f. ίσω, (fr. same) to judaise, live like a Jew, follow the manners and customs of the Jews, Ga. 2. 14.

Ἰουδαϊκός, ή, όν, (fr. same) Jewish, current among the Jews, Tit. 1. 14: *whence*

Ἰουδαϊκῶς, *adv.* Jewishly, in the manner of Jews, Ga. 2. 14.

Ἰουδαῖος, αία, αῖον, Jewish, Mar. 1. 5. Jno. 3. 22. Ac. 16. 1; 24. 24.

Ἰουδαῖος, ου, ὁ, (Heb. יְהוּדִי) *pr.* one sprung from the tribe of Judah, or a subject of the kingdom of Judah; *in N. T.*, a descendant of Jacob, a Jew, Mat. 28. 15. Mar. 7. 3. Ac. 19. 34. Ro. 2. 28, 29, et al.

Ἰουδαϊσμός, ου, ὁ, Judaism, the character and condition of a Jew; practice of the Jewish religion, Ga. 1. 13, 14.

Ἱππεύς, έως, ὁ, (ἵππος) a horseman; *pl.* ἱππεῖς, horsemen, cavalry, Ac. 23. 23, 32.

Ἱππικός, ή, όν, equestrian; τό ἱππικόν, cavalry, horse, Re. 9. 16: *from*

Ἵππος, ου, ὁ, a horse, Ja. 3. 3. Re. 6. 2, 4, 5, 8, et al.

Ἶρις, ἴριδος, a rainbow, iris, Re. 4. 3; 10. 1.

Ἰσάγγελος, ου, ὁ, ἡ, (ἴσος & ἄγγελος) equal or similar to angels, Lu. 20. 36. N. T.

Ἴσασι, 3 pl. of οἶδα, *usually in N. T.*, οἴδασι, Ac. 26. 4.

Ἴσος, η, ον, equal, like, Mat. 20. 12. Lu. 6. 34, et al.; *neut. pl.* ἴσα, *adverbially,* on an equality, Phi. 2. 6; *met.* correspondent, consistent, Mar. 14. 56, 59: *whence*

Ἰσότης, τητος, ἡ, equality, equal proportion, 2 Co. 8. 13, 14; fairness, equity, what is equitable, Col. 4. 1.

Ἰσότιμος, ου, ὁ, ἡ, (ἴσος & τιμή) of equal price, equally precious or valuable, 2 Pe. 1. 1.

Ἰσόψυχος, ου, ὁ, ἡ, (ἴσος & ψυχή) like-minded, of the same mind and spirit, Phi. 2. 20.

Ἰσραηλίτης, ου, ὁ, an Israelite, a descendant of Ἰσραήλ, Israel or Jacob, Jno. 1. 48. Ac. 2. 22, et al.

Ἵστημι, and in N. T. ἱστάω, ῶ, f. στήσω, a. 1. ἔστησα, *trans.* to make to stand, set, place, Mat. 4. 5, et al.; to set forth, appoint, Ac. 1. 23; to fix, appoint, Ac. 17. 31; to establish, confirm, Ro. 10. 3. He. 10. 9; to set down, impute, Ac. 7. 60; to weigh out, pay, Mat. 26. 15; *intrans.* p. ἕστηκα, inf. ἑστάναι, part. ἑστώς, plup. εἱστήκειν, a. 2. ἔστην, pass. ἵσταμαι, f. σταθήσομαι, a. 1. ἐστάθην (ᾰ), to stand, Mat. 12. 46, et al.; to stand fast, be firm, be permanent, endure, Mat. 12. 25. Eph. 6. 13, et al.; to be confirmed, proved, Mat. 18. 16. 2 Co. 13. 1; to stop, Lu. 7. 14; 8. 44. Ac. 8. 38, et al.

Ἱστορέω, ῶ, f. ήσω, (ἵστωρ, know-

ing) to ascertain by inquiry and examination; to inquire of; *in N. T.*, to visit *in order to become acquainted with*, Ga. 1. 18.

Ἰσχῡρός, ά, όν, strong, mighty, robust, Mat. 12. 29. Lu. 11. 21; powerful, mighty, 1 Co. 1. 27; 4. 10. 1 Jno. 2. 14; strong, fortified, Re. 18. 10; vehement, Mat. 14. 30; energetic, 2 Co. 10. 10; sure, firm, He. 6. 18, et al.: *from*

Ἰσχύς, ύος, ἡ, strength, might, power, Re. 18. 2. Eph. 1. 19; faculty, ability, 1 Pe. 4. 11. Mar. 12. 30, 33. Lu. 10. 27: *whence*

Ἰσχύω, f. ύσω, a. 1. ἴσχῡσα, to be strong, be well, be in good health, Mat. 9. 12; to have power, be able, Mat. 8. 28; 26, 40; to have power or efficiency, avail, be valid, Ga. 5. 6. He. 9. 17; to be of service, be serviceable, Mat. 5. 13; *meton.* to prevail, Ac. 19. 16. Re. 12. 8, et al. (ῡ).

Ἴσως, *adv.* (ἴσος) equally; perhaps, it may be that, Lu. 20. 13.

Ἰταλικός, ή, όν, Italian, Ac. 10. 1.

Ἰχθύδιον, ου, τό, a small fish, Mat. 15. 34. Mar. 8. 7: *dimin. of*

Ἰχθύς, ύος, ὁ, a fish, Mat. 15. 36; 17. 27. Lu. 5. 6, et al.

Ἴχνος, εος, τό, (ἵκω) a footstep, track; *in N. T.*, *pl.* footsteps, line of conduct, Ro. 4. 12. 2 Co. 12. 18. 1 Pe. 2. 21.

Ἰῶτα, indec. τό, iota; *in N. T.*, *used like the Heb.* יוד, *the smallest letter in the Hebrew alphabet, as an expression for* the least or minutest part; a jot, Mat. 5. 18.

K.

Κἀγώ, *contracted from* καὶ εγω, dat. κἀμοί, accus. κἀμέ, καί *retaining, however, its independent force*, Jno. 6. 57; 10. 15, et al.

Καθά, *adv.* (καθ' ἅ) *lit.* according to what; as, according as, Mat. 27. 10.

Καθαίρεσις, εως, ἡ, *pr.* a taking down; a pulling down, overthrow, demolition, 2 Co. 10. 4; *met.* a razing *as respects spiritual state, a counter process to religious advancement by apostolic instrumentality*, 2 Co. 10. 8; 13. 10: *from*

Καθαιρέω, ῶ, f. ήσω, & καθελῶ, a. 2. καθεῖλον, (κατά & αἱρέω) to take down, Mat. 15. 36, 46. Lu. 23. 53. Ac. 13. 29; to pull down, demolish. Lu. 12. 18; to throw or cast down, degrade, Lu. 1. 52; to destroy, put an end to, Ac. 19. 27; to overthrow, conquer, Ac. 13. 19; to pull down, subvert, 2 Co. 10. 5.

Καθαίρω, f. αρῶ, p. pass. κεκάθαρμαι, (καθαρός) to cleanse *from filth*; to clear *by pruning*, prune, Jno. 15. 2; *met.* to cleanse *from sin*, make expiation, He. 10. 2.

Καθάπερ, *adv.* (καθ' ἅ περ) even as, just as, Ro. 4. 6, et al.

Καθάπτω, f. ψω, (κατά & ἅπτω) *trans.* to fasten or fit to; *in N. T.*, *equivalent to* καθάπτομαι, to fix one's self upon, fasten upon, Ac. 28. 3.

Καθαρίζω, f. ίσω, & ιῶ, a. 1. ἐκαθάρισα, *a later equivalent to* καθαίρω, to cleanse, render pure, Mat. 23. 25. Lu. 11. 39; to cleanse *from leprosy*, Mat. 8. 2, 3; 10. 8; *met.* to cleanse *from sin*, purify by an expiatory offering, make expiation for, He. 9 22, 23. 1 Jno. 1. 7; to cleanse *from sin*, free from the influence of error and sin, Ac. 15. 9. 2 Co. 7. 1; to pronounce ceremonially clean, Ac. 10. 15; 11. 9, et al.: *whence*

Καθαρισμός, οῦ, ὁ, ceremonial cleansing, purification, Lu. 2. 22. Jno. 2. 6; mode of purification, Jno. 2. 6; 3. 35; cleansing *of lepers*, Mar. 1. 44; *met.* expiation, He. 1. 3. 2 Pe. 1. 9, et al. L. G.

Κάθαρμα, ατος, τό, (καθαίρω) offscouring, filth; *met.* a mean and abject person, an outcast, 1 Co. 4. 13.

Καθαρός, ά, όν, clean, pure, unsoiled, Mat. 23. 26; 27. 59; *met.* clean *from guilt*, guiltless, innocent, Ac. 18. 6; 20. 26; sincere, unfeigned, upright, virtuous, void of evil, Mat. 5. 8; Jno. 15. 3; clean *ceremonially*, Lu. 11. 41: *whence*

Καθαρότης, τητος, ἡ, cleanness; *ceremonial* purity, He. 9. 13.

Καθέδρα, ας, ἡ, (κατά & ἕδρα) a seat, Mat. 21. 12; 23. 2. Mar. 11. 15.

Καθέζομαι, f. καθεδοῦμαι, to seat one's self, sit down, Mat. 26. 55. Lu. 2. 46, et al.

Καθεῖς, (καθ' εἷς) one by one, one

after another, 1 Co. 14. 31. Ep. 5. 33. N. T.

Καθεξῆς, *adv.* (κατά & ἑξῆς) in a continual order or series, successively, consecutively, Lu. 1. 3. Ac. 11. 4; 18. 23; ὁ, ἡ, καθεξῆς, succeeding, subsequent, Lu. 8. 1. Ac. 3. 24. L. G.

Καθεύδω, f. ευδήσω, (κατά & εὕδω, to sleep) to sleep, be fast asleep, Mat. 8. 24; 9. 24, et al.; *met.* to be slothful, careless, secure, Ep. 5. 14. 1 Th. 5. 6; to sleep *the sleep of death*, 1 Th. 5. 10.

Καθηγητής, οῦ, ὁ, (καθηγέομαι, to lead, conduct, fr. κατά & ἡγέομαι) *pr.* a guide, leader; *in N. T.*, a teacher, instructor, Mat. 23. 8, 10. L. G.

Καθήκω, (κατά & ἥκω) to reach, extend to; καθήκει, *impers.* it is fitting, meet, Ac. 22. 22; τὸ καθῆκον, what is fit, right, duty; τὰ μὴ καθήκοντα, *by litotes for* what is abominable or detestable, Ro. 1. 28.

Κάθημαι, 2 per. κάθησαι & κάθῃ, imperat. κάθησο & κάθου, (κατά & ἧμαι, to sit) to sit, be sitting, Mat. 9. 9; Lu. 10. 13; to be seated, 1 Co. 14. 30; to dwell, Mat. 4. 16. Lu. 1. 79; 21. 35, et al.

Καθημερινός, ή, όν, (καθ' ἡμέραν, daily) daily, day by day, Ac. 6. 1. L. G.

Καθίζω, f. ίσω, p. κεκάθικα, a. 1. ἐκάθισα, *trans.* to cause to sit, place; καθίζομαι, to be seated, sit, Mat. 19. 28. Lu. 22. 30; to cause to sit *as judges*, place, appoint, 1 Co. 6. 4; *intrans.* to sit, sit down, Mat. 13. 48; 26. 36; to remain, stay, continue, Lu. 24. 49.

Καθίημι, f. καθήσω, a. 1. καθῆκα, (κατά & ἵημι) to let down, lower, Lu. 5. 19. Ac. 9. 25; 10. 11; 11. 5.

Καθίστημι, and in N. T. καθιστάω, ῶ, f. καταστήσω, a. 1. κατέστησα, a. 1. pass. κατεστάθην, (ᾰ), (κατά & ἵστημι) to place, set, Ja. 3. 6; to set, constitute, appoint, Mat. 24. 45, 47. Lu. 12. 14; to set down *in a place*, conduct, Ac. 17. 15; to make, render, or cause to be, 2 Pe. 1. 8; *pass.* to be rendered, Ro. 5. 19.

Καθό, (καθ' ὅ) as, Ro. 8. 26; according as, in proportion as, 2 Co. 8. 12. 1 Pe. 4. 13.

Καθόλου, (καθ' ὅλου) on the whole, in general, altogether; *and with a negative*, not at all, Ac. 4. 18.

Καθοπλίζω, f. ίσω, (κατά & ὁπλίζω) to arm completely, Lu. 11. 21.

Καθοράω, ῶ, (κατά & ὁράω) *pr.* to look down upon; *in N. T.*, to mark, perceive, discern, Ro. 1. 20.

Καθότι, (καθ' ὅτι) according as, in proportion as, Ac. 2. 45; 4. 35; inasmuch as, Lu. 1. 7; 19. 9. Ac. 2. 24.

Καθώς, (κατά & ὡς) as, in the manner that, Mat. 21. 6; 26. 24; how, in what manner, Ac. 15. 14; according as, Mar. 4. 33; inasmuch as, Jno. 17. 2; *of time*, when, Ac. 7. 17. L. G.

Καί, *conj.*, and, Mat. 2. 2, 3, 11; 4. 22; καὶ—καὶ, both—and; *as a cumulative particle*, also, too, Mat. 5. 39. Jno. 8. 19. 1 Co. 11. 6, et al.; *emphatic*, even, also, Mat. 10. 30. 1 Co. 2. 10, et al.; *in N. T.*, *adversative*, but, Mat. 11. 19, et al.; *also introductory of the apodosis of a sentence*, Ja. 2. 4. Ga. 3. 28.

Καίγε, (καί & γε) at least, were it only, Lu. 19. 42; and even, yea too, Ac. 2. 18. L. G.

Καινός, ή, όν, new, recently made, Mat. 9. 17. Mar. 2. 22; new *in species, character, or mode*, Mat. 26. 28, 29. Mar. 14. 24, 25. Lu. 22. 20. Jno. 13. 34. 2 Co. 5. 17. Ga. 6. 15. Eph. 2. 15; 4. 24. 1 Jno. 2. 7. Re. 3. 12, et al.; novel, strange, Mar. 1. 27. Ac. 17. 19; new *to the possessor*, Mar. 16. 17; unheard of, unusual, Mar. 1. 27; Ac. 17. 19; *met.* renovated, better, of higher excellence, 2 Co. 5. 17. Re. 5. 9, et al.: *whence*

Καινότερος, α, ον, *pr. comparat. of preced.*, newer, more recent; *but used for the positive*, new, novel, Ac. 17. 21.

Καινότης, τητος, ἡ, newness, Ro. 6. 4; 7. 6.

Καίπερ, (καί & περ) though, although, Phi. 3. 4. Re. 17. 8, et al.

Καιρός, οῦ, ὁ, *pr.* fitness, proportion, suitableness; a fitting situation, suitable place, 1 Pe. 4. 17; a limited period of time marked by a suitableness of circumstances, a fitting season, 1 Co. 4. 5. 1 Ti. 2. 6; 6. 15. Tit. 1. 3; opportunity, Ac. 24. 25. Ga. 6. 10. He. 11. 15; a

limited period of time distinguished by characteristic circumstances, a signal juncture, a marked season, Mat. 16. 3. Lu. 12. 56; 21. 8. 1 Pe. 1. 11, et al; a destined time, Mat. 8. 29; 26. 18. Mar. 1. 15. Lu. 21. 24. 1 Th. 5. 1, et al.; a season *in ordinary succession, equivalent to* ὥρα, Mat. 13. 30. Ac. 14. 17, et al.; *in N. T.*, a limited time, a short season, Lu. 4. 13, et al.; *simply*, a point of time, Mat. 11. 25. Lu. 13. 1, et al.

Καίτοι, (καί & enclit. τοι) and yet, though, although, He. 4. 3.

Καίτοιγε, (καίτοι & γε) although indeed, Jno. 4. 2. Ac. 14. 17; 17. 27.

Καίω, f. καύσω, pass. a. 1. ἐκαύθην, to cause to burn, kindle, light, Mat. 5. 15; *pass.* to be kindled, burn, flame, Lu. 12. 35; *met.* to be kindled *into emotion*, Lu. 24. 32; to consume with fire, Jno. 15. 6. 1 Co. 13. 3.

Κἀκεῖ, (by crasis for καί ἐκεῖ) and there, Mat. 5. 23; 10. 11; there also, Mar. 1. 38; thither also, Ac. 17.13, et al.

Κἀκεῖθεν, (by crasis for καί ἐκεῖθεν) and thence, Mar. 10. 1. Ac. 7. 4; 14. 26; 20. 15; 21. 1; 27. 4, 12; 28. 15; and then afterwards, Ac. 13. 21.

Κἀκεῖνος, είνη, εῖνο, (by crasis for καί ἐκεῖνος) and he, she, it; and this, and that, Mat. 15. 18; 23. 23; he, she, it also; this also, that also, Mat. 20. 4.

Κακία, ας, ἡ, (κακός) malice, malignity, Ro. 1. 29. Ep. 4. 31; wickedness, depravity, Ac. 8. 22. 1 Co. 5. 8; *in N. T.*, evil, trouble, calamity, Mat. 6. 34.

Κακοήθεια, ας, ἡ, (κακός & ἦθος) disposition for mischief, malignity, Ro. 1. 29.

Κακολογέω, ῶ, f. ήσω, (κακός & λέγω) to speak evil of, revile, abuse, assail with reproaches, Mar. 9. 39. Ac. 19. 9; to address with offensive language, to treat with disrespect, contemn, Mat. 15. 4. Mar. 7. 10.

Κακοπάθεια, ας, ἡ, a state of suffering, affliction, trouble; *in N. T.*, endurance in affliction, Ja. 5. 10.

Κακοπᾰθέω, ῶ, f. ήσω, (κακός & πάσχω) to suffer evil or afflictions, 2 Ti. 2. 9; to be vexed, troubled, dejected, Ja. 5. 13; *in N. T.*, to show endurance in trials and afflictions, 2 Ti. 2. 3.

Κακοποιέω, ῶ, f. ήσω, (κακός & ποιέω) to cause evil, injure, do harm, Mar. 3. 4. Lu. 6. 9; to do evil, commit sin, 1 Pe. 3. 17.

Κακοποιός, οῦ, ὁ, ἡ, (fr. same) an evil-doer, 1 Pe. 2. 12, et al.; a malefactor, criminal, Jno. 18. 30.

Κακός, ή, όν, bad, of a bad quality or disposition, worthless, corrupt, depraved, Mat. 21. 41; 24. 48. Mar. 7. 21; wicked, criminal, morally bad; τὸ κακόν, evil, wickedness, crime, Mat. 27. 23. Ac. 23. 9; malediction, 1 Pe. 3. 10; mischievous, harmful, baneful; τὸ κακόν, evil, mischief, harm, injury, Tit. 1. 12; afflictive; τὸ κακόν, evil, misery, affliction, suffering, Lu. 16. 25.

Κακοῦργος, ου, ὁ, ἡ, (κακός & ἔργον) an evil-doer, malefactor, criminal, Lu. 23. 32, 33, 39. 2 Ti. 2. 9.

Κακουχέω, ῶ, f. ήσω, (κακός & ἔχω) to maltreat, afflict, harass; *pass.* to be afflicted, be oppressed with evils, He. 11. 37; 13. 3.

Κακόω, ῶ, f. ώσω, a. 1. ἐκάκωσα, (κακός) to maltreat, cause evil to, oppress, Ac. 7. 6. 19; 12. 1; 18. 10. 1 Pe. 3. 13; *in N. T.*, to disaffect, cause to be evil affected, Ac. 14. 2.

Κακῶς, *adv.* (fr. same) ill, badly; *physically* ill, sick, Mat. 4. 24; 8. 16, et al.; grievously, vehemently, Mat. 15. 22; wretchedly, miserably, Mat. 21. 41; wickedly, reproachfully, Ac. 23. 5; wrongly, criminally, Jno. 18. 23; amiss, Ja. 4. 3.

Κάκωσις, εως, ἡ, (κακόω) ill-treatment, affliction, misery, Ac. 7. 34.

Καλάμη, ης, ἡ, the stalk *of grain*, straw, stubble, 1 Co. 3. 12. (ᾰ).

Κάλᾰμος, ου, ὁ, a reed, a cane, Mat. 11. 7; 12. 20. Lu. 7. 24; a reed *in its various appliances; as*, a wand, a staff, Mat. 27. 29, 30, 48. Mar. 15. 19, 36; a measuring rod, Re. 11. 1; a writer's reed, 3 Jno. 13.

Καλέω, ῶ, f. έσω, p. κέκληκα, a. 1. ἐκάλεσα, p. pass. κέκλημαι, a. 1. pass. ἐκλήθην, to call, call to, Jno. 10. 3; to call *into one's presence*, send for *a person*, Mat. 2. 7; to summon, Mat. 2. 15; 25. 14, et al.; to invite, Mat. 22. 9, et al.; to call *to the perform-*

ance of a certain thing, Mat. 9. 13. He. 11. 8, et al.; to call *to a participation in the privileges of the Gospel*, Ro. 8. 30; 9. 24. 1 Co. 1. 9; 7. 18, et al.; to call *to an office or dignity*, He. 5. 4; to name, style, Mat. 1. 21, et al.; *pass.* to be styled, regarded, Mat. 5. 9, 19, et al.

Καλλιέλαιος, ου, ὁ, ἡ, (κάλλος & ἔλαιον) *pr. adj.* productive of good oil; *as subst.* a cultivated olive-tree, Ro. 11. 24.

Καλλίων, ονος, ὁ, ἡ, (comp. of καλός) better; neut. *κάλλῐον, as an adv.* full well, Ac. 25. 10.

Καλοδιδάσκᾰλος, ου, ὁ, ἡ, (καλός & διδάσκαλος) teaching what is good, a teacher of good, Tit. 2. 3. N. T.

Καλοποιέω, ῶ, f. ήσω, (καλός & ποιέω) to do well, do good, 2 Th. 3. 13. S.

Καλός, ή, όν, *pr.* beautiful; good, of good quality or disposition; fertile, rich, Mat. 13. 8, 23; useful, profitable, Lu. 14. 34; καλόν ἐστι, it is profitable, it is well, Mat. 18. 8, 9; excellent, choice, select, goodly, Mat. 7. 17, 19; καλόν ἐστι, it is pleasant, delightful, Mat. 17. 4; just, full *measure*, Lu. 6. 38; honourable, distinguished, Ja. 2. 7; good, possessing moral excellence, worthy, upright, virtuous, Jno. 10. 11, 14. 1 Ti. 4. 6; τὸ καλὸν & τὸ καλὸν ἔργον, what is good and right, a good deed, rectitude, virtue, Mat. 5. 16. Ro. 7. 18, 21; right, duty, propriety, Mat. 15. 26; benefit, favour, Jno. 10. 32, 33, et al.

Κάλυμμα, ατος, τό, a covering; a veil, 2 Co. 3. 13; *met.* a veil, a blind *to spiritual vision*, 2 Co. 3. 14, 15, 16: *from*

Καλύπτω, f. ψω, a. 1. ἐκάλυψα, p. pass. κεκάλυμμαι, to cover, Mat. 8. 24. Lu. 8. 16; 23. 30; to hide, conceal, Mat. 10. 26. 2 Co. 4. 3; *met.* to cover, throw a veil over, consign to oblivion, Ja. 5. 20. 1 Pe. 4. 8.

Καλῶς, *adv.* well, rightly, suitably, with propriety, becomingly, 1 Co. 7. 37; 14. 17. Ga. 4. 17; 5. 7, et al.; truly, justly, correctly, Mar. 12. 32. Lu. 20. 39. Jno. 4. 17, et al.; appositely, Mat. 15. 7. Mar. 7. 6; becomingly, honourably, Ja. 2. 3; well, effectually, Mar. 7. 9, 37, et al.; καλῶς εἰπεῖν, to speak well, praise, applaud, Lu. 6. 26; καλῶς ἔχειν, to be convalescent, Mar. 16. 18; καλῶς ποιεῖν, to do good, confer benefits, Mat. 5. 44; 12. 12; to do well, act virtuously, Phi. 4. 14, et al.

Κἀμέ, (καὶ ἐμέ) see κἀγώ.

Κάμηλος, ου, ὁ, ἡ, (Heb. גמל) a camel, Mat. 3. 4; 23. 24, et al.

Κάμῑνος, ου, ἡ, a furnace, oven, kiln, Mat. 13. 42, 50. Re. 1. 15; 9. 2.

Καμμύω, f. ύσω, a. 1. ἐκάμμῦσα, (contr. for καταμύω, fr. κατά & μύω) to shut, close *the eyes*, Mat. 13. 15. Ac. 28. 27.

Κάμνω, f. καμοῦμαι, p. κέκμηκα, a. 2. ἔκᾰμον, *pr.* to tire with exertion, labour to weariness; to be wearied, tired out, exhausted, He. 12. 3. Re. 2. 3; to labour *under disease*, be sick, Ja. 5. 15.

Κἀμοί, (καὶ ἐμοί) see κἀγώ.

Κάμπτω, f. ψω, a. 1. ἔκαμψα, *trans.* to bend, inflect *the knee*, Ro. 11. 4. Ep. 3. 14; *intrans.* to bend, bow, Ro. 14. 11. Phi. 2. 10.

Κᾄν, (by crasis for καὶ ἐάν) and if, Mar. 16. 18; also if, Mat. 21. 21; even if, if even, although, Jno. 10. 38; if so much as, He. 12. 20; *also in N. T., simply equivalent to καί as a particle of emphasis, by a pleonasm of ἄν*, at least, at all events, Mar. 6. 56. Ac. 5. 15. 2 Co. 11. 16.

Κανανίτης, ου, ὁ, (Aram. קַנְאָן, fr. Heb. קנא, to be zealous) Canaanite, i. q. ζηλωτής, zealot, Mat. 10. 4. Mar. 3. 18; coll. Lu. 6. 15. & Ac. 1. 13.

Κανών, ονος, ὁ, (κάννα v. κάνη, a cane) a measure, rule; *in N. T.*, prescribed range *of action or duty*, 2 Co. 10. 13, 15, 16; *met.* rule *of conduct or doctrine*, Ga. 6. 16. Phil. 3. 16.

Καπηλεύω, f. εύσω, (*pr.* to be κάπηλος, a retailer, huckster; *and, as these persons had the reputation of increasing their profits by adulteration, hence*) *in N. T.*, to corrupt, adulterate, 2 Co. 2. 17.

Καπνός, οῦ, ὁ, smoke, Ac. 2. 19. Re. 8. 4, et al.

Καρδία, ας, ἡ, (κέαρ, idem) the heart; the heart, *regarded as the seat of feeling, impulse, affection, desire*, Mat. 6. 21; 22. 37. Phil. 1. 7, et al.; the heart, *as the seat of intellect*,

Mat. 13. 15. Ro. 1. 21, et al.; the heart, *as the inner and mental frame*, Mat. 5. 8. Lu. 16. 15. 1 Pe. 3. 4, et al.; the conscience, 1 Jno. 3. 20, 21.; the heart, the inner part, middle, centre, Mat. 12. 40, et al.

Καρδιογνώστης, ου, ὁ, (καρδία & γινώσκω) heart-knower, searcher of hearts, Ac. 1. 24; 15. 8. N. T.

Καρπός, οῦ, ὁ, fruit, Mat. 3. 10; 21. 19, 34; *fr. the Heb.* καρπὸς κοιλίας, fruit of the womb, offspring, Lu. 1. 42; καρπὸς ὀσφύος, fruit of the loins, offspring, posterity, Ac. 2. 30; καρπὸς χειλέων, fruit of the lips, praise, He. 13. 15; *met.* conduct, actions, Mat. 3. 8; 7. 16. Ro. 6. 22; benefit, profit, emolument, Ro. 1. 13; 6. 21; reward, Phi. 4. 17, et al.

Καρποφορέω, ῶ, f. ήσω, a. 1. ἐκαρποφόρησα, (καρπός & φορέω, fr. φέρω) to bear fruit, yield, Mar. 4. 28; *met.* to bring forth or exhibit actions or conduct, Mat. 13. 23. Ro. 7. 5; *mid.* to expand by fruitfulness, to develop itself by success, Col. 1. 6.

Καρποφόρος, ου, ὁ, ἡ, (fr. same) fruitful, adapted to bring forth fruit, Ac. 14. 17.

Καρτερέω, ῶ, ήσω, a. 1. ἐκαρτέρησα, (καρτερός, by metath. fr. κράτος) to be stout; to endure patiently, bear up with fortitude, He. 11. 27.

Κάρφος, εος, τό, (κάρφω, to shrivel) any small dry thing, *as* chaff, stubble, splinter, mote, &c.; Mat. 7. 3, 4, 5. Lu. 6. 41, 42.

Κατά, *prep.*, *with a genitive*, down from, adown, Mat. 8. 32; down upon, upon, Mar. 14. 3. Ac. 27. 14; down into; κατὰ βάθους, profound, deepest, 2 Co. 8. 2; down over, throughout *a space*, Lu. 4. 14; 23. 5; concerning, *in cases of pointed allegation*, 1 Co. 15. 15; against, Mat. 12. 30, et al.; by, *in oaths*, Mat. 26. 63, et al.; *with an acc.*, *of place*, in the quarter of; about, near, at, Lu. 10. 32. Ac. 2. 10; throughout, Lu. 8. 39; in, Ro. 16. 5; among, Ac. 21. 21; in the presence of, Lu. 2. 31; in the direction of, towards, Ac. 8. 26. Phi. 3. 14; *of time*, within the range of; during, in the course of, at, about, Ac. 12. 1; 27. 27; *distributively*, κατ' οἶκον, by houses, from house to house, Ac. 2. 46; κατὰ δύο, two and two, 1 Co. 14. 27; καθ' ἡμέραν, daily, Mat. 26. 55, et al.; *trop.*, according to, conformably to, in proportion to, Mat. 9. 29; 25. 15; after the fashion or likeness of, He. 5. 6; in virtue of, Mat. 19. 3; as respects, Ro. 1. 3. Ac. 25. 14, He. 9. 9.

Καταβαίνω, f. βήσομαι, a. 2. κατέβην, imperat. κατάβηθι, & κατάβα, p. καταβέβηκα, (κατά & βαίνω) to come or go down, descend, Mat. 8. 1; 17. 9; to lead down, Ac. 8. 26; to come down, fall, Mat. 7. 25, 27, et al.; to be let down, Ac. 10. 11; 11. 5.

Καταβάλλω, f. βαλῶ, (κατά & βάλλω) to cast down, Re. 12. 10; to prostrate, 2 Co. 4. 9; *mid.* to lay down, lay *a foundation*, He. 6. 1.

Καταβαρέω, ῶ, f. ήσω, (κατά & βαρέω) *pr.* to weigh down; *met.* to burden, be burdensome to, 2 Co. 12. 16. L. G.

Καταβαρύνω, f. υνῶ, (κατά & βαρύνω) to weigh down, oppress; *pass.* to be weighed down *by sleep*, be drowsy, v. r. Mar. 14. 40.

Κατάβᾰσις, εως, ἡ, (καταβαίνω) the act of descending; a way down, descent, Lu. 19. 37.

Καταβιβάζω, f. άσω, (κατά & βιβάζω) to cause to descend, bring or thrust down, Mat. 11. 23. Lu. 10. 15.

Καταβολή, ῆς, ἡ, (καταβάλλω) *pr.* a casting down; laying the foundation, foundation; beginning, commencement, Mat. 13. 35; 25. 34, et al.; conception *in the womb*, He. 11. 11.

Καταβραβεύω, f. εύσω, (κατά & βραβεύω) *pr.* to give an unfavourable decision as respects a prize, to disappoint of the palm; *hence*, to beguile of, cause to miss, Col. 2. 18.

Καταγγελεύς, έως, ὁ, one who announces *any thing*, a proclaimer, publisher, Ac. 17. 18: *equivalent to* κατάγγελος. N. T.

Καταγγέλλω, f. γελῶ, a. 2. pass. κατηγγέλην, (κατά & ἀγγέλλω) to announce, proclaim, Ac. 13. 38; *in N. T.*, to laud, celebrate, Ro. 1. 8. 1 Co. 11. 26; to set forth, teach, inculcate, preach, Ac. 4. 2; 13. 5, et al.

Καταγελάω, ῶ, f. άσω, άσομαι, (κατά & γελάω) to deride, jeer, Mat. 9. 24. Mar. 5. 40. Lu. 8. 53.

Καταγινώσκω, f. γνώσομαι, (κατά

& γινώσκω) to determine against, condemn, blame, reprehend, Ga. 2. 11. 1 Jno. 3. 20, 21.

Κατάγνυμι, v. -ύω, f. κατάξω, & κατεάξω, a. 1. κατέαξα, a. 2. pass. κατεάγην (ᾱ), subj. κατεαγῶ (κατά & ἄγνυμι, to break) to break in pieces, crush, break in two, Mat. 12. 20. Jno. 19. 31, 32, 33.

Κατάγω, f. ξω, a. 2. κατήγαγον, (κατά & ἄγω) to lead, bring, or conduct down, Ac. 9. 30; 22. 30; 23. 15, 20, 28; to bring *a ship* to land; *pass.* κατάγομαι, a. 1. κατήχθην, to come to land, land, touch, Lu. 5. 11, et al.

Καταγωνίζομαι, f. ίσομαι, a. 1. κατηγωνισάμην, (κατά & ἀγωνίζομαι) to subdue, vanquish, conquer, He. 11. 33. L. G.

Καταδέω, f. ήσω, (κατά & δέω) to bind down; to bandage *a wound*, Lu. 10. 34.

Κατάδηλος, ου, ὁ, ἡ, τό, -ον, (κατά & δῆλος) quite manifest or evident, He. 7. 15.

Καταδικάζω, f. άσω, (κατά & δικάζω) to give judgment against, condemn, Mat. 12. 7, 37. Lu. 6. 37. Ja. 5. 6.

Καταδίκη, ης, ἡ, (κατά & δίκη) condemnation, sentence of condemnation, v. r. Ac. 25. 15.

Καταδιώκω, f. ξω, (κατά & διώκω) to follow hard upon; to track, follow perseveringly, Mar. 1. 36.

Καταδουλόω, ῶ, f. ώσω, (κατά & δουλόω) to reduce to absolute servitude, make a slave of, 2 Co. 11. 20.

Καταδυναστεύω, f. εύσω, (κατά & δυναστεύω, to rule, reign) to tyrannise over, oppress, Ac. 10. 38. Ja. 2. 6.

Κατάθεμα, ατος, τό, (κατατίθημι) an execration, curse; *by meton.* what is worthy of execration, i. q. ανάθεμα, v. r. Re. 22. 3: (N. T.) *whence*

Καταθεματίζω, f. ίσω, to curse, v. r. Mat. 26. 74. N. T.

Καταισχύνω, f. υνῶ, (κατά & αἰσχύνω) to shame, put to shame, put to the blush, 1 Co. 1. 27; *pass.* to be ashamed, be put to the blush, Lu. 13. 17; to dishonour, disgrace, 1 Co. 11. 4, 5; *fr. the Heb.* to frustrate, disappoint, Ro. 5. 5; 9. 33.

Κατακαίω, f. καύσω, a. 2. pass. κατεκάην, (κατά & καίω) to burn up, consume with fire, Mat. 3. 12; 13. 30, 40, et al.

Κατακαλύπτομαι, (mid. of κατακαλύπτω, to veil, fr. κατά & καλύπτω) to veil one's self, to be veiled or covered, 1 Co. 11. 6, 7.

Κατακαυχάομαι, ῶμαι, f. ήσομαι, (κατά & καυχάομαι) to vaunt one's self against, to glory over, to assume superiority over, Ro. 11. 18. Ja. 2. 13; 3. 14. S.

Κατάκειμαι, f. είσομαι, (κατά & κεῖμαι) to lie, be in a recumbent posture, be laid down, Mar. 1. 30; 2. 4; to recline *at table*, Mar. 2. 15; 14. 3, et al.

Κατακλάω, ῶ, f. άσω, a. 1. κατέκλᾰσα, (κατά & κλάω) to break, break in pieces, Mar. 6. 41. Lu. 9. 16.

Κατακλείω, f. είσω, (κατά & κλείω) to close, shut fast; to shut up, confine, Lu. 3. 20. Ac. 26. 10.

Κατακληροδοτέω, ῶ, f. ήσω, (κατά, κλῆρος, & δίδωμι) to divide out by lot, distribute by lot, Ac. 13. 19. S.

Κατακληρονομέω, ῶ, f. ήσω, (κατά, κλῆρος & νέμω, to distribute) *same as preceding, for which it is a v. r.*

Κατακλίνω, (ῑ), f. ινῶ, a. 1. κατέκλῑνα, a. 1. pass. κατεκλίθην (ῐ), (κατά & κλίνω) to cause to lie down, cause to recline *at table*, Lu. 9. 14; *mid.* to lie down, recline, Lu. 14. 8; 24. 30.

Κατακλύζω, f. ύσω, a. 1. pass. κατεκλύσθην, (κατά & κλύζω, to lave, wash) to inundate, deluge, 2 Pe. 3. 6: *whence*

Κατακλυσμός, οῦ, ὁ, an inundation, deluge, Mat. 24. 38, 39, et al.

Κατακολουθέω, ῶ, f. ήσω, (κατά & ἀκολουθέω) to follow closely or earnestly, Lu. 23. 55. Ac. 16. 17.

Κατακόπτω, f. ψω, (κατά & κόπτω) to cut or dash in pieces; to mangle, wound, Mar. 5. 5.

Κατακρημνίζω, f. ίσω, (κατά & κρημνός, a precipice) to cast down headlong, precipitate, Lu. 4. 29.

Κατάκρῐμα, ατος, τό, condemnation, condemnatory sentence, Ro. 5. 16, 18; 8. 1: (L. G.) *from*

Κατακρίνω, (ῑ), f. ινῶ, a. 1. κατέ-

κρῖνα, p. pass. κατακέκρῐμαι, a. 1. pass. κατεκρίθην (ῐ), (κατά & κρίνω) to give judgment against, condemn, Mat. 27. 3. Jno. 8. 10, 11, et al.; to condemn, to place in a guilty light *by contrast*, Mat. 12. 41, 42. Lu. 11. 31, 32. He. 11. 7: *whence*

Κατάκρῐσις, εως, ἡ, condemnation, 2 Co. 3. 9; censure, 2 Co. 7. 3. S.

Κατακυριεύω, f. εύσω, (κατά & κυριεύω) to get into one's power; *in N. T.*, to bring under, master, overcome, Ac. 19. 16; to domineer over, Mat. 20. 25, et al. L. G.

Καταλᾰλέω, ῶ, f. ήσω, (κατά & λαλέω) to blab out; to speak against, calumniate, Ja. 4. 11. 1 Pe. 2. 12; 3. 16: *whence*

Καταλαλία, ας, ἡ, evil-speaking, detraction, backbiting, calumny, 2 Co. 12. 20. 1 Pe. 2. 1. S.

Κατάλᾰλος, ου, ὁ, ἡ, slanderous, a detractor, calumniator, Ro. 1. 30. N. T.

Καταλαμβάνω, f. λήψομαι, a. 2. κατέλᾰβον, (κατά & λαμβάνω) to lay hold of, grasp; to obtain, attain, Ro. 9. 30. 1 Co. 9. 24; to seize, take possession of, Mar. 9. 18; to come suddenly upon, overtake, surprise, Jno. 12. 35; to deprehend, detect in the act, seize, Jno. 8. 3. 4; *met.* to comprehend, apprehend, Jno. 1. 5; *mid.* to understand, perceive, Ac. 4. 13; 10. 34, et al.

Καταλέγω, f. ξω, (κατά & λέγω) to select; to reckon in a number, enter in a list or catalogue, enrol, 1 Ti. 5. 9.

Κατάλειμμα, ατος, τό, a remnant, a small residue, Ro. 9. 27: (L. G.) *from*

Καταλείπω, f. ψω, a. 2. κατέλῐπον, (κατά & λείπω) to leave behind; to leave behind *at death*, Mar. 12. 19; to relinquish, let remain, Mar. 14. 52; to quit, depart from, forsake, Mat. 4. 13; 16. 4; to neglect, Ac. 6. 2; to leave alone, or without assistance, Lu. 10. 40; to reserve, Ro. 11. 4.

Καταλιθάζω, f. άσω, (κατά & λιθάζω) to stone, kill by stoning, Lu. 20. 6. S.

Καταλλᾰγή, ῆς, ἡ, *pr.* an exchange; reconciliation, restoration to favour, Ro. 5. 11; 11. 15. 2 Co. 5. 18, 19: *from*

Καταλλάσσω, f. άξω, a. 2. pass. κατηλλάγην (ᾰ), (κατά & ἀλλάσσω) to change, exchange; to reconcile; *pass.* to be reconciled, Ro. 5. 10. 1 Co. 7. 11. 2 Co. 5. 18—20.

Κατάλοιπος, ου, ὁ, ἡ, (καταλείπω) remaining; οἱ κατάλοιποι, the rest, Ac. 15. 17.

Κατάλῠμα, ατος, τό, a lodging, inn, khan, Lu. 2. 7; a guest-chamber, cœnaculum, Mar. 14. 14. Lu. 22. 11: (L. G.) *from*

Καταλύω (ῡ), f. ύσω, a. 1. pass. κατελύθην (ῠ), (κατά & λύω) to dissolve; to destroy, demolish, overthrow, throw down, Mat. 24. 2; 26. 61; *met.* to nullify, abrogate, Mat. 5. 17. Ac. 5. 38, 39, et al.; *intrans.* to unloose *harness, &c.*, to halt, to stop for the night, lodge, Lu. 9. 12.

Καταμανθάνω, f. μαθήσομαι, a. 2. κατέμᾰθον, (κατά & μανθάνω) to learn or observe thoroughly; to consider accurately and diligently, contemplate, mark, Mat. 6. 28.

Καταμαρτῠρέω, ῶ, f. ήσω, (κατά & μαρτυρέω) to witness or testify against, Mat. 26. 62; 27. 13, et al.

Καταμένω, f. ενῶ, (κατά & μένω) to remain; to abide, dwell, Ac. 1. 13.

Καταμόνας, *adv.* (κατά & μόνος) alone, apart, in private, Mar. 4. 10. Lu. 9. 18.

Κατανάθεμα, ατος, τό, (κατά & ἀνάθεμα) a curse, execration; *meton.* one accursed, execrable, Re. 22. 3: (N. T.) *whence*

Καταναθεματίζω, f. ίσω, to curse, Mat. 26. 74. N. T.

Καταναλίσκω, f. λώσω, (κατά & ἀναλίσκω) to consume, *as fire*, He. 12. 29.

Καταναρκάω, ῶ, f. ήσω, (κατά & ναρκάω, to grow torpid) *in N. T.*, to be torpid to the disadvantage of *any one*, to be a dead weight upon; *by impl.* to be troublesome, burdensome to, *in respect of maintenance*, 2 Co. 11. 9; 12. 13, 14.

Κατανεύω, f. εύσομαι, (κατά & νεύω) *pr.* to nod, signify assent by a nod; *genr.* to make signs, beckon, Lu. 5. 7.

Κατανοέω, ῶ, f. ήσω, (κατά & νοέω) to perceive, understand, apprehend,

Lu. 20. 23; to observe, mark, contemplate, Lu. 12 24, 27; to discern, descry, Mat. 7. 3; to have regard to, make account of, Ro. 4. 19.

Καταντάω, ῶ, f. ήσω, (κατά & ἀντάω) to come to, arrive at, Ac. 16. 1; 20. 15; *of an epoch*, to come upon, 1 Co. 10. 11; *met.* to reach, attain to, Ac. 26. 7, et al. L. G.

Κατάνυξις, εως, ἡ, *in N. T.*, deep sleep, stupor, dulness, Ro. 11. 8. S.

Κατανύσσω, f. ξω, a. 2. pass. κατενύγην, (κατά & νύσσω) to pierce through; to pierce *with compunction and pain of heart*, Ac. 2. 37.

Καταξιόω, ῶ, f. ώσω, (κατά & ἀξιόω) to account worthy of, Lu. 20. 35; 21. 36. Ac. 5. 41. 2 Th. 1. 5.

Καταπᾰτέω, ῶ, ήσω, (κατά & πατέω) to trample upon, tread down or under feet, Mat. 5. 13; 7. 6. Lu. 8. 5; 12. 1; *met.* to treat with contumely, spurn, He. 10. 29.

Κατάπαυσις, εως, ἡ, *pr.* the act of giving rest; a state of settled cessation or rest, He. 3. 11, 18; 4. 3, 11, et al.; a place of rest, place of abode, dwelling, habitation, Ac. 7. 49: *from*

Καταπαύω, f. αύσω, (κατά & παύω) to cause to cease, restrain, Ac. 14. 18; to cause to rest, give rest to, introduce into a permanent settlement, He. 4. 8; *intrans.* to rest, desist from, He. 4. 4, 10.

Καταπέτασμα, ατος, τό, (καταπετάννυμι, to expand) a veil, curtain, Mat. 27. 51. Mar. 15. 38. Lu. 23. 45. He. 6. 19; 10. 20. S.

Καταπίνω, f. πίομαι, a. 2. κατέπῐον, a. 1. pass. κατεπόθην, (κατά & πίνω) to drink, swallow, gulp down, Mat. 23. 24; to swallow up, absorb, Re. 12. 16. 2 Co. 5. 4; to ingulf, submerge, overwhelm, He. 11. 29; to swallow greedily, devour, 1 Pe. 5. 8; to destroy, annihilate, 1 Co. 15. 54. 2 Co. 2. 7.

Καταπίπτω, f. πεσοῦμαι, a. 2. κατέπεσον, p. πέπτωκα, (κατά & πίπτω) to fall down, fall prostrate, Ac. 26. 14; 28. 6.

Καταπλέω, f. εύσομαι, a. 1. κατέπλευσα, (κατά & πλέω) to sail towards land, to come to land, Lu. 8. 26.

Καταπονέω, ῶ, f. ήσω, (κατά & πονέω) to exhaust by labour or suffering; to weary out, 2 Pe. 2. 7; to overpower, oppress, Ac. 7. 24.

Καταποντίζω, f. ίσω, (κατά & ποντίζω to sink, fr. πόντος) to sink in the sea; *pass.* to sink, Mat. 14. 30; to be plunged, submerged, Mat. 18. 6.

Κατάρα, ας, ἡ, (κατά & ἀρά) a cursing, execration, imprecation, Ja. 3. 10; *fr. the Heb.* condemnation, doom, Ga. 3. 10, 13. 2 Pe. 2. 14; *meton.* a doomed one, one on whom condemnation falls, Ga. 3. 13: (ἄρ) *whence*

Καταράομαι, ῶμαι, f. άσομαι, a. 1. κατηρᾱσάμην, in N. T., p. pass. part. κατηραμένος, to curse, to wish evil to, imprecate evil upon, Mat. 5. 44. Mar. 11. 21, et al.; *in N. T.*, *pass.* to be doomed, Mat. 25. 41.

Καταργέω, ῶ, f. ήσω, p. κατήργηκα, a. 1. κατήργησα, p. pass. κατήργημαι, a. 1. pass. κατηργήθην, (κατά & ἀργός) to render useless or unproductive, occupy unprofitably, Lu. 13. 7; to render powerless, Ro. 6. 6; to make empty and unmeaning, Ro. 4. 14; to render null, to abrogate, cancel, Ro. 3. 3, 31. Eph. 2. 15, et al.; to bring to an end, 1 Co. 2. 6; 13. 8; 15. 24, 26. 2 Co. 3. 7, et al.; to destroy, annihilate, 2 Th. 2. 8. He. 2. 14; to free from, dissever from, Ro. 7. 2, 6. Ga. 5. 4.

Καταριθμέω, ῶ, f. ήσω, (κατά & ἀριθμέω) to enumerate, number with, count with, Ac. 1. 17.

Καταρτίζω, f. ίσω, a. 1. κατήρτισα, (κατά & ἀρτίζω) to adjust thoroughly; to knit together, unite completely, 1 Co. 1. 10; to frame, He. 11. 3; to prepare, provide, Mat. 21. 16. He. 10. 5; to qualify fully, to elevate to a complete standard, Lu. 6. 40. He. 13. 21. 1 Pe. 5. 10; *p. pass.* κατηρτισμένος, fit, ripe, Ro. 9. 22; to repair, refit, Mat. 4. 21. Mar. 1. 19; to supply, make good, 1 Th. 3. 10; to restore *to a forfeited condition*, to reinstate, Ga. 6. 1: *whence*

Κατάρτῐσις, εως, ἡ, *pr.* a complete adjustment; a state of completeness, perfection, 2 Co. 13. 9. L. G.

Καταρτισμός, οῦ, ὁ, completeness of qualification, a perfecting, Ep. 4. 12. L. G.

Κατασείω, f. σείσω, (κατά & σείω) to shake down or violently; τὴν χεῖρα *or* τῇ χειρί, to wave the hand, beckon;

to sign silence by waving the hand, Ac. 12. 17, et al.

Κατασκάπτω, f. ψω, (κατά & σκάπτω) *pr.* to dig down under, undermine; *by impl.* to overthrow, demolish, raze, Ro. 11. 3; τὰ κατεσκαμμένα, ruins, Ac. 15. 16.

Κατασκευάζω, f. άσω, (κατά & σκευάζω, fr. σκεῦος) to prepare, put in readiness, Mat. 11. 10. Mar. 1. 2. Lu. 1. 17; 7. 27; to construct, form, build, He. 3. 3, 4; 9. 2, 6; 11. 7. 1 Pe. 3. 20.

Κατασκηνόω, ῶ, f. ώσω, (κατά & σκηνόω, fr. σκηνή) to pitch one's tent; *in N. T.*, to rest in *a place*, settle, abide, Ac. 2. 26; to haunt, roost, Mat. 13. 32. Mar. 4. 32. Lu. 13. 19: *whence*

Κατασκήνωσις, εως, ἡ, *pr.* the pitching a tent; a tent; *in N. T.*, a dwelling-place; a haunt, roost, Mat. 8. 20. Lu. 9. 58. L. G.

Κατασκιάζω, f. άσω, (κατά & σκιάζω, idem) to overshadow, He. 9. 5.

Κατασκοπέω, ῶ, f. κατασκέψομαι, in N. T., a. 1. inf. κατασκοπῆσαι, (κατά & σκοπέω) to view closely and accurately; to spy out, Ga. 2. 4.

Κατάσκοπος, οῦ, ὁ, a scout, spy, He. 11. 31.

Κατασοφίζομαι, f. ίσομαι, (κατά & σοφίζω) to exercise cleverness to the detriment of *any one*, to outwit; to make a victim of subtlety, to practise on by insidious dealing, Ac. 7. 19. L. G.

Καταστέλλω, f. στελῶ, a. 1. κατέστειλα, p. pass. κατέσταλμαι, (κατά & στέλλω) to arrange, dispose in regular order; to appease, quiet, pacify, Ac. 19. 35, 36.

Κατάστημα, ατος, τό, (καθίστημι) determinate state, condition; personal appearance, mien, deportment, Tit. 2. 3. L. G.

Καταστολή, ῆς, ἡ, (καταστέλλω) *pr.* an arranging in order; adjustment of dress; *in N. T.*, apparel, dress, 1 Ti. 2. 9.

Καταστρέφω, f. ψω, (κατά & στρέφω) to invert; to overturn, overthrow, throw down, Mat. 21. 12. Mar. 11. 15.

Καταστρηνιάω, f. άσω, (κατά & στρηνιάω, to be headstrong, wanton, fr. στρῆνος v. στρηνός, hard, harsh) to be headstrong or wanton towards, 1 Ti. 5. 11. N. T.

Καταστροφή, ῆς, ἡ, (καταστρέφω) an overthrow, destruction, 2 Pe. 2. 6; *met.* overthrow *of right principle or faith*, utter detriment, perversion, 2 Ti. 2. 14.

Καταστρώννυμι, v. νύω, f. καταστρώσω, a. 1. pass. κατεστρώθην, (κατά & στρώννυμι,—νύω) to strew down, lay flat; *pass.* to be strewn, laid prostrate *in death*, 1 Co. 10. 5.

Κατασύρω, (κατά & σύρω) to drag down; to drag away, Lu. 12. 58. (ῡ).

Κατασφάζω, v. σφάττω, f. σφάξω, (κατά & σφάζω, v. σφάττω) to slaughter, slay, Lu. 19. 27.

Κατασφρᾱγίζω, f. ίσω, p. pass. κατεσφράγισμαι, (κατά & σφραγίζω) to seal up, Re. 5. 1.

Κατάσχεσις, εως, ἡ, (κατέχω) a possession, thing possessed, Ac. 7. 5. S.

Κατατίθημι, f. θήσω, a. 1. κατέθηκα, (κατά & τίθημι) to lay down, deposit, Mar. 15. 46; *mid.* to deposit or lay up for one's self; χάριν, v. χάριτας, to lay up a store of favour for one's self, earn a title to favour *at the hands of a person*, to curry favour with, Ac. 24. 27; 25. 9.

Κατατομή, ῆς, ἡ, (κατατέμνω, to cut up, fr. κατά & τέμνω) concision, mutilation, Phi. 3. 2.

Κατατοξεύω, f. εύσω, (κατά & τοξεύω, to shoot with a bow) to shoot down *with arrows*; to transfix *with an arrow or dart*, He. 12. 20.

Κατατρέχω, f. δραμοῦμαι, a. 2. ἔδρᾰμον, (κατά & τρέχω) to run down, Ac. 21. 32.

Καταφέρω, f. κατοίσω, a. 1. pass. κατηνέχθην, (κατά & φέρω) to bear down; to overpower, *as sleep*, Ac. 20. 9; καταφέρειν ψῆφον, to give a vote or verdict, Ac. 26. 10.

Καταφεύγω, f. ξομαι, a. 2. κατέφῠγον, (κατά & φεύγω) to flee to *for refuge*, Ac. 14. 6. He. 6. 18.

Καταφθείρω, f. φθερῶ, f. pass. καταφθαρήσομαι, (κατά & φθείρω) to destroy, cause to perish, 2 Pe. 2. 12; to corrupt, deprave, 2 Ti. 3. 8.

Καταφιλέω, ῶ, f. ήσω, (κατά & φιλέω) to kiss affectionately or with a semblance of affection, to kiss with earnest gesture, Mat. 26. 49. Lu. 7. 38. Ac. 20. 37, et al.

Καταφρονέω, ῶ, f. ήσω, (κατά & φρονέω) *pr.* to think in disparagement of; to contemn, scorn, despise, Mat. 18. 10. Ro. 2. 4; to slight, Mat. 6. 24. Lu. 16. 13. 1 Co. 11. 22. 1 Ti. 4. 12; 6. 2. 2 Pe. 2. 10; to disregard, He. 12. 2: *whence*

Καταφρονητής, οῦ, ὁ, a contemner, despiser, scorner, Ac. 13. 41. L. G.

Καταχέω, f. εύσω, (κατά & χέω) to pour down upon, Mat. 26. 7. Mar. 14. 3.

Καταχθόνιος, ίου, ὁ, ἡ, (κατά & χθών, the earth) under the earth, subterranean, infernal, Phi. 2. 10.

Καταχράομαι, ῶμαι, f. ήσομαι, (κατά & χράομαι) to use downright; to use up, consume; to make an unrestrained use of, use eagerly, 1 Co. 7. 31; to use to the full, stretch to the utmost, 1 Co. 9. 18.

Καταψύχω, f. ξω, (κατά & ψύχω) to cool, refresh, Lu. 16. 24. (ῡ).

Κατείδωλος, ον, ὁ, ἡ, (κατά & εἴδωλον) rife with idols, sunk in idolatry, grossly idolatrous, Ac. 17. 16. N. T.

Κατέναντι, *adv.* (κατά & ἔναντι) over against, opposite to, Mar. 11. 2; 12. 41; 13. 3; ὁ, ἡ, τὸ, κατέναντι, opposite, Lu. 19. 30; before, in the presence of, in the sight, Ro. 4. 17. S.

Κατενώπιον, *adv.* v. *prep.* (κατά & ἐνώπιον) in the presence of, in the sight of, 2 Co. 2. 17; 12. 19. Ep. 1. 4. S.

Κατεξουσιάζω, f. άσω, (κατά & ἐξουσιάζω) to exercise lordship over, domineer over, Mat. 20. 25. Mar. 10. 42. N. T.

Κατεργάζομαι, f. άσομαι, (κατά & ἐργάζομαι) to work out: to effect, produce, bring out as a result, Ro. 4. 15; 5. 3; 7. 13. 2 Co. 4. 17; 7. 10. Phi. 2. 12. 1 Pe. 4. 3. Ja. 1. 3; to work, practise, realise in practice, Ro. 1. 27; 2. 9, et al.; to work or mould into fitness, 2 Co. 5. 5; to dispatch, subdue, Eph. 6. 13.

Κατέρχομαι, f. ελεύσομαι, a. 2. κατῆλθον, (κατά & ἔρχομαι) to come or go down, Lu. 4. 31; 9. 37; Ac. 8. 5; 9. 32, et al.; to land at, touch at, Ac. 18. 22; 27. 5.

Κατεσθίω, f. καθέδομαι, a. 2. κατέφᾰγον, (κατά & ἐσθίω) to eat up, devour, Mat. 13. 4, et al.; to consume, Re. 11. 5; to expend, squander, Lu. 15. 30; *met.* to make a prey of, plunder, Mat. 23. 13. Mar. 12. 40. Lu. 20. 47. 2 Co. 11. 20; to vex, injure, Ga. 5. 15.

Κατευθύνω, f. ὕνῶ, a. 1. ῡνα, (κατά & εὐθύνω, fr. εὐθύς, straight) to make straight; to direct, guide aright, Lu. 1. 79. 1 Th. 3. 11. 2 Th. 3. 5.

Κατέφαγον, a. 2. of κατεσθίω.

Κατεφίστημι, intrans. a. 2. κατεπέστην, (κατά & ἐφίστημι) to come upon suddenly, rush upon, assault, Ac. 18. 12. N. T.

Κατέχω, f. καθέξω, & κατασχήσω, imperf. κατεῖχον, a. 2. κατέσχον, (κατά & ἔχω) to hold down; to detain, retain, Lu. 4. 42. Philem. 13; to hinder, restrain, 2 Th. 2. 6, 7; to hold downright, hold in a firm grasp, to have in full and secure possession, 1 Co. 7. 30. 2 Co. 6. 10; to come into full possession of, seize upon, Mat. 21. 38; to keep, retain, 1 Th. 5. 21; to occupy, Lu. 14. 9; *met.* to hold fast *mentally*, retain, Lu. 8. 15. 1 Co. 11. 2; 15. 2; to maintain, He. 3. 6, 14; 10. 23; *intrans., a nautical term,* to land, touch, Ac. 27. 40; *pass.* to be in the grasp of, to be bound by, Ro. 7. 6; to be afflicted with, Jno. 5. 4.

Κατηγορέω, ῶ, f. ήσω, (κατά & ἀγορεύω, to harangue) to speak against, accuse, Mat. 12. 10; 27. 12. Jno. 5. 45, et al.: *whence*

Κατηγορία, ας, ἡ, an accusation, crimination, Lu. 6. 7, et al.

Κατήγορος, ου, ὁ, an accuser, Jno. 8. 10. Ac. 23. 30, 35; 24. 8, et al.

Κατήγωρ, ορος, ὁ, an accuser, v. r. Re. 12. 10, *a barbarous form for* κατήγορος.

Κατήφεια, ας, ἡ, (κατηφής, having a downcast look, κατά & φάος) dejection, sorrow, Ja. 4. 9.

Κατηχέω, ῶ, f. ήσω, (κατά & ἠχέω) *pr.* to sound in the ears, make the ears ring; to instruct orally, inform

by teaching, Lu. 1. 4. 1 Co. 14. 19, et al.; *pass.* to be made acquainted with, be informed of, learn by report, Ac. 21. 21, 24. L. G.

Κατιόω, ῶ, f. ώσω, p. pass. κατίωμαι, (κατά & ἰός) to cover with rust; *pass.* to rust, become rusty or tarnished, Ja. 5. 3. L. G.

Κατισχύω, f. ύσω, (κατά & ἰσχύω) to overpower, Mat. 16. 18; *intrans.* to predominate, get the upper hand, Lu. 23. 23. (ῡ).

Κατοικέω, ῶ, f. ήσω, (κατά & οἰκέω) *trans.*, to inhabit, Ac. 1. 19, et al.; *intrans.*, to have an abode, dwell, Lu. 13. 4, Ac. 11. 29, et al.; to take up or find an abode, Ac. 7. 2, et al.; to indwell, Eph. 3. 17. Ja. 4. 5, et al.: *whence*

Κατοίκησις, εως, ἡ, an abode, dwelling, habitation, Mar. 5. 3.

Κατοικητήριον, ίου, τό, the same, Ep. 2. 22. Re. 18. 2.

Κατοικία, ας, ἡ, habitation, i. q. κατοίκησις, Ac. 17. 26. L. G.

Κατοπτρίζω, f. ίσω, (κάτοπτρον, a mirror) to show in a mirror; to present a clear and correct image of *a thing; mid.* to have presented in a mirror, to have a clear image presented, *or, perhaps,* to reflect, 2 Co. 3. 18. L. G.

Κατορθώμα, ατος, τό, (κατορθόω, to set upright, accomplish happily, fr. κατά & ὀρθόω, to make straight) any thing happily and successfully accomplished; a beneficial and worthy deed, Ac. 24. 3. L. G.

Κάτω, *adv.* & *prep.* (κατά) down, downwards, Mat. 4. 6. Lu. 4. 9; beneath, below, under, Mat. 27. 51. Mar. 14. 66, et al.; ὁ, ἡ, τὸ, κάτω, what is below, earthly, Jno. 8. 23.

Κατώτερος, α, ον, (comparat. fr. κάτω) lower, Ep. 4. 9.

Κατωτέρω, *adv.* (compar. of κάτω) lower, further down; *of time,* under, Mat. 2. 16.

Καῦμα, ατος, τό, (καίω) heat, scorching or burning heat, Re. 7. 16; 16. 9: *whence*

Καυματίζω, f. ίσω, to scorch, burn, Mat. 13. 6. Mar. 4. 6. Re. 16. 8, 9. L. G.

Καῦσις, εως, ἡ, (καίω) burning, being burned, He. 6. 8: *whence*

Καυσόομαι, οῦμαι, to be on fire, burn intensely, 2 Pe. 3. 10, 12. L. G.

Καύσων, ωνος, ὁ, fervent scorching heat; the scorching *of the sun,* Mat. 20. 12; hot weather, a hot time, Lu. 12. 55; the scorching wind of the East, Eurus, Ja. 1. 11.

Καυτηριάζω, f. άσω, p. pass. κεκαυτηρίασμαι, (καυτήριον, an instrument for branding, fr. καίω) to cauterise, brand; *pass. met.* to be branded with marks of guilt, *or,* to be seared into insensibility, 1 Ti. 4. 2.

Καυχάομαι, ῶμαι, f. ήσομαι, a. 1. ἐκαυχησάμην, p. κεκαύχημαι, to glory, boast, Ro. 2. 17, 23; ὑπέρ τινος, to boast of *a person or thing,* to undertake a laudatory testimony to, 2 Co. 12. 5; to rejoice, exult, Ro. 5. 2, 3, 11, et al.: *whence*

Καύχημα, ατος, τό, a glorying, boasting, 1 Co. 5. 6; ground or matter of glorying or boasting, Ro. 4. 2; joy, exultation, Phi. 1. 26; laudatory testimony, 1 Co. 9. 15, 16. 2 Co. 9. 3, et al.

Καύχησις, εως, ἡ, *a later equivalent to* καυχημα, Ro. 3. 27. 2 Co. 7. 4, 14; 11. 10, et al.

Κέδρος, ου, ἡ, a cedar, Jno. 18. 1, *where* κέδρων *is a false reading for the proper name* Κεδρών.

Κεῖμαι, f. κείσομαι, to lie, to be laid; to recline, to be lying, to have been laid down, Mat. 28. 6. Lu. 2. 12, et al.; to have been laid, placed, set, Mat. 3. 10. Lu. 3. 9. Jno. 2. 6, et al.; to be situated, *as a city,* Mat. 5. 14. Re. 21. 16; to be in store, Lu. 12. 19; *met.* to be constituted, established *as a law,* 1 Ti. 1. 9; *in N. T., of persons,* to be specially set, solemnly appointed, destined, Lu. 2. 34. Phi. 1. 17. 1 Th. 3. 3; to lie *under an influence,* to be involved in, 1 Jno. 5. 19.

Κειρία, ας, ἡ, a bandage, swath, roller; *in N. T., pl.* grave-clothes, Jno. 11. 44.

Κείρω, f. κερῶ, a. 1. mid. ἐκειράμην, to cut off *the hair,* shear, shave, Ac. 8. 32; 18. 18. 1 Co. 11. 6, *bis.*

Κέλευσμα, ατος, τό, a word of command; a mutual cheer; *hence, in N. T.,* a loud shout, an arousing outcry, 1 Th. 4. 16: *from*

Κελεύω, f. εύσω, a. 1. ἐκέλευσα, (κέλω, κέλομαι, idem) to order, command, direct, bid, Mat. 8. 18; 14. 19, 28, et al.

Κενοδοξία, ας, ἡ, empty conceit, vain glory, Phi. 2. 3: *from*

Κενόδοξος, ου, ὁ, ἡ, (κενός & δόξα) vain-glorious, desirous of vain glory, Ga. 5. 26.

Κενός, ή, όν, empty; having nothing, empty-handed, Mar. 12. 3; *met.* vain, fruitless, void of effect, Ac. 4. 25. 1 Co. 15. 10; εἰς κενόν, in vain, to no purpose, 2 Co. 6. 1, et al.; hollow, fallacious, false, Ep. 5. 6. Col. 2. 8; inconsiderate, foolish, Ja. 2. 20.

Κενοφωνία, ας, ἡ, (κενός & φωνή) vain, empty babbling, vain disputation, fruitless discussion, 1 Ti. 6. 20. 2 Ti. 2 16. N. T.

Κενόω, ῶ, f. ώσω, a. 1. ἐκένωσα, (κενός) to empty, evacuate; ἑαυτόν, to divest one's self of one's prerogatives, abase one's self, Phi. 2. 7; to deprive *a thing* of its proper functions, Ro. 4. 14. 1 Co. 1. 17; to show to be without foundation, falsify, 1 Co. 9. 15. 2 Co. 9. 3.

Κέντρον, ου, τό, (κεντέω, to prick) a sharp point; a sting, Re. 9. 10; a prick, stimulus, goad, Ac. 9. 5; 26. 14. *met., of death,* destructive power, deadly venom, 1 Co. 15. 55, 56.

Κεντυρίων, ωνος, ὁ, (Lat. *centurio*, fr. *centum*, a hundred) *in its original signification,* a commander of a hundred foot-soldiers, a centurion, Mar. 15. 39, 44, 45.

Κενῶς, *adv.* (κενός) in vain, to no purpose, unmeaningly, Ja. 4. 5. L. G.

Κεραία, ας, ἡ, (κέρας) *pr.* a horn-like projection, a point, extremity; *in N. T.*, an apex, or fine point, *as of letters;* the minutest part, a tittle, Mat. 5. 18. Lu. 16. 17.

Κερᾰμεύς, έως, ὁ, (κέραμος) a potter, Mat. 27. 7, 10. Ro. 9. 21.

Κεραμῐκός, ή, όν, (fr. same) made by a potter, earthen, Re. 2. 27.

Κεράμιον, ίου, τό, (dimin. of κέραμος) an earthenware vessel, a pitcher, jar, Mar. 14. 13. Lu. 22. 10.

Κέρᾰμος, ου, ὁ, potter's clay; earthenware; a tile, tiling, Lu. 5. 19.

Κεράννῡμι, v. νύω, (κεράω) f. κεράσω, a. 1. ἐκέρᾱσα, p. pass. κέκρᾱμαι, later κεκέρασμαι, to mix, mingle, *drink;* to prepare *for drinking,* Re. 14. 10; 18. 6, *bis.*

Κέρας, ᾱτος, τό, a horn, Re. 5. 6; 12. 3, et al.; a projecting extremity *at the corners of an altar,* Re. 9. 13; *fr. the Heb., used symbolically for* strength, power, Lu. 1. 69.

Κεράτιον, ίου, τό, (dimin. of κέρας) *pr.* a little horn; *in N. T.*, a pod, the pod of the carob tree, or Ceratonia siliqua *of Linnæus, a common tree in the East and the south of Europe, growing to a considerable size, and producing long slender pods, with a pulp of a sweetish taste and several brown shining seeds like beans, sometimes eaten by the poorer people in Syria and Palestine, and commonly used for fattening swine,* Lu. 15. 16.

Κερδαίνω, f. δανῶ, κερδήσω & ομαι, a. 1. ἐκέρδησα, to gain *as a matter of profit,* Mat. 25. 17, et al.; to win, acquire possession of, Mat. 16. 26; to profit in the avoidance of, to avoid, Ac. 27. 21; *in N. T.*, Χριστόν, to win *Christ*, to become possessed of *the privileges of the gospel,* Ph. 3. 8; to win over *from estrangement,* Mat. 18. 15; to win over *to embrace the gospel,* 1 Co. 9. 19, 20, 21, 22. 1 Pe. 3. 1; *absol.* to make gain, Ja. 4. 13: *from*

Κέρδος, εος, τό, gain, profit, Phi. 1. 21; 3. 7. Tit. 1. 11.

Κέρμα, ατος, τό, (κείρω) something clipped small; small change, small pieces of money, coin, Jno. 2. 15: *whence*

Κερματιστής, οῦ, ὁ, a money changer, Jno. 2. 14. N. T.

Κεφάλαιον, ου, τό, (κεφαλή) a sum total; a sum of money, capital, Ac. 22. 28; the crowning or ultimate point *to preliminary matters,* He. 8. 1: *whence*

Κεφαλαιόω, ῶ, f. ώσω, to sum up; *but in N. T., equiv. to* κεφαλίζω, to wound on the head, Mar. 12. 4.

Κεφᾰλή, ῆς, ἡ, the head, Mat. 5. 36; 6. 17, et al.; the head, top; κεφαλὴ γωνίας, the head of the corner, the chief corner stone, Mat. 21. 42. Lu.

20. 17; *met.* the head, superior, chief, principal, one to whom others are subordinate, 1 Co. 11. 3. Ep. 1. 22, et al.

Κεφαλίς, ίδος, ἡ, (dimin. of κεφαλή) *in N. T.*, a roll, volume, division *of a book*, He. 10. 7.

Κημόω, ῶ, f. ώσω, (κημός, a curb, bridle, muzzle) to muzzle, v. r. 1 Co. 9. 9.

Κῆνσος, ου, ὁ, (Lat. *census*) a census, assessment, enumeration of the people and a valuation of their property; *in N. T.*, tribute, tax, Mat. 17. 25; poll-tax, Mat. 22. 17, 19. Mar. 12. 14.

Κῆπος, ου, ὁ, a garden, any place planted with trees and herbs, Lu. 13. 19. Jno. 18. 1, 26; 19. 41.

Κηπουρός, οῦ, ὁ, (κῆπος & οὖρος, a watcher) a garden-keeper, gardener, Jno. 20. 15.

Κηρίον, ου, τό, (κηρός, beeswax) a honeycomb; a comb filled with honey, Lu. 24. 42.

Κήρυγμα, ατος, τό, (κηρύσσω) proclamation, proclaiming, public annunciation, Mat. 12. 41; public inculcation, preaching, 1 Co. 2. 4; 15. 14; *meton.* what is publicly inculcated, doctrine, &c. Ro. 16. 25, et al.

Κήρυξ, ῡκος, ὁ, a herald, public messenger; *in N. T.*, a proclaimer, publisher, preacher, 1 Ti. 2. 7. 2 Ti. 1. 11. 2 Pe. 2. 5.

Κηρύσσω, f. κηρύξω, a. 1. ἐκήρυξα, to publish, proclaim, *as a herald*, 1 Co. 9. 27; to announce openly and publicly, Mar. 1. 4. Lu. 4. 18; to noise abroad, Mar. 1. 45; 7. 36; to announce *as a matter of doctrine*, inculcate, preach, Mat. 24. 14. Mar. 1. 38; 13. 10. Ac. 15. 21. Ro. 2. 21, et al.

Κῆτος, εος, τό, a large fish, sea monster, whale, Mat. 12. 40.

Κηφᾶς, ᾶ, ὁ, (Aramæan, כֵּיפָא) Cephas, a rock, *rendered into Greek by* Πέτρος, Jno. 1. 43. 1 Co. 1. 12, et al.

Κιβωτός, οῦ, ἡ, a chest, coffer; the ark *of the covenant*, He. 9. 4; the ark *of Noah*, Mat. 24. 38. Lu. 17. 27, et al.

Κιθάρα, ας, ἡ, a lyre, 1 Co. 14. 7. Re. 5. 8; 14. 2; 15. 2. (ᾰ): *whence*

Κιθαρίζω, f. ίσω, to play on a lyre, to harp, 1 Co. 14. 7. Re. 14. 2.

Κιθαρῳδός, οῦ, ὁ, (κιθάρα & ἀείδω) one who plays on the lyre and accompanies it with his voice, a harper, Re. 14. 2; 18. 22.

Κινάμωμον, v. κιννάμωμον, ου, τό, cinnamon, *the aromatic bark of the* Laurus cinnamomum, *which grows in Arabia, Syria*, &c. Re. 18. 13.

Κινδυνεύω, f. εύσω, to be in danger or peril, Lu. 8. 23. Ac. 19. 27, 40. 1 Co. 15. 30: *from*

Κίνδῡνος, ου, ὁ, danger, peril, Ro. 8. 35. 2 Co. 11. 26.

Κῑνέω, ῶ, f. ήσω, a. 1. ἐκίνησα, (κίω, to go) to set a-going; to move, Mat. 23. 4; to excite, agitate, Ac. 24. 5; 21. 30; to remove, Re. 2. 5; 6. 14; *in N. T.*, κεφαλήν, to shake the head *in derision*, Mat. 27. 39. Mar. 15. 29; *mid.* to move, possess the faculty of motion, exercise the functions of life, Ac. 17. 28: *whence*

Κίνησις, εως, ἡ, a moving, motion, Jno. 5. 3.

Κιννάμωμον, *see* κινάμωμον.

Κλάδος, ου, ὁ, (κλάω, to break off) a bough, branch, shoot, Mat. 13. 32; 21. 8, et al.; *met.* offspring, progeny, posterity, Ro. 11. 16, 21.

Κλαίω, f. κλαύσομαι, in N. T. κλαύσω, a. 1. ἔκλαυσα, *intrans.* to weep, shed tears, Mat. 26. 75. Mar. 5. 38, 39. Lu. 19. 41; 23. 28, et al.; *trans.* to weep for, bewail, Mat. 2. 18.

Κλάσις, εως, ἡ, (κλάω) a breaking, the act of breaking, Lu. 24. 35. Ac. 2. 42.

Κλάσμα, ατος, τό, (fr. same) a piece broken off, fragment, Mat. 14. 20; 15. 37. Mar. 6. 43, et al.

Κλαυθμός, οῦ, ὁ, (κλαίω) weeping, Mat. 2. 18; 8. 12, et al.

Κλάω, f. κλάσω, a. 1. ἔκλᾰσα, to break off; *in N. T.*, to break *bread*, Mat. 14. 19, et al.; *with figurative reference to the violent death of Christ*, 1 Co. 11. 24.

Κλείς, κλειδός, κλειδί, κλεῖδα & κλεῖν, ἡ, pl. κλεῖδες & κλεῖς, a key, *used in the N. T. as the symbol of power, authority*, &c. Mat. 16. 19. Re. 1. 18; 3. 7; 9. 1; 20. 1; *met.*

means of attaining *knowledge*, Lu. 11. 52: *from*

Κλείω, f. είσω, a. 1. ἔκλεισα, p. pass. κέκλεισμαι, a. 1. pass. ἐκλείσθην, to close, shut, Mat. 6. 6; 25. 10, et al.; to shut up *a person*, Re. 20. 3; *met. of the heavens*, Lu. 4. 25. Re. 11. 6; κλεῖσαι τὰ σπλάγχνα, to shut up one's bowels, to be hard-hearted, void of compassion, 1 Jno. 3. 17; κλείειν τὴν βασιλείαν τῶν οὐρανῶν, to endeavour to prevent entrance into the kingdom of heaven, Mat. 23. 14.

Κλέμμα, ατος, τό, (κλέπτω) theft, Re. 9. 21.

Κλέος, τό, *pr.* rumour, report; good report, praise, credit, 1 Pe. 2. 20.

Κλέπτης, ου, ὁ, a thief, Mat. 6. 19, 20; 24. 43, et al.; *trop.* a deceiver, impostor, Jno. 10. 8: *from*

Κλέπτω, f. ψω, & ψομαι, p. κέκλοφα, a. 1. ἔκλεψα, to steal, Mat. 6. 19, 20; 19. 18, et al.; to take away stealthily, remove secretly, Mat. 27. 64; 28. 13.

Κλῆμα, ατος, τό, (κλάω) a branch, shoot, twig, *esp. of the vine*, Jno. 15. 2, 4, 5, 6.

Κληρονομέω, ῶ, f. ήσω, p. κεκληρονόμηκα, a. 1. ἐκληρονόμησα, (κληρονόμος) *pr.* to acquire by lot; to inherit, obtain by inheritance; *in N. T.*, to obtain, acquire, receive possession of, Mat. 5. 5; 19. 29, et al.; *absol.* to be heir, Ga. 4. 30: *whence*

Κληρονομία, ας, ἡ, an inheritance, patrimony, Mat. 21. 38. Mar. 12. 7; a possession, portion, property, Ac. 7. 5; 20. 32, et al.; *in N. T.*, a share, participation *in privileges*, Ac. 20. 32. Eph. 1. 14, et al.

Κληρονόμος, ου, ὁ, (κλῆρος & νέμομαι) an heir, Mat. 21. 38. Ga. 4. 1, et al.; a possessor, Ro. 4. 13. He. 11. 7. Ja. 2. 5, et al.

Κλῆρος, ου, ὁ, a lot, die, a thing used in determining chances, Mat. 27. 35. Mar. 15. 24, et al.; assignment, investiture, Ac. 1. 17, 25; allotment, destination, Col. 1. 12; a part, portion, share, Ac. 8. 21; 26. 18; a constituent portion *of the church*, 1 Pe. 5. 3: *whence*

Κληρόω, ῶ, f. ώσω, to choose by lot; *mid.* κληροῦμαι, a. 1. ἐκληρώθην, to obtain by lot or assignment; to obtain a portion, receive a share, Eph. 1. 11.

Κλῆσις, εως, ἡ, (καλέω) a call, calling, invitation; *in N. T.*, the call or invitation *to the privileges of the Gospel*, Ro. 11. 29. Ep. 1. 18, et al.; the favour and privilege of the invitation, 2 Th. 1. 11. 2 Pe. 1. 10; the temporal condition in which the call found a person, 1 Co. 7. 20; 1. 26.

Κλητός, ή, όν, (fr. same) called, invited; *in N. T.*, called *to privileges or functions*, Mat. 20. 16; 22. 14. Ro. 1. 1, 6, 7. 1 Co. 1. 1, 2, et al.

Κλίβανος, ου, ὁ, (At. κρίβανος) an oven, Mat. 6. 30. Lu. 12. 28.

Κλίμα, ατος, τό, (κλίνω) *pr.* a slope; a portion of the *ideal* slope *of the earth's surface*; a tract or region *of country*, Ro. 15. 23. 2 Co. 11. 10. Ga. 1. 21.

Κλίνη, ης, ἡ, (fr. same) a couch, bed, Mat. 9. 2, 6. Mar. 4. 21, et al.

Κλινίδιον, ίου, τό, (dim. of κλίνη) a small couch or bed, Lu. 5. 19, 24.

Κλίνω, f. ινῶ, p. κέκλικα, a. 1. ἔκλινα, *pr. trans.* to cause to slope or bend; to bow down, Lu. 24. 5. Jno. 19. 30; to lay down *to rest*, Mat. 8. 20. Lu. 9. 58; to put to flight *troops*, He. 11. 34; *intrans.*, *of the day*, to decline, Lu. 9. 12; 24. 29.

Κλισία, ας, ἡ, (κλίνω) *pr.* a place for reclining; a tent, seat, couch; *in N. T.*, a company of persons reclining *at a meal*, Lu. 9. 14.

Κλοπή, ῆς, ἡ, (κλέπτω) theft, Mat. 15. 19. Mar. 7. 22.

Κλύδων, ωνος, ὁ, (κλύζω, to dash, surge, like the waves) a wave, billow, surge, Ja. 1. 6: *whence*

Κλυδωνίζομαι, to be tossed by waves; *met.* to fluctuate *in opinion*, be agitated, tossed to and fro, Ep. 4. 14. L. G.

Κνήθω, (κνάω) f. κνήσω, to scratch; to tickle, cause titillation; *in N. T. mid.*, *met.* to procure pleasurable excitement for, to indulge an itching, 2 Ti. 4. 3.

Κοδράντης, ου, ὁ, (Lat. *quadrans*) a Roman brass coin, *equivalent to the* fourth part *of an* as, *or* ἀσσάριον, *or to* δύο λεπτά, *and equal to about*

three-fourths of a farthing, Mat. 5. 26. Mar. 12. 42. N. T.

Κοιλία, ας, ἡ, (κοῖλος, hollow) a cavity; the belly, Mat. 15. 17. Mar. 7. 19; the stomach, Mat. 12. 40. Lu. 15. 16; the womb, Mat. 19. 12. Lu. 1. 15, et al.; *fr. the Heb.* the inner self, Jno. 7. 38.

Κοιμάω, ῶ, f. ήσω, p. pass. κεκοίμημαι, to lull to sleep; *pass.* to fall asleep, be asleep, Mat. 28. 13. Lu. 22. 45; *met.* to die, be dead, Ac. 7. 60; 13. 36, et al.: *whence*

Κοίμησις, εως, ἡ, sleep; *meton.* rest, repose, Jno. 11. 13.

Κοινός, ή, όν, common, belonging equally to several, Ac. 2. 44; 4. 32; *in N. T.*, common, profane, He. 10. 29; *ceremonially* unclean, Mar. 7. 2. Ac. 10. 14, et al.: *whence*

Κοινόω, ῶ, f. ώσω, p. κεκοίνωκα, a. 1. ἐκοίνωσα, to make common; *in N. T.*, to profane, desecrate, Ac. 21. 28; to render *ceremonially* unclean, defile, pollute, Mat. 15. 11, 18, 20; to pronounce unclean *ceremonially*, Ac. 10. 15; 11. 9.

Κοινωνέω, ῶ, f. ήσω, p. κεκοινώνηκα, a. 1. ἐκοινώνησα, (κοινωνός) to have in common, share, He. 2. 14; to be associated in, to become a sharer in, Ro. 15. 27. 1 Pe. 4. 13; to become implicated in, be a party to, 1 Ti. 5. 22. 2 Jno. 11.; to associate one's self with *by sympathy and assistance*, to communicate with *in the way of aid and relief*, Ro. 12. 13. Ga. 6. 6: *whence*

Κοινωνία, ας, ἡ, fellowship, partnership, Ac. 2. 42. 2 Co. 6. 14. Ga. 2. 9. Phi. 3. 10. 1 Jno. 1. 3, et al.; participation, communion, 1 Co. 10. 16, et al.; aid, relief, He. 13. 16, et al.; contribution in aid, Ro. 15. 26.

Κοινωνικός, ή, όν, social; *in N. T.*, ready to communicate *in kind offices*, liberal, beneficent, 1 Ti. 6. 18.

Κοινωνός, οῦ, ὁ, ἡ, (κοινός) a fellow-partner, Mat. 23. 30. Lu. 5. 10. 1 Co. 10. 18, 20. 2 Co. 8. 23. Phile. 17. He. 10. 33; a sharer, partaker, 2 Co. 1. 7. 1 Pe. 5. 1. 2 Pe. 1. 4.

Κοίτη, ης, ἡ, (κεῖμαι) a bed, Lu. 11. 7; the *conjugal* bed, He. 13. 4; *meton.* sexual intercourse, concubitus; *hence,* lewdness, whoredom, chambering, Ro. 13. 13; *in N. T.*, conception, Ro. 9. 10: *whence*

Κοιτών, ῶνος, ὁ, a bed-chamber, Ac. 12. 20.

Κόκκῐνος, η, ον, (κόκκος, kermes, the coccus ilicis *of Linnæus, a small insect, found on the leaves of the* quercus cocciferus, or holm oak, *which was used by the ancients, as the cochineal insect now is, for dyeing a beautiful crimson or deep scarlet colour, and supposed by them to be the* berry *of a plant or tree*) dyed with coccus, crimson, scarlet, Mat. 27. 28. He. 9. 19. Re. 17. 3, 4; 18. 12, 16.

Κόκκος, ου, ὁ, a kernel, seed, grain, Mat. 13. 31; 17. 20, et al.

Κολάζω, f. άσομαι & άσω, *pr.* to curtail, to coerce; to chastise, punish, Ac. 4. 21. 2 Pe. 2. 9.

Κολακεία, ας, ἡ, (κόλαξ, a flatterer) flattery, adulation, obsequiousness, 1 Th. 2. 5.

Κόλᾰσις, εως, ἡ, (κολάζω) chastisement, punishment, Mat. 25. 46; painful disquietude, torment, 1 Jno. 4. 18.

Κολαφίζω, f. ίσω, (κόλαφος, a blow with the fist) to beat with the fist, buffet, Mat. 26. 67. Mar. 14. 65; *met.* to maltreat, treat with contumely and ignominy, 1 Co. 4. 11; to punish, 1 Pe. 2. 20; to buffet, fret, afflict, 2 Co. 12. 7.

Κολλάω, ῶ, f. ήσω, to glue or weld together; *mid.* to adhere to, Lu. 10. 11; *met.* to attach one's self to, unite with, associate with, Lu. 15. 15. Ac. 5. 13, et al.

Κολλούριον, v. κολλύριον, ου, τό, (dimin. of κολλύρα, a cake) collyrium, eye-salve, Re. 3. 18.

Κολλυβιστής, οῦ, ὁ, (κόλλυβος, small coin) a money-changer, Mat. 21. 12. Mar. 11. 15. Jno. 2. 15.

Κολλύριον, *see* κολλούριον.

Κολοβόω, ῶ, f. ώσω, (κολοβός, curtailed, mutilated, fr. κόλος, id.) *in N. T., of time*, to cut short, shorten, Mat. 24. 22. Mar. 13. 20.

Κόλπος, ου, ὁ, the bosom, Lu. 16. 22, 23. Jno. 1. 18; 13. 23; the bosom of a garment, Lu. 6. 38; a bay, creek, inlet, Ac. 27. 39.

Κολυμβάω, ῶ, f. ήσω, to dive; *in N. T.*, to swim, Ac. 27. 43: *whence*

Κολυμβήθρα, ας, ἡ, a place where one may swim; a pond, pool, Jno. 5. 2, 4, 7; 9. 7, 11.

Κολωνία, ας, ἡ, (Lat. *colonia*) a Roman colony, Ac. 16. 12.

Κομάω, ῶ, f. ήσω, to have long hair, wear the hair long, 1 Co. 11. 14, 15: *from*

Κόμη, ης, ἡ, the hair; a head of long hair, 1 Co. 11. 15.

Κομίζω, f. ίσω, & ιῶ, mid. ιοῦμαι, a. 1. ἐκόμισα, (κομέω, to take care of) *pr.* to take into kindly keeping, to provide for; to convey, bring, Lu. 7. 37; *mid.* to bring for one's self; to receive, obtain, 2 Co. 5. 10. Ep. 6. 8, et al.; to receive again, recover, Mat. 25. 27. He. 11. 19.

Κομψότερον, *adv.* (comp. of κόμψως, well, smartly) *in N. T.*, in better health, Jno. 4. 52.

Κονιάω, ῶ, f. άσω, p. pass. κεκονίαμαι, (κόνις, v. κονία, dust, lime-dust) to white-wash, *or*, plaster, Mat. 23. 27. Ac. 23. 3.

Κονιορτός, οῦ, ὁ, (κόνις & ὄρνυμι, to raise) dust excited; dust, Mat. 10. 14. Lu. 9. 5; 10. 11. Ac. 13. 51; 22. 23.

Κοπάζω, f. άσω, (κόπος) *pr.* to grow weary, suffer exhaustion; to abate, be stilled, Mat. 14. 32. Mar. 4. 39; 6. 51.

Κοπετός, οῦ, ὁ, (κόπτω) *pr.* a beating of the breast, &c. in token of grief; a wailing, lamentation, Ac. 8. 2.

Κοπή, ῆς, ἡ, (κόπτω) a stroke, smiting; *in N. T.*, slaughter, He. 7. 1.

Κοπιάω, ῶ, f. άσω, p. κεκοπίακα, a. 1. ἐκοπίασα, to be wearied or spent with labour, faint from weariness, Mat. 11. 28. Jno. 4. 6; *in N. T.*, to labour hard, to toil, Lu. 5. 5. Jno. 4. 38, et al.: *from*

Κόπος, ου, ὁ, (κόπτω) trouble, vexation, uneasiness, Mat. 26. 10. Mar. 14. 6; labour, wearisome labour, travail, toil, 1 Co. 3. 8; 15. 58, et al.; *meton.* the fruit or consequences of labour, Jno. 4. 38. 2 Co. 10. 15.

Κοπρία, ας, ἡ, dung, manure, Lu. 13. 8; 14. 35.

Κόπριον, ου, τό, *the same*, v. r. Lu. 13. 8. L. G.

Κόπτω, f. ψω, to smite, cut; to cut off or down, Mat. 21. 8. Mar. 11. 8; *mid.* to beat one's self *in mourning*, lament, bewail, Lu. 8. 52; 23. 27, et al.

Κόραξ, ακος, ὁ, a raven, crow, Lu. 12. 24.

Κοράσιον, ίου, τό, (dim. of κόρη) a girl, damsel, maiden, Mat. 9. 24, 25; 14. 11, et al. (ᾰ).

Κορβᾶν, ὁ, indec. v. κορβανᾶς, ᾶ, ὁ, (Heb. קָרְבָּן; Aram. קָרְבָּנָא, *explained in Greek by* δῶρον) corban, a gift, offering, oblation, any thing consecrated to God, Mar. 7. 11; *meton.* the sacred treasury, Mat. 27. 6.

Κορέννυμι, f. κορέσω, p. pass. κεκόρεσμαι, to satiate, satisfy, Ac. 27. 38. 1 Co. 4. 8.

Κορίνθιος, ία, ιον, Corinthian; an inhabitant of Κόρινθος, Corinth, Ac. 18. 8. 2 Co. 6. 11.

Κόρος, ου, ὁ, (Heb. כֹּר) a cor, *the largest Jewish measure for things dry, equal to the homer, and about fifteen bushels English, according to Josephus* (Ant. l. xv. c. 9. s. 2.), Lu. 16. 7.

Κοσμέω, ῶ, f. ήσω, p. κεκόσμηκα, a. 1. ἐκόσμησα, (κόσμος) to arrange, set in order; to adorn, decorate, embellish, Mat. 12. 44; 23. 29; to prepare, put in readiness, trim, Mat. 25. 7; *met.* to honour, dignify, Tit. 2. 10.

Κοσμικός, ή, όν, (κόσμος, the world) *pr.* belonging to the universe; *in N. T.*, accommodated to the present state of things, adapted to this world, worldly, Tit. 2. 12; τὸ κοσμικόν, *as a subst.*, the apparatus *for the service of the tabernacle*, He. 9. 1.

Κόσμιος, ία, ιον, v. ου, ὁ, ἡ, (κόσμος) decorous, well-ordered, 1 Ti. 2. 9; 3. 2.

Κοσμοκράτωρ, ορος, ὁ, (κόσμος & κρατέω) *pr.* monarch of the world; *in N. T.*, a worldly prince, a power paramount in the world *of the unbelieving and ungodly*, Ep. 6. 12. (ᾰ). L. G.

Κόσμος, ου, ὁ, *pr.* order, regular disposition; ornament, decoration, embellishment, 1 Pe. 3. 3; the world, the material universe, Mat. 13. 35, et al.; the world, the aggregate of sensi-

tive existence, 1 Co. 4. 9; the *lower* world, the earth, Mar. 16. 15, et al.; the world, the aggregate of mankind, Mat. 5. 14, et al.; the world, the public, Jno. 7. 4; *in* N. T., the present order of things, the *secular* world, Jno. 18. 36, et al.; the human race *external to the Jewish nation*, the *heathen* world, Ro. 11. 12, 15; the world *external to the Christian body*, 1 Jno. 3. 1, 13, et al.

Κοῦμι, (Aram. קוּמִי 2 pers. fem. sing. imperat. of קוּם, to arise) cumi, arise, Mar. 5. 41.

Κουστωδία, ας, ἡ, (Lat. *custodia*) a watch, guard, Mat. 27. 65, 66; 28. 11.

Κουφίζω, f. ίσω, (κοῦφος, light) to lighten, make light or less heavy, Ac. 27. 38.

Κόφῐνος, ου, ὁ, a basket, Mat. 14. 20; 16. 9. Mar. 6. 43, et al.

Κράββατος, ου, ὁ, (Lat. *grabatus*) a couch *capable of holding one person*, Mar. 2. 4, 9, 11, 12, et al. L. G.

Κράζω, f. κεκράξομαι, a. ἔκρᾰγον, later f. κράξω, a. ἔκραξα, p. κέκρᾱγα *with a pres. signif.*, to utter a cry, Mat. 14. 26, et al.; to exclaim, vociferate, Mat. 9. 27. Jno. 1. 15, et al.; to cry *for vengeance*, Ja. 5. 4; to cry *in supplication*, Ro. 8. 15. Ga. 4. 6.

Κραιπάλη, ης, ἡ, debauch, Lu. 21. 34. (ᾰ).

Κρᾱνίον, ου, τό, (κάρα) a skull, Mat. 27. 33. Mar. 15. 22. Lu. 23. 33. Jno. 19. 17.

Κράσπεδον, ου, τό, a margin, border; *in N. T.*, a fringe, tuft, tassel, Mat. 9. 20; 14. 36; 23. 5, et al.

Κραταιός, ά, όν, (κράτος) strong, mighty, powerful, 1 Pe. 5. 6.

Κραταιόω, ῶ, f. ώσω, (fr. same) to strengthen, render strong, corroborate, confirm; *pass.* to grow strong, acquire strength, Lu. 1. 80; 2. 40. Ep. 3. 16; to be firm, resolute, 1 Co. 16. 13. L. G.

Κρατέω, ῶ, f. ήσω, p. κεκράτηκα, a. 1. ἐκράτησα, (fr. same) *pr.* to be strong; to be superior to any one, subdue, vanquish, Ac. 2. 24; to get into one's power, lay hold of, seize, apprehend, Mat. 14. 3; 18. 28; 21. 46; to gain, compass, attain, Ac. 27. 13; *in N. T.*, to lay hold of, grasp, clasp, Mat. 9. 25. Mar. 1. 31; 5. 41; to retain, to keep under reserve, Mar. 9. 10; *met.* to hold fast, observe, Mar. 7. 3, 8. 2 Th. 2. 15; to hold to, adhere to, Ac. 3. 11. Col. 2. 19; to restrain, hinder, repress, Lu. 24. 16. Re. 7. 1; to retain, not to remit *sins*, Jno. 20. 23.

Κράτιστος, η, ον, (superl. from κρατύς, strongest) *in N. T.*, κράτιστε, *a term of respect*, most excellent, noble, or illustrious, Lu. 1. 3. Ac. 23. 26; 24. 3; 26. 25.

Κράτος, εος, τό, strength, power, might, force, Ac. 19. 20. Ep. 1. 19; *meton.* a display of might, Lu. 1. 51; power, sway, dominion, He. 2. 14. 1 Pe. 4. 11; 5. 11, et al. (ᾰ).

Κραυγάζω, f. άσω, a. 1. ἐκραύγασα, to cry out, exclaim, vociferate, Mat. 12. 19; 15. 22, et al.: *from*

Κραυγή, ῆς, ἡ, (κράζω) a cry, outcry, clamour, vociferation, Mat. 25. 6. Ac. 23. 9. Ep. 4. 31. Re. 14. 18; a cry *of sorrow*, wailing, lamentation, Re. 21. 4; a cry *for help*, earnest supplication, He. 5. 7.

Κρέας, ατος, έως, τό, pl. κρέατα, κρέα, flesh, meat, Ro. 14. 21. 1 Co. 8. 13.

Κρείττων, v. σσων, ονος, ὁ, ἡ, τὸ, -ον, (used as the comp. of ἀγαθός) better, more useful or profitable, more conducive to good, 1 Co. 7. 9, 38; superior, more excellent, of a higher nature, more valuable, He. 1. 4; 6. 9; 7. 7, 19, 22, et al.

Κρεμάννυμι, f. άσω, a. 1. ἐκρέμᾰσα, a. 1. pass. ἐκρεμάσθην, to hang, suspend, Ac. 5. 30; 10. 39; *pass.* to be hung, suspended, Mat. 18. 6. Lu. 23. 39; *mid.* κρέμαμαι, to hang, be suspended, Ac. 28. 4. Ga. 3. 13, et al.; *met.* κρέμαμαι ἐν, to hang upon, to be referable to *as an ultimate principle*, Mat. 22. 40.

Κρημνός, οῦ, ὁ, (κρεμάννυμι) a hanging steep, precipice, a steep bank, Mat. 8. 32. Mar. 5. 13. Lu. 8. 33.

Κρής, ητός, pl. κρῆτες, a Cretan, an inhabitant of Κρήτη, Ac. 2. 11. Tit. 1. 12.

Κριθή, ῆς, ἡ, barley, Re. 6. 6: *whence*

Κρίθῐνος, η, ον, made of barley, Jno. 6. 9, 13.

Κρίμα, v. **κρῖμα**, *ατος*, *τό*, (*κρίνω*) **judgment; a sentence, award**, Mat. 7. 2. Lu. 24. 20. Ro. 2. 2, et al.; an administrative decree, Ro. 11. 33; condemnation, Mat. 23. 13. Lu. 23. 40. Ro. 3. 8; 5. 16, et al.; administration of judgment, Jno. 9 39. Ac. 24. 25, et al.; execution of justice, 1 Pe. 4. 17; a lawsuit, 1 Co. 6. 7.

Κρίνον, *ου*, *τό*, a lily, Mat. 6. 28. Lu. 12. 27.

Κρίνω, f. *ινῶ*, a. 1. *ἔκρῖνα*, p. *κέκρικα*, p. pass. *κέκρῐμαι*, a. 1. pass. *ἐκρίθην*, *pr.* to separate; to make a distinction between; to decide, determine, resolve, Ac. 3. 13; 15. 19; 27. 1, et al.; to deem, Ac. 13. 46. Ro. 14. 5; to resolve on, decree, Ac. 16. 4. Re. 16. 5; to form a judgment, to pass judgment on, Jno. 8. 15, et al.; to judge *judicially*, to try, Jno. 18. 31, et al.; to sentence, Jno. 7. 51; to condemn, Lu. 19. 22. Ac. 13. 27; *in N. T.*, to execute sentence upon, to punish, Ac. 7. 7, et al.; to administer a government over, Mat. 19. 28. Lu. 22. 30; *perhaps*, to avenge, He. 10. 30; *pass.* to be brought to trial, Ac. 25. 10, 20. Ro. 3. 4, et al.; *mid.* to go to law, litigate, Mat. 5. 40: *whence*

Κρίσις, *εως*, *ἡ*, *pr.* distinction; discrimination; judgment, decision, sentence, Jno. 7. 24; 5. 30; judgment, trial, Jno. 12. 31. He. 9. 27; administration of justice, Jno. 5. 22, 27; condemnatory sentence, condemnation, Jno. 12. 31; *in N. T.*, *meton.* ground of condemnation, Jno. 3. 19; a court of justice, tribunal, Mat. 5. 21, 22; *fr. the Heb.* justice, equity, Mat. 23. 23. Lu. 11. 42. (ῐ).

Κριτήριον, *ίου*, *τό*, *pr.* a standard or means by which to judge, criterion; a court of justice, tribunal, Ja. 2. 6; a cause, controversy, 1 Co. 6. 2, 4: *from*

Κρῐτής, *οῦ*, *ὁ*, (*κρίνω*) a judge, Mat. 5. 25; 12. 27. Lu. 12. 14, et al., *fr. the Heb.* a ruler, prince, Ac. 13. 20: *whence*

Κριτικός, *ή*, *όν*, able or quick to discern or judge, He. 4. 12.

Κρούω, f. *ούσω*, to knock *at a door*, Mat. 7. 7, 8. Lu. 11. 9, 10; 13. 25, et al.

Κρύπτη, *ἡ*, a vault or closet, a cell *for stowage*, v. r. Lu. 11. 33.

Κρυπτός, *ή*, *όν*, **hidden, concealed, secret, clandestine**, Mat. 6. 4, 6, 18, et al.; *τὰ κρυπτά*, **secrets**, Ro. 2. 16; 1 Co. 14. 25: *from*

Κρύπτω, f. *ψω*, a. 1. *ἔκρυψα*, p. pass. *κέκρυμμαι*, a. 2. pass. *ἐκρύβην* (ῠ), to hide, conceal, Mat. 5. 14, et al.; *in N. T.*, to lay up in store, Col. 3. 3. Re. 2. 17; *κεκρυμμένος*, concealed, secret, Jno. 19. 38.

Κρυσταλλίζω, f. *ίσω*, to be clear, brilliant like crystal, Re. 21. 11. (N. T.) *from*

Κρύσταλλος, *ου*, *ὁ*, (*κρύος*, cold) *pr.* clear ice; crystal, Re. 4. 6; 22. 1.

Κρυφαῖος, *αία*, *αῖον*, (*κρύπτω*) secret, hidden, v. r. Mat. 6. 18.

Κρυφῆ, *adv.* (fr. same) in secret, secretly, not openly, Ep. 5. 12.

Κτάομαι, *ῶμαι*, f. *ήσομαι*, to get, procure, provide, Mat. 10. 9; to make gain, gain, Lu. 18. 12; to purchase, Ac. 8. 20; 22. 28; to be the cause or occasion of purchasing, Ac. 1. 18; to preserve, save, Lu. 21. 19; to get under control, to be winning the mastery over, 1 Th. 4. 4; p. *κέκτημαι*, to possess: *whence*

Κτῆμα, *ατος*, *τό*, a possession, property, & *spc.* real estate, Mat. 19. 22. Mar. 10. 22. Ac. 2. 45; 5. 1.

Κτῆνος, *εος*, *τό*, *pr.* property, *generally used in the plural* *τὰ κτήνη*; property *in animals*; a beast of burden, Lu. 10. 34. Ac. 23. 24; beasts, cattle, 1 Co. 15. 39. Re. 18. 13.

Κτήτωρ, *ορος*, *ὁ*, (*κτάομαι*) a possessor, owner, Ac. 4. 34. L. G.

Κτίζω, f. *ίσω*, a. 1. *ἔκτισα*, p. pass. *ἔκτισμαι*, *pr.* to reduce from a state of disorder and wildness; *in N. T.*, to call into being, to create, Mar. 13. 19, et al.; to call into individual existence, to frame, Eph. 2. 15; to create *spiritually*, to invest with a *spiritual* frame, Eph. 2. 10; 4. 24: *whence*

Κτίσις, *εως*, *ἡ*, *pr.* a framing, founding; *in N. T.*, creation, the act of creating, Ro. 1. 20; creation, the material universe, Mar. 10. 6; 13. 19. He. 9. 11. 2 Pe. 3. 4; a created thing, a creature, Ro. 1. 25; 8. 39. Col. 1. 15. He. 4. 13; the human race, Mar. 16. 15. Ro. 8. 19, 20, 21, 22. Col.

1. 23; a *spiritual* creation, 2 Co. 5. 17. Ga. 6. 15; an institution, ordinance, 1 Pe. 2. 13.

Κτίσμα, *ατος*, *τό*, *pr.* a thing founded; *in N. T.*, a created being, creature, 1 Ti. 4. 4. Ja. 1. 18, et al. L. G.

Κτιστής, *οῦ*, *ὁ*, v. *κτίστης*, *ου*, *ὁ*, a founder; *in N. T.*, a creator, 1 Pe. 4. 19. L. G.

Κυβεία, *ας*, *ἡ*, (*κυβεύω*, to play at dice; fr. *κύβος*, a cube, die) *pr.* dicing; *met.* sleight, versatile artifice, Eph. 4. 14.

Κυβέρνησις, *εως*, *ἡ*, (*κυβερνάω*, to steer, direct) government, office of a governor or director; *meton.* a director, 1 Co. 12. 28.

Κυβερνήτης, *ου*, *ὁ*, (fr. same) a pilot, helmsman, Ac. 27. 11. Re. 18. 17.

Κυκλόθεν, *adv.* around, round about, Re. 4. 3, 4, 8; 5. 11: *from*

Κύκλος, *ου*, *ὁ*, a circle; *in N. T.*, *κύκλῳ*, *adverbially*, round, round about, around, Mar. 3. 34; 6. 6, 36, et al.: *whence*

Κυκλόω, *ῶ*, f. *ώσω*, a. 1. *ἐκύκλωσα*, to encircle, surround, encompass, come around, Jno. 10. 24. Ac. 14. 20. *spc.* to besiege, Lu. 21. 20. He. 11. 30. Re. 20. 9.

Κύλισμα, *ατος*, *τό*, *pr.* a rolling thing; *in N. T.*, a place of rolling or wallowing, wallowing-place, 2 Pe. 2. 22: (L. G.) *from*

Κυλίω, f. *ίσω*, a. 1. *ἐκύλῑσα*, (a later form for *κυλίνδω*) to roll; *mid.* to roll one's self, to wallow, Mar. 9. 20. (ῑ).

Κυλλός, *ή*, *όν*, *pr.* crooked, bent; maimed, lame, crippled, Mat. 18. 8, et al.

Κῦμα, *ατος*, *τό*, a wave, surge, billow, Mat. 8. 24; 14. 24, et al.

Κύμβᾰλον, *ου*, *τό*, (*κύμβος*, a hollow) a cymbal, 1 Co. 13. 1.

Κύμῑνον, *ου*, *τό*, cumin, cuminum sativum *of Linnæus, a plant, a native of Egypt and Syria, whose seeds are of an aromatic, warm, bitterish taste, with a strong but not disagreeable smell, and used by the ancients as a condiment*, Mat. 23. 23.

Κυνάριον, *ίου*, *τό*, (dimin. of *κύων*) a little dog; a cur, Mat. 15. 26, 27. Mar. 7. 27, 28.

Κύπριος, *ου*, *ὁ*, a Cypriot, an inhabitant of *Κύπρος*, Cyprus, Ac. 4. 36; 11. 20; 21. 16.

Κύπτω, f. *ψω*, a. 1. *ἔκυψα*, to bend forwards, stoop down, Mar. 1. 7. Jno. 8. 6, 8.

Κυρηναῖος, *ου*, *ὁ*, a Cyrenian, an inhabitant of *Κυρήνη*, Cyrene, Mat. 27. 32, et al.

Κυρία, *ας*, *ἡ*, (*κύριος*) a lady, 2 Jno. 1, 5.

Κυριακός, *ή*, *όν*, (fr. same) pertaining to the Lord Jesus Christ, the Lord's, 1 Co. 11. 20. Re. 1. 10. N. T.

Κυριεύω, f. *εύσω*, Ro. 14. 9; a. 1. *ἐκυρίευσα*, to be lord over, to be possessed of mastery over, Ro. 6. 9, 14; 7. 1. 2 Co. 1. 24; to exercise sway over, Lu. 22. 25: *from*

Κύριος, *ίου*, *ὁ*, a lord, master, Mat. 12. 8, et al.; an owner, possessor, Mat. 20. 8, et al.; a potentate, sovereign, Ac. 25. 26; a power, deity, 1 Co. 8. 5; the Lord, Jehovah, Mat. 1. 22, et al.; the Lord Jesus Christ, Mat. 24. 42. Mar. 16. 19. Lu. 10. 1. Jno. 4. 1. 1 Co. 4. 5, et al. freq.; *Κύριε*, *a term of respect of various force*, Sir, Lord, Mat. 13. 27. Ac. 9. 6, et al. freq.: *whence*

Κυριότης, *τητος*, *ἡ*, lordship; constituted authority, Eph. 1. 21. 2 Pe. 2. 10. Ju. 8.; *pl.* authorities, potentates, Col. 1. 16. N. T.

Κυρόω, *ῶ*, f. *ώσω*, p. *κεκύρωκα*, (*κῦρος*, authority, confirmation) to confirm, ratify, Ga. 3. 15; to assure, 2 Co. 2. 8.

Κύων, *κυνός*, *ὁ*, *ἡ*, a dog, Lu. 16. 21. 2 Pe. 2. 22; *met.* a dog, a religious corrupter, Phi. 3. 2; miscreant, Re. 22. 15.

Κῶλον, *ου*, *τό*, a member or limb of the body, He. 3. 17.

Κωλύω, f. *ύσω*, a. 1. *ἐκώλῡσα*, a. 1. pass. *ἐκωλύθην* (ῡ), to hinder, restrain, prevent, Mat. 19. 14. Ac. 8. 36. Ro. 1. 13, et al.

Κώμη, *ης*, *ἡ*, a village, a country town, Mat. 9. 35; 10. 11. Lu. 8. 1, et al.

Κωμόπολις, *εως*, *ἡ*, (*κώμη* & *πόλις*) a large village, open town, Mar. 1. 38. L. G.

Κῶμος, ου, ὁ, *pr.* a festive procession, a merry-making; *in N. T.*, a revel, lascivious feasting, Ro. 13. 13. Ga. 5. 21. 1 Pe. 4. 3.

Κώνωψ, ωπος, ὁ, a gnat, culex, *which is found in wine when acescent*, Mat. 23. 24.

Κωφός, ή, όν, *pr.* blunt, dull, *as a weapon;* dull of hearing, deprived of hearing, deaf, Mat. 11. 5. Mar. 7. 32, 37. Lu. 7. 22; dumb, mute, Mat. 9. 32, 33, et al.; *meton.* making dumb, causing dumbness, Lu. 11. 14.

Λ

Λαγχάνω, f. λήξομαι, p. εἴληχα, p. 2. λέλογχα, a. 2. ἔλᾰχον, to have assigned to one, to obtain, receive, Ac. 1. 17. 2 Pe. 1. 1; to have fall to one by lot, Lu. 1. 9; *absol.* to cast lots, Jno. 19. 24.

Λάθρα, *adv.* (λανθάνω) secretly, Mat. 1. 19; 2. 7, et al.

Λαῖλαψ, ᾰπος, ἡ, a squall of wind, a hurricane, Mar. 4. 37, et al.

Λακτίζω, f. ίσω, (λάξ, with the heel) to kick, Ac. 9. 5; 26. 14.

Λαλέω, ῶ, f. ήσω, p. λελάληκα, a. 1. ἐλάλησα, to make vocal utterance; to babble, to talk; *in N. T.*, *absol.*, to exercise the faculty of speech, Mat. 9. 33, et al.; to speak, Mat. 10. 20, et al.; to hold converse with, to talk with, Mat. 12. 46. Mar. 6. 50. Re. 1. 12, et al.; to discourse, to make an address, Lu. 11. 37. Ac. 11. 20; 21. 39, et al.; to make announcement, to make a declaration, Lu. 1. 55, et al.; to make mention, Jno. 12. 41. Ac. 2. 31. He. 4. 8. 2 Pe. 3. 16; *trans.*, to speak, address, preach, Mat. 9. 18. Jno. 3. 11. Tit. 2. 1, et al.; to give utterance to, to utter, Mar. 2. 7. Jno. 3. 34, et al.; to tell, recount, Mat. 26. 13, et al.; to declare, announce, reveal, Lu. 24. 25, et al.; to disclose, 2 Co. 12. 4.

Λαλιά, ᾶς, ἡ, talk; *in N. T.*, matter of discourse, Jno. 4. 42; 8. 43; language, dialect, Mat. 26. 73. Mar. 14. 70.

Λαμά v. λαμμᾶ, (Heb. למה) for what? why? wherefore? Mat. 27. 46. Mar. 15. 34.

Λαμβάνω, f. λήψομαι, p. εἴληφα, a. 2. ἔλᾰβον, a. 1. pass. ἐλήφθην, to take, take up, take in the hand, Mat. 10. 38; 13. 31, 33, et al.; to take on one's self, sustain, Mat. 8. 17; to take, seize, seize upon, Mat. 5. 40; 21. 34. Lu. 5. 26. 1 Co. 10. 13, et al.; to catch, Lu. 5. 5. 2 Co. 12. 16; to assume, put on, Phi. 2. 7; to make a rightful or successful assumption of, Jno. 3. 27; to conceive, Ac. 28. 15; to take *by way of provision*, Mat. 16. 5; to get, get together, Mat. 16. 9; to receive *as payment*, Mat. 17. 24. He. 7. 8; to take *to wife*, Mar. 12. 19; to admit, give reception to, Jno. 6. 21. 2 Jno. 10; *met.* to give *mental* reception to, Jno. 3. 11, et al.; to be *simply* recipient of; to receive, Mat. 7. 8. Jno. 7. 23, 39; 19. 30. Ac. 10. 43; *in N. T.*, λαμβάνειν πεῖραν, to make encounter of *a matter of difficulty or trial*, He. 11. 29. 36; λαμβάνειν ἀρχήν, to begin, He. 2. 3; λαμβάνειν συμβούλιον, to take counsel, consult, Mat. 12. 14; λαμβάνειν λήθην, to forget, 2 Pe. 1. 9; λαμβάνειν ὑπόμνησιν, to recollect, call to mind, 2 Ti. 1. 5; λαμβάνειν περιτομήν, to receive circumcision, be circumcised, Jno. 7. 23; λαμβάνειν καταλλαγήν, to be reconciled, Ro. 5. 11; λαμβάνειν κρίμα, to receive condemnation or punishment, be punished, Mar. 12. 40; *fr. the Heb.* πρόσωπον λαμβάνειν, to accept the person *of any one*, show partiality towards, Lu. 20. 21.

Λαμμᾶ, *see* λαμά.

Λαμπάς, άδος, ἡ, (λάμπω) a light, Ac. 20. 8; a lamp, Re. 4. 5; a *portable* lamp, lantern, or flambeau, Mat. 25. 1, 3, 4, 7, 8. Jno. 18. 3.

Λαμπρός, ά, όν, (λάμπω) bright, resplendent, Re. 22. 16; clear, pellucid, [illegible] Re. 22. 1; white, glistering, [illegible] Re. 15. 6; of a bright [illegible] Ac. 10. 30. [illegible] 23. 11; *by* i[illegible] colour, gaudy, [illegible] sumptuous, splendid, magnifi[illegible] [illegible]ence Ja. 2. 2, 3. Re. 18. 14.

Λαμπρότης, τητος, ἡ, [illegible]htness, splendour, Ac. 26. 13.

Λαμπρῶς, *adv.* splendidly; m[illegible] cently, sumptuously, Lu. 16. [illegible]

Λάμπω, f. ψω & ψομαι, a. 1. [illegible] ψα, to shine, give light, Mat. 5. [illegible] 17. 2. Lu. 17. 24, et al.

Λανθάνω, f. λήσω, a. 2. ἔλᾰθ[illegible]

λέληθα, to be unnoticed; to escape the knowledge or observation of *a person*, Ac. 26. 26. 2 Pe. 3. 5, 8; *absol.* to be concealed, escape detection, Mar. 7. 24. Lu. 8. 47; *with a participle of another verb*, to be unconscious *of an action while the subject or object of it*, He. 13. 2.

Λαξευτός, ή, όν, (λᾶς, a stone, & ξέω, to cut, hew) cut in stone, hewn out of stone or rock, Lu. 23. 53. S.

Λαοδικεύς, έως, ὁ, a Laodicean, an inhabitant of Λαοδίκεια, Laodicea, Col. 4. 16. Re. 3. 14.

Λαός, οῦ, ὁ, a body of people; a concourse of people, a multitude, Mat. 27. 25. Lu. 8. 47, et al.; the common people, Mat. 26. 5, et al.; a people, nation, Mat. 2. 4. Lu. 2. 32. Ti. 2. 14, et al.; ὁ λαός, the people *of Israel*, Lu. 2. 10.

Λάρυγξ, υγγος, ὁ, the throat, gullet, Ro. 3. 13.

Λάσκω, f. λᾱκήσω, a. 1. ἐλάκησα, *pr.* to emit a sound, ring; *hence*, to break with a sharp noise; to burst, Ac. 1. 18.

Λᾱτομέω, ῶ, f. ήσω, p. λελατόμηκα, a. 1. ἐλατόμησα, (λᾶς, a stone, & τέμνω) to hew stones; to cut out of stone, hew from stone, Mat. 27. 60. Mar. 15. 46. L. G.

Λατρεία, ας, ἡ, service, servitude; religious service, worship, Jno. 16. 2. Ro. 9. 4; 12. 1. He. 9. 1, 6: *from*

Λατρεύω, f. εύσω, a. 1. ἐλάτρευσα, (λάτρις, a servant) to be a servant, to serve, Ac. 27. 23; to render religious service and homage, worship, Mat. 4. 10. Lu. 1. 74; *spc.* to offer sacrifices, present offerings, He. 8. 5; 9. 9.

Λάχᾰνον, ου, τό, (λαχαίνω, to dig) a garden herb, vegetable, Mat. 13. 32. Lu. 11. 42. Ro. 14. 2.

Λεγεών, ῶνος, ὁ, (Lat. *legio*) a *Roman* legion; *in N. T.*, legion *used indefinitely for a great number*, Mat. [illegible]. 53. Mar. 5. 9, 15. Lu. 8. 30.

Sat.

of [illegible], f. ξω, to say, Mat. 1. 20, et *of* [illegible] freq.; to speak, make an address *wit* speech, Ac. 26. 1; to say *mentally*, *smel thought*, Mat. 3. 9. Lu. 3. 8; to *cond in written language*, Mar. 15. 28. Kυν [illegible]u. 1. 63. Jno. 19. 37, et al.; to say, *s distinguished from acting*, Mat. 23. 3; to mention, speak of, Mar. 14. 71. Lu. 9. 31. Jno. 8. 27; to tell, declare, narrate, Mat. 21. 27. Mar. 10. 32; to express, He. 5. 11; to put forth, propound, Lu. 5. 36; 13. 6. Jno. 16. 29; to mean, to intend to signify, 1 Co. 1. 12; 10. 29; to say, declare, affirm, maintain, Mat. 3. 9; 5. 18. Mar. 12. 18. Ac. 17. 7; 26. 22. 1 Co. 1. 10, et al.; to enjoin, Ac. 15. 24; 21. 21. Ro. 2. 22; to term, designate, call, Mat. 19. 17. Mar. 12. 37. Lu. 20. 37; 23. 2. 1 Co. 8. 5, et al.; to call *by a name*, Mat. 2. 23, et al.; *pass.* to be further named, to be surnamed, Mat. 1. 16, et al.; to be explained, interpreted, Jno. 4. 25; 20. 16, 24; *in N. T.*, σὺ λέγεις, thou sayest, *a form of affirmative answer to a question*, Mat. 27. 11. Mar. 15. 2. Jno. 18. 37.

Λεῖμμα, ατος, τό, (λείπω) *pr.* a remnant; *in N. T.*, a small residue, Ro. 11. 5.

Λεῖος, εία, εῖον, smooth, level, plain, Lu. 3. 5.

Λείπω, f. ψω, a. 2. ἔλῐπον, *trans.* to leave, forsake; *pass.* to be left, deserted; *by impl.* to be destitute of, deficient in, Ja. 1. 4, 5; 2. 15; *intrans.* to fail, be wanting, be deficient, Lu. 18. 22, et al.

Λειτουργέω, ῶ, f. ήσω, p. λελειτούργηκα, (λειτουργός) *pr.* to perform some public service at one's own expense; *in N. T.*, to officiate *as a priest*, He. 10. 11; to minister *in the Christian church*, Ac. 13. 2; to minister to, assist, succour, Ro. 15. 27.

Λειτουργία, ας, ἡ, (fr. same) *pr.* a public service discharged by a citizen at his own expense; *in N. T.*, a *sacred* ministration, Lu. 1. 23. Phi. 2. 17. He. 8. 6; 9. 21; a kind office, aid, relief, 2 Co. 9. 12. Phi. 2. 30.

Λειτουργικός, ή, όν, ministering; engaged in subordinate service, He. 1. 14: (S) *from*

Λειτουργός, οῦ, ὁ, (λεῖτος, public, & ἔργον) *pr.* a person of property who performed a public duty or service to the state at his own expense; *in N. T.*, a minister or servant, Ro. 13. 6, et al.; one who ministers relief, Phi. 2. 25.

Λέντιον, ίου, τό, (Lat. *linteum*) a coarse cloth, *with which servants were*

girded, a towel, napkin, apron, Jno. 13. 4, 5.

Λεπίς, ίδος, ἡ, a scale, shell, rind, crust, incrustation, Ac. 9. 19: *whence*

Λέπρα, ας, ἡ, the leprosy, Mat. 8. 3. Mar. 1. 42. Lu. 5. 12, 13.

Λεπρός, οῦ, ὁ, (fr. same) leprous; a leper, Mat. 8. 2; 10. 8, et al.

Λεπτόν, οῦ, τό, (λεπτός, thin, fine, small) a mite, *the smallest Jewish coin, equal to half a κοδράντης, and consequently to about three-eighths of a farthing*, Mar. 12. 42, et al.

Λευΐτης, ου, ὁ, a Levite, one of the posterity of Λευΐ, Levi, Lu. 10. 32. Jno. 1. 19. Ac. 4. 36: *whence*

Λευΐτικός, ή, όν, Levitical, pertaining to the Levites, He. 7. 11.

Λευκός, ή, όν, *pr.* light, bright; white, Mat. 5. 36; 17. 2, et al.; whitening, growing white, Jno. 4. 35.

Λέων, οντος, ὁ, a lion, He. 11. 33. 1 Pe. 5. 8, et al.; *met.* a lion, cruel adversary, tyrant, 2 Ti. 4. 17; a lion, a hero, deliverer, Re. 5. 5.

Λήθη, ης, ἡ, (λανθάνω) forgetfulness, oblivion, 2 Pe. 1. 9.

Ληνός, οῦ, ὁ, ἡ, *pr.* a tub, trough; a wine-press, *into which grapes were cast and trodden*, Re. 14. 19, 20; 19. 15; a wine-vat, i. q. ὑπολήνιον, *the lower vat into which the juice of the trodden grapes flowed*, Mat. 21. 33.

Λῆρος, ου, ὁ, idle talk; an empty tale, Lu. 24. 11.

Λῃστής, οῦ, ὁ, (λῃΐζομαι, ληΐς, plunder) a plunderer, robber, highwayman, Mat. 21. 13; 26. 55. Mar. 11. 17. Lu. 10. 30. 2 Co. 11. 26, et al.; a bandit, brigand, Mat. 27. 38, 44. Mar. 15. 27. Jno. 18. 40; *trop.* a robber, rapacious impostor, Jno. 10. 1, 8.

Λῆψις, εως, ἡ, (λαμβάνω) a taking; receiving, receipt, Phi. 4. 15.

Λίαν, *adv.* much, greatly, exceedingly, Mat. 2. 16; 4. 8; 8. 28, et al.

Λιβᾰνός, οῦ, ὁ, arbor thurifera, the tree producing frankincense, *growing in Arabia and Mount Lebanon; in N. T.*, frankincense, *the transparent gum which distils from incisions in the tree*, Mat. 2. 11. Re. 18. 13: *whence*

Λιβανωτός, οῦ, ὁ, ἡ, frankincense; *in N. T.*, a censer, Re. 8. 3, 5.

Λιβερτῖνος, ου, ὁ, (Lat. *libertinus*) a freed-man, one who having been a slave has obtained his freedom, or whose father was a freedman; *in N. T., the* λιβερτῖνοι *probably denote Jews who had been carried captive to Rome, and subsequently manumitted*, Ac. 6. 9.

Λιθάζω, f. άσω, (λίθος) to stone, pelt or kill with stones, Jno. 10. 31, 32, 33, et al.

Λίθῐνος, η, ον, (fr. same) made of stone, Jno. 2. 6, et al.

Λιθοβολέω, ῶ, f. ήσω, a. 1. ἐλιθοβόλησα, (λίθος & βάλλω) to stone, pelt with stones, *in order to kill*, Mat. 21. 35; 23. 37, et al. L. G.

Λίθος, ου, ὁ, a stone, Mat. 3. 9; 4. 3, 6, et al.; *used figuratively, of Christ*, Eph. 2. 20. 1 Pe. 2. 6, et al.; *of believers*, 1 Pe. 2. 5; *meton.* a tablet of stone, 2 Co. 3. 7; a precious stone, Re. 4. 3, et al.

Λιθόστρωτον, ου, τό, (neut. of λιθόστρωτος, paved with stone, λίθος & στρώννυμι) a tessellated pavement, Jno. 19. 13.

Λικμάω, ῶ, f. ήσω, *pr.* to winnow grain; *in N. T.*, to scatter like chaff, Mat. 21. 44. Lu. 20. 18.

Λῐμήν, ένος, ὁ, a port, haven, harbour, Ac. 27. 8, 12.

Λίμνη, ης, ἡ, a tract of standing water; a lake, Lu. 5. 1, 2, et al.

Λῑμός, οῦ, ὁ, famine, scarcity of food, want of grain, Mat. 24. 7; famine, hunger, famishment, Lu. 15. 17. Ro. 8. 35, et al.

Λίνον, ου, τό, flax; *by meton.* a flaxen wick, Mat. 12. 20; linen, Re. 15. 6.

Λῐπᾰρός, ά, όν, (λίπος, fat, fatness) fat; dainty, delicate, sumptuous, Re. 18. 14.

Λίτρα, ας, ἡ, a pound, libra, *equivalent to about twelve ounces avoirdupois*, Jno. 12. 3; 19. 39.

Λίψ, λιβός, ὁ, *pr.* the south-west wind; *meton.* the south-west quarter of the heavens, Ac. 27. 12.

Λογία, ας, ἡ, (λέγω, to collect) a

gathering, collection, 1 Co. 16. 1, 2. N. T.

Λογίζομαι, f. ίσομαι, a. 1. ἐλογισάμην, a. 1. pass. ἐλογίσθην, f. λογισθήσομαι, p. λελόγισμαι, (λόγος) *pr.* to count, calculate; to count, enumerate, Mar. 15. 28. Lu. 22. 37; to set down *as a matter of account*, 1 Co. 13. 5. 2 Co. 3. 5; 12. 6; to impute, Ro. 4. 3. 2 Co. 5. 19. 2 Ti. 4. 16, et al.; to account, Ro. 2. 26; 8. 36; εἰς οὐδὲν λογισθῆναι, to be set at nought, despised, Ac. 19. 27; to regard, deem, consider, Ro. 6. 11; 14. 14. 1 Co. 4. 1. 2 Co. 10. 2. Phi. 3. 13; to infer, conclude, presume, Ro. 2. 3; 3. 28; 8. 18. 2 Co. 10. 2, 7, 11. He. 11. 19. 1 Pe. 5. 12; to think upon, ponder, Phi. 4. 8; *absol.* to reason, Mar. 11. 31. 1 Co. 13. 11.

Λογικός, ή, όν, (fr. same) pertaining to speech; pertaining to reason; *in N. T.*, rational, spiritual, pertaining to the mind and soul, Ro. 12. 1. 1 Pe. 2. 2.

Λόγιον, ίου, τό, (fr. same) an oracle, a divine communication or revelation, Ac. 7. 38. Ro. 3. 2, et al.

Λόγιος, ου, ὁ, ἡ, (fr. same) gifted with learning or eloquence, Ac. 18. 24.

Λογισμός, οῦ, ὁ, (λογίζομαι) *pr.* a computation, act of computing; a thought, cogitation, Ro. 2. 15; a conception, device, 2 Co. 10. 5.

Λογομᾰχέω, ῶ, f. ήσω, (λόγος & μάχομαι) to contend about words; *by impl.* to dispute about trivial things, 2 Ti. 2. 14: (N. T.) *whence*

Λογομαχία, ας, ἡ, contention or strife about words; *by impl.* a dispute about trivial things, unprofitable controversy, 1 Ti. 6. 4. N. T.

Λόγος, ου, ὁ, (λέγω) a word, a thing uttered, Mat. 12. 32, 37. 1 Co. 14. 19; speech, language, talk, Mat. 22. 15. Lu. 20. 20. 2 Co. 10. 10. Ja. 3. 2; converse, Lu. 24. 17; *mere* talk, wordy show, 1 Co. 4. 19, 20. Col. 2. 23. 1 Jno. 3. 18; language, mode of discourse, style of speaking, Mat. 5. 37. 1 Co. 1. 17. 1 Th. 2. 5; a saying, a speech, Mar. 7. 29. Eph. 4. 29; an expression, form of words, formula, Mat. 26. 44. Ro. 13. 9. Ga. 5. 14; a saying, a thing propounded in discourse, Mat. 7. 24; 19. 11. Jno. 4. 37; 6. 60. 1 Ti. 1. 15, et al.; a message, announcement, 2 Co. 5. 19; a *prophetic* announcement, Jno. 12. 38; an account, statement, 1 Pe. 3. 15; a story, report, Mat. 28. 15. Jno. 4. 39; 21. 23; 2 Th. 2. 2; a *written* narrative, a treatise, Ac. 1. 1; a set discourse, Ac. 20. 7; doctrine, Jno. 8. 31, 37. 2 Ti. 2. 17; subject-matter, Ac. 15. 6; reckoning, account, Mat. 12. 36; 18. 23; 25. 19. Lu. 16. 2. Ac. 19. 40; 20. 24. Ro. 9. 28. Phi. 4. 15, 17. He. 4. 13; a plea, Mat. 5. 32. Ac. 19. 38; a motive, Ac. 10. 29; reason, Ac. 18. 14; ὁ λόγος, the word *of God, especially in the gospel*, Mat. 13. 21, 22. Mar. 16. 20. Lu. 1. 2. Ac. 6. 4, et al.; ὁ λόγος, the *divine* WORD, *or* Logos, Jno. 1. 1.

Λόγχη, ης, ἡ, *pr.* the head of a javelin; a spear, lance, Jno. 19. 34.

Λοιδορέω, ῶ, f. ήσω, (λοίδορος) to revile, rail at, Jno. 9. 28. Ac. 23. 4, et al.

Λοιδορία, ας, ἡ, reviling, railing, 1 Ti. 5. 14. 1 Pe. 3. 9: *from*

Λοίδορος, ου, ὁ, ἡ, reviling, railing; *as subst.* a reviler, railer, 1 Co. 5. 11; 6. 10.

Λοιμός, οῦ, ὁ, a pestilence, plague, Mat. 24. 7. Lu. 21. 11; *met.* a pest, pestilent fellow, Ac. 24. 5.

Λοιπός, ή, όν, (λείπω) remaining; the rest, remainder, Mat. 22. 6, et al.; *as an adv.* τοῦ λοιποῦ, henceforth, Ga. 6. 17; τὸ λοιπόν, v. λοιπόν, henceforwards, thenceforwards, Mat. 26. 45. 2 Ti. 4. 8. Ac. 27. 20, et al.; as to the rest, besides, 1 Co. 1. 16; finally, Eph. 6. 10, et al.; ὃ δὲ λοιπόν, cæterum, but, now, 1 Co. 4. 2.

Λουτρόν, οῦ, τό, a bath, water for bathing; a bathing, washing, ablution, Ep. 5. 26. Tit. 3. 5: *from*

Λούω, f. σω, a. 1. ἔλουσα, p. pass. λέλουμαι, *pr.* to bathe the body, *as distinguished from washing only the extremities*, Jno. 13. 10; to bathe, wash, Ac. 9. 37; 16. 33. He. 10. 23. 2 Pe. 2. 22; *met.* to cleanse *from sin*, Re. 1. 5.

Λυκαονιστί, *adv.* in the dialect of Λυκαονία, Lycaonia, Ac. 14. 11.

Λύκος, ου, ὁ, a wolf, Mat. 10. 16. Lu. 10. 3. Jno. 10. 12; *met.* a person of wolf-like character, Mat. 7. 15. Ac. 20. 29.

Λυμαίνομαι, f. οῦμαι, (λύμη, outrage) to outrage, violently maltreat; *in N. T.*, to make havock of, Ac. 8. 3.

Λυπέω, ῶ, f. ήσω, p. λελύπηκα, a. 1. ἐλύπησα, to occasion grief or sorrow to, to distress, 2 Co. 2. 2, 5; 7. 8; *pass.* to be grieved, pained, distressed, sorrowful, Mat. 17. 23; 19. 22, et al.; to aggrieve, cross, vex, Eph. 4. 30; *pass.* to feel pained, Ro. 14. 15: *from*

Λύπη, ης, ἡ, pain, distress, Jno. 16. 21; grief, sorrow, Jno. 16. 6, 20, 22, et al.; *meton.* cause of grief, trouble, affliction, 1 Pe. 2. 19.

Λύσις, εως, ἡ, (λύω) a loosing; *in N. T.*, a release *from the marriage bond*, a divorce, 1 Co. 7. 27.

Λυσιτελέω, ῶ, f. ήσω, (λύω, to pay, & τέλος, an impost) *pr.* to compensate for incurred expense; *by impl.* to be advantageous to, to profit, advantage; *impers.* Lu. 17. 2.

Λύτρον, ου, τό, (λύω, to pay quittance) *pr.* price paid; a ransom, Mat. 20. 28. Mar. 10. 45: *whence*

Λυτρόω, ῶ, f. ώσω, to release for a ransom; *mid.* to ransom, redeem; deliver, liberate, Lu. 24. 21. Tit. 2. 14. 1 Pe. 1. 18: *whence*

Λύτρωσις, εως, ἡ, redemption, He. 9. 12; liberation, deliverance, Lu. 1. 68; 2. 38. L. G.

Λυτρωτής, ου, ὁ, a redeemer; a deliverer, Ac. 7. 35. S.

Λυχνία, ας, ἡ, a candlestick, lampstand, Mat. 5. 15, et al.; *met.* a candlestick *as a figure of a Christian church*, Re. 1. 12, 13, 20; *of a teacher or prophet*, Re. 11. 4: (L. G.) *from*

Λύχνος, a light, lamp, candle, &c. Mat. 5. 15. Mar. 4. 21, et al.; *met.* a lamp, *as a figure of a distinguished teacher*, Jno. 5. 35.

Λύω, f. ύσω, p. λέλῠκα, a. 1. ἔλῡσα, p. pass. λέλῠμαι, a. 1. pass. ἐλύθην (ῠ), to loosen, unbind, unfasten, Mar. 1. 7, et al.; to loose, untie, Mat. 21. 2. Jno. 11. 44.; to disengage, 1 Co. 7. 27; to set free, set at liberty, deliver, Lu. 13. 16; to break, Ac. 27. 41. Re. 5. 2, 5; to break up, dismiss, Ac. 13. 43; to destroy, demolish, Jno. 2. 19. Ep. 2. 14; *met.* to infringe, Mat. 5. 19. Jno. 5. 18; 7. 23; to make void, nullify, Jno. 10. 35; *in N. T.*, to declare to be lawful and allowable, *or*, to admit to privileges, Mat. 16. 19, et al.

Μ

Μαγεία, ας, ἡ, *pr.* the system of the magians; magic, Ac. 8. 11: *from*

Μαγεύω, f. εύσω, to be a magian; to use magical arts, practise magic, sorcery, &c. Ac. 8. 9: *from*

Μάγος, ου, ὁ, (Pers. *mogh*, Heb. מָג, *akin to* μέγας, magnus) a magus, sage of the magian religion, magian, Mat. 2. 1, 7, 16; a magician, sorcerer, Ac. 13. 6, 8.

Μαθητεύω, f. εύσω, a. 1. ἐμαθήτευσα, *intrans.* to be the disciple of, follow as a disciple, Mat. 27. 57; *in N. T.*, *trans.* to make a disciple of, to train in discipleship, Mat. 28. 19. Ac. 14. 21; *pass.* to be trained, disciplined, instructed, Mat. 13. 52: (L. G.) *from*

Μαθητής, οῦ, ὁ, (μανθάνω) a disciple, Mat. 10. 24, 42, et al.: *whence*

Μαθήτρια, ας, ἡ, a female disciple; a female Christian, Ac. 9. 36.

Μαίνομαι, f. μανήσομαι & μανοῦμαι, p. μέμηνα, to be disordered in mind, mad, Jno. 10. 20, et al.

Μακαρίζω, f. ίσω, At. ιῶ, to pronounce happy, felicitate, Lu. 1. 48. Ja. 5. 11: *from*

Μακάριος, ία, ιον, (μάκαρ, idem) happy, blessed, Mat. 5. 3, 4, 5, 7. Lu. 1. 45, et al.

Μακαρισμός, οῦ, ὁ, (μακαρίζω) a calling happy, the act of pronouncing happy, felicitation, Ro. 4. 6, 9; self-congratulation, Ga. 4. 15.

Μάκελλον, ου, τό, (Lat. *macellum*) a place where all kinds of provisions are exposed to sale, provision mart, shambles, 1 Co. 10. 25.

Μακράν, *adv.* (acc. fem. of μακρός) far, far off, at a distance, far distant, Mat. 8. 30. Mar. 12. 34, et al.; *met.* οἱ μακράν, remote, foreign, alien, Ep. 2. 13, 17.

Μακρόθεν, *adv.* (fr. same) far off, at a distance, from afar, from a distance, Mar. 8. 3; 11. 13; *preceded by* ἀπό, *in the same sense*, Mat. 26. 58.

Μακροθῡμέω, ῶ, f. ήσω, (μακρό-

θυμος, μακρός & θυμός) to be slow towards, be long enduring; to exercise patience, be long suffering, clement, or indulgent, to forbear, Mat. 18. 26, 29. 1 Co. 13. 4. 1 Th. 5. 14. 2 Pe. 3. 9; to have patience, endure patiently, wait with patient expectation, He. 6. 15. Ja. 5. 7, 8; to bear long with entreaties for deliverance and avengement, Lu. 18. 7: *whence*

Μακροθυμία, ας, ἡ, patience; patient enduring of evil, fortitude, Col. 1. 11; slowness of avenging injuries, long suffering, forbearance, clemency, Ro. 2. 4; 9. 22. 2 Co. 6. 6; patient expectation, He. 6. 12, et al.

Μακροθύμως, *adv.* patiently, with indulgence, Ac. 26. 3.

Μακρός, ά, όν, (μῆκος) long; *of space*, far, distant, remote, Lu. 15. 13; 19. 12; *of time*, of long duration; prolix, Mat. 23. 13. Mar. 12. 40. Lu. 20. 47.

Μακροχρόνιος, ου, ὁ, ἡ, (μακρός & χρόνος) of long duration; long-lived, Ep. 6. 3. L. G.

Μαλακία, ας, ἡ, softness; languor, indisposition, weakness, infirmity of body, Mat. 4. 23, et al.: *from*

Μαλᾰκός, ή, όν, soft; soft to the touch, delicate, Mat. 11. 8. Lu. 7. 25; *met.* cinædus, an instrument of unnatural lust, effeminate, 1 Co. 6. 9.

Μάλιστα, *adv.* (superlat. of μάλα, very, much) most, most of all, chiefly, especially, Ac. 20. 38; 25. 26, et al.

Μᾶλλον, *adv.* (comparat. of μάλα) more, to a greater extent, in a higher degree, Mat. 18. 13; 27. 24. Jno. 5. 18. 1 Co. 14. 18, et al.; rather, in preference, Mat. 10. 6. Eph. 4. 28, et al.; *used in a periphrasis for the comparative*, Ac. 20. 35, et al.; *as an intensive with a comparative term*, Mat. 6. 26. Mar. 7. 36. 2 Co. 7. 13. Phi. 1. 23; μᾶλλον δέ, yea rather, Ro. 8. 34. Ga. 4. 9. Eph. 5. 11.

Μάμμη, & μάμμα, ης, ἡ, a mother; *later*, a grandmother, 2 Ti. 1. 5.

Μαμμωνᾶς, v. Μαμωνᾶς, ᾶ, ὁ, (Aram. ממון) wealth, riches, Lu. 16. 9, 11; *personified, like the Greek* Πλοῦτος, Mammon, Mat. 6. 24. Lu. 16. 13.

Μανθάνω, f. μαθήσομαι, a. 2. ἔμᾰθον, p. μεμάθηκα, to learn, be taught, Mat. 9. 13; 11. 29; 24. 32; to learn *by practice or experience*, acquire a custom or habit, Phi. 4. 11. 1 Ti. 5. 4, 13; to ascertain, be informed, Ac. 23. 27, et al.; to understand, comprehend, Re. 14. 3.

Μανία, ας, ἡ, (μαίνομαι) madness, insanity, Ac. 26. 24.

Μάννα, τό, indec. (Heb. מן, Exod. 16. 15.) manna, *the miraculous food of the Israelites while in the desert*, Jno. 6. 31, 49, 58, et al.

Μαντεύομαι, f. εύσομαι, (μάντις, a soothsayer, diviner) to utter oracles, to divine, Ac. 16. 16.

Μαραίνω, f. ανῶ, a 1. pass. ἐμαράνθην, to quench, cause to decay, fade, or wither; *pass.* to wither, waste away; *met.* to fade away, disappear, perish, Ja. 1. 11.

Μαρὰν ἀθά, (Aram. מרן אתא) i. q. κύριος ἔρχεται, the Lord cometh, or will come *to judgment*, 1 Co. 16. 22.

Μαργαρίτης, ου, ὁ, (μάργαρος) a pearl, Mat. 7. 6; 13. 45, 46, et al. (ῑ).

Μάρμᾰρος, ου, ὁ, (μαρμαίρω, to glisten, shine) a white glistening stone; marble, Re. 18. 12.

Μαρτῠρέω, ῶ, f. ήσω, p. μεμαρτύρηκα, a. 1. ἐμαρτύρησα, *trans.* to testify, depose, Jno. 3. 11, 32. 1 Jno. 1. 2. Re. 1. 2; 22. 20; *absol.* to give evidence, Jno. 18. 23; to bear testimony, testify, Lu. 4. 22. Jno. 1. 7, 8, et al.; to bear testimony *in confirmation*, Ac. 14. 3; to declare *distinctly and formally*, Jno. 4. 44; *pass.* to be the subject of testimony, to obtain attestation *to character*, Ac. 6. 3; 10. 22. 1 Ti. 5. 10. He. 11. 2, 4; *mid.*, *equivalent to* μαρτύρομαι, to make a solemn appeal, Ac. 26. 22. 1 Th. 2. 12.

Μαρτυρία, ας, ἡ, *judicial* evidence, Mar. 14. 55, 56, 59. Lu. 22. 71; testimony *in general*, Tit. 1. 13. 1 Jno. 5. 9; testimony, declaration *in a matter of fact or doctrine*, Jno. 1. 19; 3. 11. Ac. 22. 18, et al.; attestation *to character*, Jno. 5. 34, 36, et al.; reputation, 1 Ti. 3. 7.

Μαρτύριον, ίου, τό, testimony, evidence, 2 Co. 1. 12. Ja. 5. 3; testification, Ac. 4. 33; *in N. T.*, testimony, mode of solemn declaration or testi-

fication, Mat. 8. 4. Lu. 9. 5, et al.; testimony, matter of solemn declaration, 1 Co. 1. 6; 2. 1. 1 Ti. 2. 6; *σκηνὴ τοῦ μαρτυρίου, a title of the Mosaic tabernacle,* Ac. 7. 44. Re. 15. 5.

Μαρτύρομαι, to call to witness; *intrans.* to make a solemn affirmation or declaration, asseverate, Ac. 20. 26. Ga. 5. 3; to make a solemn appeal, Eph. 4. 17.

Μάρτυς, υρος, ὁ, ἡ, a *judicial* witness, deponent, Mat. 18. 16. He. 10. 28, et al.; *generally,* a witness *to a circumstance,* Lu. 24. 48. Ac. 10. 41, et al.; *in N. T.*, a witness, a testifier *of a doctrine,* Re. 1. 5; 3. 14; 11. 3; a martyr, Ac. 22. 20. Re. 2. 13.

Μασσάομαι, *rather* μασάομαι, ῶμαι, f. ήσομαι, to chew, masticate; *in N. T.*, to gnaw, Re. 16. 10.

Μαστιγόω, ῶ, f. ώσω, a. 1. ἐμαστίγωσα, (μάστιξ) to scourge, Mat. 10. 17; 20. 19, et al.; *met.* to chastise, He. 12. 6.

Μαστίζω, f. ίξω, to scourge, Ac. 22. 25: (poet. & L. G.) *from*

Μάστιξ, ῖγος, ἡ, a scourge, whip, Ac. 22. 24. He. 11. 36; *met.* a scourge, pain, disease, Mar. 3. 10; 5. 29, 34. Lu. 7. 21.

Μαστός, οῦ, ὁ, (a collateral form of μαζός) the breast, pap, Lu. 11. 27, et al.

Ματαιολογία, ας, ἡ, vain talking, idle disputation, 1 Ti. 1. 6: (L. G.) *from*

Ματαιολόγος, ου, ὁ, ἡ, (μάταιος & λέγω) a vain talker, given to vain talking or trivial disputation, Tit. 1. 10.

Μάταιος, αία, αιον, vain, ineffective, bootless, 1 Co. 3. 20; groundless, deceptive, fallacious, 1 Co. 15. 17; useless, fruitless, unprofitable, Tit. 3. 9. Ja. 1. 26; *fr. the Heb.* erroneous *in principle,* corrupt, perverted, 1 Pe. 1. 18; τὰ μάταια, superstition, idolatry, Ac. 14. 15: *whence*

Ματαιότης, τητος, ἡ, vanity, folly, 2 Pe. 2. 18; *fr. the Heb., religious* error, Eph. 4. 17; false religion, Ro. 8. 20. S.

Ματαιόω, ῶ, f. ώσω, to make vain; *fr. the Heb., pass.* to fall into religious error, to be perverted, Ro. 1. 21. S.

Μάτην, *adv.* in vain, fruitlessly, without profit, Mat. 15. 9. Mar. 7. 7.

Μάχαιρα, ας, ἡ, a large knife, poniard; a sword, Mat. 26. 47, 51, et al.; the sword *of the executioner,* Ac. 12. 2. Ro. 8. 35. He. 11. 37; *hence,* φορεῖν μάχαιραν, to bear the sword, to have the power of life and death, Ro. 13. 4; *meton.* war, Mat. 10. 34.

Μάχη, ης, ἡ, a fight, battle; *in N. T.*, contention, strife, dispute, controversy, 2 Co. 7. 5. 2 Ti. 2. 23, et al.: *from*

Μάχομαι, f. οῦμαι, v. έσομαι, to fight, to quarrel, Ac. 7. 26; to contend, dispute, Jno. 6. 52, et al.

Μεγαλαυχέω, ῶ, f. ήσω, (μέγας & αὐχέω, to boast) to boast, vaunt; to cause a great stir, Ja. 3. 5.

Μεγαλεῖος, εία, εῖον, (μέγας) magnificent, splendid; τὰ μεγαλεῖα, great things, wonderful works, Lu. 1. 49. Ac. 2. 11: *whence*

Μεγαλειότης, τητος, ἡ, majesty, magnificence, glory, Lu. 9. 43. Ac. 19. 27. 2 Pe. 1. 16. S.

Μεγαλοπρεπής, έος, οῦς, ὁ, ἡ, (μέγας & πρέπω) *pr.* becoming a great man; magnificent, glorious, most splendid, 2 Pe. 1. 17.

Μεγαλύνω, f. υνῶ, a. 1. ἐμεγάλῦνα, (μέγας) to enlarge, amplify, Mat. 23. 5; to manifest in an extraordinary degree, Lu. 1. 58; to magnify, exalt, extol, Lu. 1. 46. Ac. 5. 13, et al.

Μεγάλως, *adv.* (μέγας) greatly, very much, vehemently, Phi. 4. 10.

Μεγαλωσύνη, ης, ἡ, greatness, majesty, He. 1. 3; 8. 1; *ascribed* majesty, Jude 25: (S.) *from*

Μέγας, μεγάλη, μέγα, compar. μείζων, superl. μέγιστος, great, large in size, Mat. 27. 60. Mar. 4. 32, et al.; great, much, numerous, Mar. 5. 11. He. 11. 26; great, grown up, adult, He. 11. 24; great, vehement, intense, Mat. 2. 10; 28. 8; great, sumptuous, Lu. 5. 29; great, important, weighty, of moment, 1 Co. 9. 11; 13. 13; great, splendid, magnificent, Re. 15. 3; extraordinary, wonderful, 2 Co. 11. 15; great, solemn, Jno. 7. 37; 19. 31; great *in rank,* noble, Re. 11. 18; 13. 16; great *in dignity,* distinguished,

eminent, illustrious, powerful, Mat. 5. 19; 18. 1, 4, et al.; great, arrogant, boastful, Re. 13. 5: *whence*

Μέγεθος, εος, τό, greatness, vastness, Ep. 1. 19.

Μεγιστᾶνες, ων, οἱ, great men, lords, chiefs, nobles, princes, Mar. 6. 21. Re. 6. 15; 18. 23. L. G.

Μέγιστος, η, ον, greatest; pre-eminent, 2 Pe. 1. 4.

Μεθερμηνεύω, f. εύσω, (μετά & ἑρμηνεύω) to translate, interpret, Mat. 1. 23. Mar. 5. 41, et al. L. G.

Μέθη, ης, ἡ, (μέθυ) strong drink; drunkenness, Lu. 21. 34; a debauch in drinking, Ro. 13. 13. Ga. 5. 21.

Μεθίστημι, later also μεθιστάνω, (ᾰ) f. μεταστήσω, a. 1. μετέστησα, (μετά & ἵστημι) to cause a change of position; to remove, transport, 1 Co. 13. 2; to transfer, Col. 1. 13; *met.* to cause to change sides; *by impl.* to pervert, mislead, Ac. 19. 26; to remove *from office*, dismiss, discard, Lu. 16. 4. Ac. 13. 22.

Μεθοδεία, ας, ἡ, (μεθοδεύω, to trace, investigate; to handle methodically; to handle cunningly; fr. μέθοδος, μετά & ὁδός) artifice, wile, Ep. 4. 14; 6. 11. N. T.

Μεθόριον, ου, τό, (neut. from μεθόριος, interjacent, μετά & ὅρος) confine, border, Mar. 7. 24.

Μεθύσκω, (μέθυ, strong drink) f. μεθύσω, a. 1. pass. ἐμεθύσθην, to inebriate, make drunk; *pass.* to be intoxicated, to be drunk, Lu. 12. 45. 1 Th. 5. 7, et al.; to drink freely, Jno. 2. 10.

Μέθυσος, ου, ὁ, ἡ, (μέθυ) drunken; a drunkard, 1 Co. 5. 11; 6. 10.

Μεθύω, (μέθυ) to be intoxicated, be drunk, Mat. 24. 49, et al. (ῡ).

Μειζότερος, α, ον, greater, 3 Jno. 4: *double comparat. from*

Μείζων, ονος, ὁ, ἡ, τό, -ον, greater: *comparat. of* μέγας.

Μέλαν, ᾰνος, τό, (neut. fr. μέλας) ink, 2 Co. 3. 3. 2 Jno. 12. 3 Jno. 13.

Μέλας, αινα, αν, black, Mat. 5. 36. Re. 6. 5, 12.

Μέλει, f. μελήσει, imperf. ἔμελε, imperat. μελέτω, *impers. verb*, there is a care, it concerns, Mat. 22. 16. Ac. 18. 17. 1 Co. 9. 9, et al.: *whence*

Μελετάω, ῶ, f. ήσω, a. 1. ἐμελέτησα, to care for; to bestow careful thought upon, to give painful attention to, be earnest in, 1 Ti. 4. 15; to devise, Ac. 4. 25; *absol.* to study beforehand, premeditate, Mar. 13. 11.

Μέλι, ιτος, τό, honey, Mat. 3. 4. Mar. 1. 6. Re. 10. 9, 10.

Μελίσσιος, ιου, ὁ, ἡ, τό, -ον, (μέλισσα, a bee, μέλι) of bees, made by bees, Lu. 24. 42.

Μέλλω, f. ήσω, imperf. ἔμελλον, At. ἤμελλον, to be about to, be on the point of, Mat. 2. 13. Jno. 4. 47; *it serves to express in general a settled futurity*, Mat. 11. 14. Lu. 9. 31. Jno. 11. 51, et al.; to intend, Lu. 10. 1, et al.; *particip.* μέλλων, ουσα, ον, future *as distinguished from past and present*, Mat. 12. 32. Lu. 13. 9, et al.: to be always, as it were, about to do, to delay, linger, Ac. 22. 16.

Μέλος, εος, τό, a member, limb, any part of the body, Mat. 5. 29, 30. Ro. 12. 4. 1 Co. 6. 15; 12. 12, et al.

Μεμβράνα, ης, ἡ, (Lat. *membrana*) parchment, vellum, 2 Ti. 4. 13.

Μέμφομαι, f. ψομαι, a. 1. ἐμεμψάμην, to find fault with, blame, censure; to intimate dissatisfaction with, He. 8. 8; *absol.* to find fault, Ro. 9. 19.

Μεμψίμοιρος, ου, ὁ, ἡ, (μέμψις, a finding fault, fr. μέμφομαι, & μοῖρα, a portion, lot) finding fault or being discontented with one's lot, querulous; a discontented, querulous person, a repiner, Jude 16.

Μέν, *a particle serving to intimate that the term or clause with which it is used, stands distinguished from another, usually in the sequel, and then mostly with* δέ *correspondent*, Mat. 3. 11; 9. 37. Ac. 1. 1; ὁ μὲν,—ὁ δὲ, this—that, the one—the other, Phi. 1. 16, 17; one—another, οἱ μὲν—οἱ δὲ, some—others, Mat. 22. 5, 6; ὃς μὲν—ὃς δὲ, one—another, *pl.* some—others, Mat. 13. 8; 21. 35; ἄλλος μὲν—ἄλλος δὲ, one—another, 1 Co. 15. 39; ὧδε μὲν—ἐκεῖ δὲ, here—there, He. 7. 8; τοῦτο μὲν—τοῦτο δὲ, partly—partly, He. 10. 33, et al. freq.

Μενοῦν, v. μὲν οὖν, *see* οὖν.

Μενοῦνγε, (*μέν, οὖν, γε*) *a combination of particles serving to take up what has just preceded with either addition or abatement, like the Latin* imo; yea indeed, yea truly, yea rather, Lu. 11. 28. Ro. 9. 20; 10. 18. Phi. 3. 8. N. T.

Μέντοι, *conj.* (*μέν* & *τοι*) truly, certainly, sure, Ju. 8; nevertheless, however, Jno. 4. 27, et al.

Μένω, f. *μενῶ*, p. *μεμένηκα*, a. 1. *ἔμεινα*, to stay, Mat. 26. 38. Ac. 27. 31; to continue, 1 Co. 7. 11. 2 Ti. 2. 13; to dwell, lodge, sojourn, Jno. 1. 39. Ac. 9. 43, et al.; to remain, Jno. 9. 41; to rest, settle, Jno. 1. 32, 33; 3. 36; to last, endure, Mat. 11. 23. Jno. 6. 27. 1 Co. 3. 14; to survive, 1 Co. 15. 6; to be existent, 1 Co. 13. 13; to continue unchanged, Ro. 9. 11; to be permanent, Jno. 15. 16. 2 Co. 3. 11. He. 10. 34; 13. 14. 1 Pe. 1. 23; to persevere, be constant, be stedfast, 1 Ti. 2. 15. 2 Ti. 3. 14; to abide, to be in close and settled union, Jno. 6. 56; 14. 10; 15. 4, et al.; to indwell, Jno. 5. 38. 1 Jno. 2. 14; *trans.* to wait for, Ac. 20. 5, 23.

Μερίζω, f. *ίσω*, (*μέρις*) to divide; to divide out, distribute, Mar. 6. 41; to assign, bestow, Ro. 12. 3. 1 Co. 7. 17. 2 Co. 10. 13. He. 7. 2; *mid.* to share, Lu. 12. 13; *pass.* to be subdivided, to admit distinctions, 1 Co. 1. 13; to be severed *by discord*, be at variance, Mat. 12. 25, et al.; to differ, 1 Co. 7. 34.

Μέριμνα, *ης, ἡ*, (*μερίζειν τὸν νοῦν*, dividing the mind) care, Mat. 13. 22. Lu. 8. 14, et al.; anxious interest, 2 Co. 11. 28: *whence*

Μεριμνάω, *ῶ*, f. *ήσω*, a. 1. *ἐμερίμνησα*, to be anxious, or solicitous, Phi. 4. 6; to expend careful thought, Mat. 6. 27; to concern one's self, Mat. 6. 25, et al.; to have the thoughts occupied with, 1 Co. 7. 32, 33, 34; to feel an interest in, Phi. 2. 20.

Μερίς, *ίδος, ἡ*, a part; a division *of a country*, district, region, tract, Ac. 16. 12; *met.* share, participation, Ac. 8. 21. Col. 1. 12; fellowship, consort, connection, 2 Co. 6. 15; a part *assigned*, lot, Lu. 10. 42.

Μερισμός, *οῦ, ὁ*, (*μερίζω*) a dividing, act of dividing, He. 4. 12; distribution, gifts distributed, He. 2. 4.

Μεριστής, *οῦ, ὁ*, (fr. same) a divider; an apportioner, arbitrator, Lu. 12. 14. N. T.

Μέρος, *εος, τό*, a part, portion, division, *of a whole*, Lu. 11. 36; 15. 12. Ac. 5. 2. Eph. 4. 16, et al.; a piece, fragment, Lu. 24. 42. Jno. 19. 23; a party, faction, Ac. 23. 9; *allotted* portion, lot, destiny, Mat. 24. 51. Lu. 12. 46; a calling, craft, Ac. 19. 27; a *partner's* portion, partnership, fellowship, Jno. 13. 8; *pl.* *μέρη*, a *local* quarter, district, region, Mat. 2. 22; 16.13. Ac. 19. 1. Eph. 4. 9, et al.; side *of a ship*, Jno. 21. 6; *ἐν μέρει*, in respect, on the score, 2 Co. 3. 10; 9. 3. Col. 2. 16. 1 Pe. 4. 16; *μέρος τι*, partly, in some part, 1 Co. 11. 18; *ἀνὰ μέρος*, alternately, one after another, 1 Co. 14. 27; *ἀπὸ μέρους*, partly, in some part or measure, 2 Co. 1. 14; *ἐκ μέρους*, individually, 1 Co. 12. 27; partly, imperfectly, 1 Co. 13. 9; *κατὰ μέρος*, particularly, in detail, He. 9. 5.

Μεσημβρία, *ας, ἡ*, (*μέσος* & *ἡμέρα*) mid-day, noon, Ac. 22. 6; *meton.* the south, Ac. 8. 26.

Μεσίας, *see* **Μεσσίας**.

Μεσιτεύω, f. *εύσω*, a. 1. *ἐμεσίτευσα*, to perform offices between two parties; to intervene, interpose, He. 6. 17: (L. G.) *from*

Μεσίτης, *ου, ὁ*, (*μέσος*) one that acts between two parties; a mediator, one who interposes to reconcile two adverse parties, 1 Ti. 2. 5; an internuncius, one who is the medium of communication between two parties, Ga. 3. 19, 20. He. 8. 6, et al. (ῐ). L. G.

Μεσονύκτιον, *ίου, τό*, (*μέσος* & *νύξ*) midnight, Lu. 11. 5, et al.

Μέσος, *η, ον*, mid, middle, Mat. 25. 6. Ac. 26. 13; *τὸ μέσον*, the middle, the midst, Mat. 14. 24; *ἀνὰ μέσον*, in the midst; *fr. the Heb.* in, among, Mat. 13. 25; between, 1 Co. 6. 5; *διὰ μέσου*, through the midst of, Lu. 4. 30; *εἰς τὸ μέσον*, into, or in the midst, Mar. 3. 3. Lu. 6. 8; *ἐκ μέσου*, from the midst, out of the way, Col. 2. 14. 2 Th. 2. 7; *fr. the Heb.* from, from among, Mat. 13. 49; *ἐν τῷ μέσῳ*, in the midst, Mat. 10. 16; in the midst, in public, publicly, Mat. 14. 6; *ἐν μέσῳ*, in the midst of, among, Mat.

18. 20; κατὰ μέσον τῆς νυκτὸς, about midnight, Ac. 27. 27, et al.

Μεσότοιχον, ου, τό, (μέσος & τοῖχος) a middle wall; a partition wall, a barrier, Ep. 2. 14. N. T.

Μεσουράνημα, ατος, τό, (μέσος & οὐρανὸς) the mid-heaven, mid-air, Re. 8. 13, et al. L. G.

Μεσόω, ῶ, f. ώσω, (μέσος) to be in the middle or midst; to be advanced midway, Jno. 7. 14.

Μεσσίας, ου, ὁ, (Heb. משיח, fr. משח, to anoint) the Messiah, the Anointed One, i. q. ὁ Χριστός, Jno. 1. 42; 4. 25.

Μεστός, ή, όν, full, full of, filled with, Jno. 19. 29, et al.; replete, Ro. 1. 29; 15. 14, et al.: *whence*

Μεστόω, ῶ, ώσω, to fill; *pass.* to be filled, be full, Ac. 2. 13.

Μετά, *prep.*, *with a genitive*, with, together with, Mat. 16. 27; 12. 41; 26. 55; with, on the same side or party with, in aid of, Mat. 12. 30; 20. 20; with, by means of, Ac. 13. 17; with, *of conflict*, Re. 11. 7; with, among, Lu. 24. 5; with, to, towards, Lu. 1. 58, 72; *with an accusative*, after, *of place*, behind, He. 9. 3; *of time*, after, Mat. 17. 1; 24. 29; *followed by an infin. with the neut. article*, after, after that, Mat. 26. 32. Lu. 22. 20.

Μεταβαίνω, f. βήσομαι, p. μεταβέβηκα, a. 2. μετέβην, (μετά & βαίνω) to go or pass from one place to another, Jno. 5. 24; to pass away, be removed, Mat. 17. 20; to go away, depart, Mat. 8. 34, et al.

Μεταβάλλω, (μετά & βάλλω) to change; *mid.* to change one's mind, Ac. 28. 6.

Μετάγω, f. ξω, (μετά & ἄγω) to lead or move from one place to another; to change direction, turn about, Ja. 3. 3, 4.

Μεταδίδωμι, f. δώσω, (μετά & δίδωμι) to give a part, to share, Lu. 3. 11; to impart, bestow, Ro. 1. 11; 12. 8, et al.

Μετάθεσις, εως, ἡ, (μετατίθημι) a removal, translation, He. 11. 5; a transmutation, change *by the abolition of one thing and the substitution of another*, He. 7. 12.

Μεταίρω, f. αρῶ, a. 1. μετῆρα, (μετά & αἴρω) to remove, transfer; *in N. T. intrans.*, to go away, depart, Mat. 13. 53.

Μετακαλέω, ῶ, f. έσω, (μετά & καλέω) to call from one place into another; *mid.* to call or send for, invite to come to one's self, Ac. 7. 14, et al.

Μετακῑνέω, ῶ, f. ήσω, (μετά & κινέω) to move away, remove; *pass. met.* to stir away from, to swerve, Col. 1. 23.

Μεταλαμβάνω, f. λήψομαι, (μετά & λαμβάνω) to partake of, share in, Ac. 2. 46. 2 Ti. 2. 6, et al.; to get, obtain, find, Ac. 24. 25: *whence*

Μετάληψις, εως, ἡ, a partaking of, a being partaken of, 1 Ti. 4. 3.

Μεταλλάσσω, f. ξω, (μετά & ἀλλάσσω) to exchange, change for or into, transmute, Ro. 1. 25, 26.

Μεταμέλομαι, f. ήσομαι, a. 1. μετεμελήθην, (μετά & μέλομαι) to change one's judgment on past points of conduct; to change one's mind and purpose, He. 7. 21; to repent, regret, Mat. 21. 29, 32; 27. 3. 2 Co. 7. 8.

Μεταμορφόω, ῶ, f. ώσω, (μετά & μορφόω) to change the external form, transfigure; *mid.* to change one's form, be transfigured, Mat. 17. 2. Mar. 9. 2; to undergo a *spiritual* transformation, Ro. 12. 2. 2 Co. 3. 18.

Μετανοέω, ῶ, f. ήσω, (μετά & νοέω) to undergo a change in frame of mind and feeling, to repent, Lu. 17. 3, 4, et al.; to make a change of principle and practice, to reform, Mat. 3. 2, et al.: *whence*

Μετάνοια, ας, ἡ, a change of mode of thought and feeling, repentance, Mat. 3. 8. Ac. 20. 21. 2 Ti. 2. 25, et al.; *practical* reformation, Lu. 15. 7, et al.; reversal *of the past*, He. 12. 17.

Μεταξύ, *adv.* (μετά) between, Mat. 23. 35. Lu. 11. 51; 16. 26. Ac. 15. 9; ἐν τῷ μεταξύ, sc. χρόνῳ, in the mean time, mean while, Jno. 4. 31; *in N. T.*, ὁ μεταξύ, following, succeeding, Ac. 13. 42.

Μεταπέμπω, f. ψω, (μετά & πέμπω) to send after; *mid.* to send after or for *any one*, invite to come to one's self, Ac. 10. 5, et al.

Μεταστρέφω, f. ψω, a. 2. pass. μετ-

ἐστράφην, (μετά & στρέφω) to turn about; convert *into something else*, change, Ac. 2. 20. Ja. 4. 9; *by impl.* to pervert, Ga. 1. 7.

Μετασχηματίζω, f. ίσω, a. 1. μετεσχημάτισα, (μετά & σχηματίζω, to fashion, σχῆμα) to remodel, transfigure, Phi. 3. 21; *mid.* to transform one's self, 2 Co. 11. 13, 14, 15; to make an *imaginary* transference of *circumstances from the parties really concerned in them to others*, to transfer *in imagination*, 1 Co. 4. 6.

Μετατίθημι, f. θήσω, a. 1. μετέθηκα, a. 1. pass. μετετέθην, (μετά & τίθημι) to transport, Ac. 7. 16; to transfer, He. 7. 12; to translate *out of the world*, He. 11. 5; *met.* to transfer *to other purposes*, to pervert, Jude 4; *mid.* to transfer one's self, to change over, Ga. 1. 6.

Μετέπειτα, *adv.* (μετά & ἔπειτα) afterwards, He. 12. 17.

Μετέχω, f. μεθέξω, p. μετέσχηκα, a. 2. μετέσχον, (μετά & ἔχω) to share in, partake, 1 Co. 9. 10, 12; 10. 17, 21, et al.; to be a member of, He. 7. 13.

Μετεωρίζω, f. ίσω, (μετέωρος, raised from the ground) to raise aloft; *met.* to unsettle in mind; *pass.* to be excited with anxiety, be in anxious suspense, Lu. 12. 29.

Μετοικεσία, ας, ἡ, (μετοικέω, to change one's abode, μετά & οἰκέω) change of abode or country, migration, Mat. 1. 11, 12, 17. L. G.

Μετοικίζω, f. ίσω, (μετά & οἰκίζω, to fix in a habitation) to cause to change an abode, cause to emigrate, Ac. 7. 4.

Μετοχή, ῆς, ἡ, (μετέχω) a sharing, partaking; communion, fellowship, 2 Co. 6. 14.

Μέτοχος, ου, ὁ, (fr. same) a partaker, He. 3. 1, 14; 12. 8; an associate, partner, fellow, Lu. 5. 7. He. 1. 9.

Μετρέω, ῶ, f. ήσω, a. 1. ἐμέτρησα, (μέτρον) to mete, measure, Mat. 7. 2. Re. 11. 1, 2, et al.; *met.* to estimate, 2 Co. 10. 12: *whence*

Μετρητής, οῦ, ὁ, *pr.* a measurer; *also*, metretes, *Lat.* metreta, *equivalent to the Attic* ἀμφορεύς, *i. e. three-fourths of the Attic* μέδιμνος, *or Hebrew* בַּת, *and therefore equal to about nine gallons*, Jno. 2. 6.

Μετριοπᾰθέω, ῶ, f. ήσω, (μέτριος & πάθος) to moderate one's passions; to be gentle, compassionate, He. 5. 2. L. G.

Μετρίως, *adv.* (μέτριος, μέτρον) moderately; slightly; οὐ μετρίως, no little, not a little, much, greatly, Ac. 20. 12.

Μέτρον, ου, τό, measure, Mat. 7. 2. Mar. 4. 24. Lu. 6. 38. Re. 21. 17, et al.; measure, standard, Eph. 4. 13; extent, compass, 2 Co. 10. 13; *allotted* measure, specific portion, Ro. 12. 3. Eph. 4. 7, 16; ἐκ μέτρου, by measure, with definite limitation, Jno. 3. 34.

Μέτωπον, ου, τό, (μετά & ὤψ) forehead, front, Re. 7. 3; 9. 4, et al.

Μέχρι, & μέχρις *before a vowel*, *adv.*, *of place*, unto, even to, Ro. 15. 19; *of time*, until, till, Mat. 11. 23; 13. 30, et al.

Μή, *a particle of negation*, not; *for the particulars of its usage, especially as distinguished from that of* οὐ, *see the grammars; as a conjunction*, lest, that not, Mat. 5. 29, 30; 18. 10; 24. 6. Mar. 13. 36; μή, or μήτι, or μήποτε, *prefixed to an interrogative clause is a mark of tone, since it expresses an intimation either of the reality of the matters respecting which the question is asked*, Mat. 12. 23, et al.; *or the contrary*, Jno. 4. 12, et al.

Μήγε, *a strengthened form for* μή, (μή & γε) Mat. 6. 1; 9. 17, et al.

Μηδαμῶς, *adv.* (μηδαμός, i. q. μηδείς) by no means, Ac. 10. 14; 11. 8.

Μηδέ, *conj.* neither, *and repeated*, neither—nor, Mat. 6. 25; 7. 6; 10. 9, 10; not even, not so much as, Mar. 2. 2, et al.

Μηδείς, μηδεμιᾰ, μηδέν, (μηδέ, εἷς) not one, none, no one, Mat. 8. 4, et al.

Μηδέποτε, *adv.* (μηδέ & ποτε) not at any time, never, 2 Ti. 3. 7.

Μηδέπω, *adv.* (μηδέ & πω) not yet, not as yet, He. 11. 7.

Μηκέτι, *adv.* (μή & ἔτι) no more, no longer, Mar. 1. 45; 2. 2, et al.

Μῆκος, εος, τό, length, Ep. 3. 18. Re. 21. 16: *whence*

Μηκύνω, f. υνῶ, to lengthen, pro-

long; *mid.* to grow up, *as plants,* Mar. 4. 27.

Μηλωτή, ῆς, ἡ, (μῆλον, a sheep) a sheepskin, He. 11. 37.

Μήν, μηνός, ὁ, a month, Lu. 1. 24, 26, 36, 56, et al.; *in N. T.*, the new moon, the day of the new moon, Ga. 4. 10.

Μήν, *a particle occurring in the N. T. only in the combination* ἦ μήν. *See* ἦ.

Μηνύω, f. ύσω, p. μεμήνυκα, a. 1. ἐμήνυσα, to disclose *what is secret,* Jno. 11. 57. Ac. 23. 30. 1 Co. 10. 28; to declare, indicate, Lu. 20. 37.

Μήποτε, (μή & ποτε) *has the same significations and usage as* μή; *which see;* He. 9. 17. Mat. 4. 6. Mat. 13. 15; *also,* whether, Lu. 3. 15.

Μήπω, *adv.* (μή & πω) not yet, not as yet, Ro. 9. 11. He. 9. 8.

Μήπως, *conj.* (μή & πως) lest in any way or means, that in no way, Ac. 27. 29. Ro. 11. 21. 1 Co. 8. 9; 9. 27, et al.; whether perhaps, 1 Th. 3. 5.

Μηρός, οῦ, ὁ, the thigh, Re. 19. 16.

Μήτε, *conj.* (μή & τε) neither, μήτε—μήτε, v. μὴ—μήτε, v. μηδὲ—μήτε, neither—nor, Mat. 5. 34, 35, 36. Ac. 23. 8. 2 Th. 2. 2; *in N. T. also equivalent to* μηδέ, not even, not so much as, Mar. 3. 20.

Μήτηρ, τέρος, τρός, ἡ, a mother, Mat. 1. 18; 12. 49, 50, et al. freq.; a parent *city,* Ga. 4. 26. Re. 17. 5.

Μήτι, (μή & τι) *has the same use as* μή *in the form* εἰ μήτι, Lu. 9. 13, et al.; *also when prefixed to an interrogative clause,* Mat. 7. 16. Jno. 4. 29. *See* μή.

Μήτιγε, (μήτι & γε) *strengthened for* μήτι, surely then, much more then, 1 Co. 6. 3.

Μήτρα, ας, ἡ, (μήτηρ) the womb, Lu. 2. 23. Ro. 4. 19.

Μητραλοίας, v. -λῴας, ου, ὁ, (μήτηρ & ἀλοιάω, poet. for ἀλοάω, to smite) a striker of his mother, matricide, 1 Ti. 1. 9.

Μία, *see in* εἷς.

Μιαίνω, f. ανῶ, a. 1. ἐμίηνα & ἐμίᾱνα, p. μεμίαγκα, p. pass. μεμίασμαι, a. 1. pass. ἐμιάνθην, *pr.* to tinge, dye, stain; to pollute, defile, *ceremonially,* Jno. 18. 28; to corrupt, deprave, Tit. 1. 15. He. 12. 15. Jude 8: *whence*

Μίασμα, ατος, τό, pollution, *moral* defilement, 2 Pe. 2. 20.

Μιασμός, οῦ, ὁ, pollution, defiling, 2 Pe. 2. 10. L. G.

Μίγμα, or μῖγμα, ατος, τό, a mixture, Jno. 19. 39: *from*

Μίγνυμι & νύω, f. μίξω, a. 1. ἔμιξα, p. pass. μέμιγμαι, to mix, mingle, Mat. 27. 34. Lu. 13. 1. Re. 8. 7.

Μῖκρός, ά, όν, little, small, *in size, quantity,* &c. Mat. 13. 32; small, little *in age,* young, not adult, Mar. 15. 40; little, short *in time,* Jno. 7. 33; μικρόν, sc. χρόνον, a little while, a short time, Jno. 13. 33; μετὰ μικρόν, after a little while, a little while afterwards, Mat. 26. 73; little *in number,* Lu. 12. 32; small, little *in dignity,* low, humble, Mat. 10. 42; 11. 11; μικρόν, *as an adv.*, little, a little, Mat. 26. 39, et al.

Μίλιον, ίου, τό, (Lat. miliarium) a Roman mile, *which contained* mille passuum, 1000 *paces, or* 8 *stadia, i. e. about* 1680 *English yards,* Mat. 5. 41. L. G.

Μῑμέομαι, οῦμαι, f. ήσομαι, (μῖμος, an imitator) to imitate, follow *as an example,* strive to resemble, 2 Th. 3. 7, 9. He. 13. 7. 3 Jno. 11: *whence*

Μιμητής, οῦ, ὁ, an imitator, follower, 1 Co. 4. 16. Eph. 5. 1, et al.

Μιμνήσκομαι, a. 1. ἐμνήσθην, f. μνησθήσομαι, p. μέμνημαι with pr. sig., (mid. of μιμνήσκω, to put in mind, remind) to remember, recollect, call to mind, Mat. 26. 75. Lu. 1. 54, 72; 16. 25; *in N. T., in a passive sense,* to be called to mind, be borne in mind, Ac. 10. 31. Re. 16. 19, et al.

Μῑσέω, ῶ, f. ήσω, p. μεμίσηκα, a. 1. ἐμίσησα, (μῖσος, hatred) to hate, regard with ill-will, Mat. 5. 43, 44; 10. 22; to detest, abhor, Jno. 3. 20. Ro. 7. 15; *in N. T.*, to regard with less affection, love less, esteem less, Mat. 6. 24. Lu. 14. 26.

Μισθαποδοσία, ας, ἡ, *pr.* the discharge of wages; requital; reward, He. 10. 35; 11. 26; punishment, He. 2. 2: *from*

Μισθαποδότης, ου, ὁ, (μισθός, ἀποδίδωμι) a bestower of remuneration, recompenser, rewarder, He. 11. 6. N. T.

Μίσθιος, *ία, ιον*, hired; *as subst.* a hired servant, hireling, Lu. 15. 17, 19: (L. G.) *from*

Μισθός, *οῦ, ὁ*, hire, wages, Mat. 20. 8. Ja. 5. 4, et al.; reward, Mat. 5. 12, 46; 6. 1, 2, 5, 16, et al.; punishment, 2 Pe. 2. 13, et al.: *whence*

Μισθόω, *ῶ*, f. *ώσω*, to hire out, let out to hire; *mid.* to hire, Mat. 20. 1, 7: *whence*

Μίσθωμα, *ατος, τό*, hire, rent; *in N. T.*, a hired dwelling, Ac. 28. 30.

Μισθωτός, *οῦ, ὁ*, a hireling, Mar. 1. 20. Jno. 10. 12, 13.

Μνᾶ, *ᾶς, ἡ*, *Lat.* mina; *a weight, equiv. to* 100 *drachmæ; also a sum, equiv. to* 100 *drachmæ, and the sixtieth part of a talent, worth about four pounds sterling.*

Μνεία, *ας, ἡ*, (*μιμνήσκομαι*) remembrance, recollection, Ph. 1. 3. 1 Th. 3. 6. 2 Ti. 1. 3; mention; *μνείαν ποιεῖσθαι*, to make mention, Ro. 1. 9. Eph. 1. 16. 1 Th. 1. 2. Philem. 4.

Μνῆμα, *ατος, τό*, (*μιμνήσκω*) *pr.* a memorial, monument; a tomb, sepulchre, Mar. 5. 5, et al.

Μνημεῖον, *ου, τό*, (fr. same) *the same*, Mat. 8. 28; 23. 29, et al.

Μνήμη, *ης, ἡ*, (fr. same) remembrance, recollection; mention; *μνήμην ποιεῖσθαι*, to make mention, 2 Pe. 1. 15: *whence*

Μνημονεύω, f. *εύσω*, a. 1. *ἐμνημόνευσα*, to remember, recollect, call to mind, Mat. 16. 9. Lu. 17. 32. Ac. 20. 31, et al.; to be mindful of, to fix the thoughts upon, He. 11. 15; to make mention, mention, speak of, He. 11. 22.

Μνημόσυνον, *ου, τό*, (fr. same) a record, memorial, Ac. 10. 4; *honourable* remembrance, Mat. 26. 13. Mar. 14. 9.

Μνηστεύω, f. *εύσω*, a. 1. pass. *ἐμνηστεύθην*, to ask in marriage; to betroth; *pass.* to be betrothed, affianced, Mat. 1. 18. Lu. 1. 27; 2. 5.

Μογιλάλος, *ου, ὁ, ἡ*, (*μόγις* & *λαλέω*) having an impediment in one's speech, speaking with difficulty, a stammerer, Mar. 7. 32. (ᾰ). S.

Μόγις, *adv.* (*μόγος*, labour, toil) with difficulty, scarcely, hardly, Lu. 9. 39.

Μόδιος, *ου, ὁ*, (Lat. *modius*) a modius, *a Roman measure for things dry, containing* 16 *sextarii, and equivalent to about* a peck; *in N. T.*, a corn measure, Mat. 5. 15. Mar. 4. 21. Lu. 11. 33.

Μοιχαλίς, *ίδος, ἡ*, (equiv. to *μοιχάς*, fem. of *μοιχός*) an adulteress, Ro. 7. 3. Ja. 4. 4; *by meton.* an adulterous mien, lustful significance, 2 Pe. 2. 14; *from the Heb., spiritually* adulterous, faithless, ungodly, Mat. 12. 39; 16. 4. Mar. 8. 38. L. G.

Μοιχάομαι, *ῶμαι*, f. *ήσομαι*, (mid. of *μοιχάω*, to defile a married woman, fr. *μοιχός*) to commit or be guilty of adultery, Mat. 5. 32, et al.

Μοιχεία, *ας, ἡ*, (*μοιχός*) adultery, Mat. 15. 19. Mar. 7. 21, et al.

Μοιχεύω, f. *εύσω*, a. 1. *ἐμοίχευσα*, *trans.* to commit adultery with, debauch, Mat. 5. 28; *absol. and mid.* to commit adultery, Mat. 5. 27. Jno. 8. 4, et al.; to commit *spiritual* adultery, be guilty of idolatry, Re. 2. 22: *from*

Μοιχός, *οῦ, ὁ*, an adulterer, Lu. 18. 11. 1 Co. 6. 9. He. 13. 4. Ja. 4. 4.

Μόλις, *adv.* (*μόλος*, labour) with difficulty, scarcely, hardly, Ac. 14. 18; 27. 7, 8, 16. Ro. 5. 7. 1 Pe. 4. 18.

Μολύνω, f. *υνῶ*, a. 1. *ἐμόλῡνα*, p. pass. *μεμόλυσμαι*, a. 1. *ἐμολύνθην*, *pr.* to stain, sully; to defile, contaminate *morally*, 1 Co. 8. 7. Re. 14. 4; to soil, Re. 3. 4: *whence*

Μολυσμός, *οῦ, ὁ*, pollution, 2 Co. 7. 1. L. G.

Μομφή, *ῆς, ἡ*, (*μέμφομαι*) a complaint, cause or ground of complaint, Col. 3. 13.

Μονή, *ῆς, ἡ*, (*μένω*) a stay in any place; an abode, dwelling, mansion, Jno. 14. 2, 23.

Μονογενής, *έος, οῦς, ὁ, ἡ*, (*μόνος* & *γένος*) only begotten, only born, Lu. 7. 12; 8. 42; 9. 38. He. 11. 17; *by impl.* most dear, most beloved, Jno. 1. 14, 18; 3. 16, 18. 1 Jno. 4. 9.

Μόνον, *adv.* only, Mat. 5. 47; 8. 8; *οὐ μόνον—ἀλλὰ καί*, not only—but also, Mat. 21. 21. Jno. 5. 18; *μὴ μόνον—ἀλλά*, not only—but, Ph. 2. 12, et al.: *from*

Μόνος, *η, ον*, without accompani-

ment, alone, Mat. 14. 23; 18. 15. Lu. 10. 40, et al.; singly existent, sole, only, Jno. 17. 3, et al.; lone, solitary, Jno. 8. 29; 16. 32; alone *in respect of restriction*, only, Mat. 4. 4; 12. 4, et al.; alone *in respect of circumstances*, only, Lu. 24. 18; not multiplied by reproduction, lone, barren, Jno. 12. 24.

Μονόφθαλμος, ου, ὁ, ἡ, (μόνος & ὀφθαλμός) one-eyed; deprived of an eye, Mat. 18. 9. Mar. 9. 47.

Μονόω, ῶ, f. ώσω, p. pass. μεμόνωμαι, (μόνος) to leave alone; *pass.* to be left alone, be lone, 1 Ti. 5. 5.

Μορφή, ῆς, ἡ, form, Mar. 16. 12. Phi. 2. 6, 7: *whence*

Μορφόω, ῶ, f. ώσω, a. 1. pass. ἐμορφώθην, to give shape to, mould, fashion, Ga. 4. 19: *whence*

Μόρφωσις, εως, ἡ, *pr.* a shaping, moulding; *in N. T.*, external form, appearance, 2 Ti. 3. 5; a *settled* form, *prescribed* system, Ro. 2. 20.

Μοσχοποιέω, ῶ, f. ήσω, a. 1. ἐμοσχοποίησα, (μόσχος & ποιέω) to form an image of a calf, Ac. 7. 41. N. T.

Μόσχος, ου, ὁ, ἡ, *pr.* a tender branch, shoot; a young animal; a calf, young bullock, Lu. 15. 23, 27, 30. He. 9. 12, 19. Re. 4. 7.

Μουσικός, ή, όν, (μοῦσα, a muse, song, music) *pr.* devoted to the arts of the Muses; a musician; *in N. T.*, *perhaps*, a singer, Re. 18. 22.

Μόχθος, ου, ὁ, wearisome labour, toil, travail, 2 Co. 11. 27. 1 Th. 2. 9. 2 Th. 3. 8.

Μυελός, οῦ, ὁ, marrow, He. 4. 12.

Μυέω, ῶ, f. ήσω, p. pass. μεμύημαι, (μύω, to shut *the mouth*) to initiate, instruct *in the sacred mysteries; in N. T. pass.*, to be disciplined *in a practical lesson*, to learn *a lesson*, Phi. 4. 12.

Μῦθος, ου, ὁ, a word, speech, a tale; a fable, figment, 1 Ti. 1. 4, et al.

Μυκάομαι, ῶμαι, to low, bellow, *as a bull; also*, to roar, *as a lion*, Re. 10. 33.

Μυκτηρίζω, f. ίσω, (μυκτήρ, the nose) to contract the nose in contempt and derision, toss up the nose; to mock, deride, Ga. 6. 7.

Μυλικός, ή, όν, (μύλη, a mill) of a mill, belonging to a mill, Mar. 9. 42.

Μύλος, ου, ὁ, (fr. same) a millstone, Mat. 18. 6, et al.: *whence*

Μυλών, ῶνος, ὁ, a mill-house, *a place where the grinding of corn was performed*, Mat. 24. 41.

Μυριάς, άδος, ἡ, (μυρίος, innumerable) a myriad, ten thousand, Ac. 19. 19; *indefinitely*, a vast multitude, Lu. 12. 1. Ac. 21. 20, et al.

Μυρίζω, f. ίσω, (μύρον) to anoint, Mar. 14. 8.

Μυρίοι, αι, α, (μυρίος, innumerable) *indefinitely*, a great number, 1 Co. 4. 15; 14. 19; *specifically*, μύριοι, a myriad, ten thousand, Mat. 18. 24.

Μύρον, ου, τό, *pr.* aromatic juice which distils from trees; ointment, unguent, *usually perfumed*, Mat. 26. 7, 12. Mar. 14. 3, 4, et al.

Μυστήριον, ίου, τό, (μύστης, an initiated person, μυέω) a matter to the knowledge of which initiation is necessary; a secret *which would remain such but for revelation*, Mat. 13. 11. Ro. 11. 25. Col. 1. 26, et al.; a concealed power or principle, 2 Th. 2. 7; a hidden meaning *of a symbol*, Re. 1. 20; 17. 7.

Μυωπάζω, f. άσω, (μύω, to shut, close, & ὤψ) *pr.* to close the eyes, contract the eyelids, wink; to be nearsighted, dimsighted, purblind, 2 Pe. 1. 9.

Μώλωψ, ωπος, ὁ, the mark of a blow; a stripe, a wound, 1 Pe. 2. 24.

Μωμάομαι, ῶμαι, f. ήσομαι, a. 1. pass. ἐμωμήθην, to find fault with, censure, blame, 2 Co. 8. 20; *passively*, 2 Co. 6. 3: *from*

Μῶμος, ου, ὁ, blame, ridicule; a disgrace *to society*, a stain, 2 Pe. 2. 13.

Μωραίνω, f. ανῶ, a. 1. ἐμώρᾱνα, (μωρός) to be foolish, play the fool; *in N. T.*, *trans.* to make foolish, convict of folly, 1 Co. 1. 20; *pass.* to be convicted of folly, to incur the character of folly, Ro. 1. 22; to be rendered insipid, Mat. 5. 13. Lu. 14. 34.

Μωρία, ας, ἡ, (fr. same) foolishness, 1 Co. 1. 18, 21, 23. et al.

Μωρολογία, ας, ἡ, (μωρός & λόγος) foolish talk, Ep. 5. 4.

Μωρός, ά, όν, foolish, Mat. 7. 26; 23. 17, 19. 2 Ti. 2. 23, et al.; *fr. the Heb.* a fool, a wicked, impious man, Mat. 5. 22.

N.

Ναζαρηνός, οῦ, ὁ, v. **Ναζωραῖος**, ου, ὁ, a Nazarene, an inhabitant of Ναζαρέθ, Nazareth, Mat. 2. 23. Jno. 1. 47; et. al.

Ναί, *a particle, used to strengthen an affirmation*, verily, Re. 22. 20; *to make an affirmation, or express an assent*, yea, yes, Mat. 5. 37. Ac. 5. 8, et al.

[illegible] ὁ, (ναίω, to dwell) *pr.* a dwelling; the [illegible]lling *of a deity* a temple, Mat. 26. 61. A[illegible]. 48, et al.; *used figuratively of individuals*, Jno. 2. 19. 1 Co. 3. 16, et al.; *spc.* the cell of a temple; *hence*, the Holy Place *of the Temple of Jerusalem*, Mat. 23. 35. Lu. 1. 9, et al.; a model of a temple, a shrine, Ac. 19. 24.

Νάρδος, ου, ὁ, (Heb. נֵרְדְּ) spikenard, andropogon nardus *of Linn., a species of aromatic plant with grassy leaves and a fibrous root, of which the best and strongest grows in India; in N. T.*, oil of spikenard, *an oil extracted from the plant, which was highly prized and used as an ointment either pure or mixed with other substances*, Mar. 14. 3. Jno. 12. 3.

Ναυᾱγέω, ῶ, f. ήσω, a. 1. ἐναυάγησα, (ναῦς & ἄγνυμι, to break) to make shipwreck, be shipwrecked, 2 Co. 11. 25. 1 Ti. 1. 19.

Ναύκληρος, ου, ὁ, (ναῦς & κλῆρος) the master or owner of a ship, Ac. 27. 11.

Ναῦς, νεώς, ἡ, (νέω, to swim) a ship, vessel, Ac. 27. 41: *whence*

Ναύτης, ου, ὁ, a shipman, sailor, seaman, Ac. 27. 27, 30. Re. 18. 17.

Νεᾱνίας, ου, ὁ, (νεάν, idem, fr. νέος) a young man, youth, Ac. 20. 9.; 23. 17, 18, 22; *used of* one who is in the prime and vigour of life, Ac. 7. 58.

Νεᾱνίσκος, ου, ὁ, (fr. same) a young man, youth, Mar. 14. 51; 16. 5, et al.; *used of* one in the prime of life, Mat. 19. 20, 22; νεανίσκοι, soldiers, Mar. 14. 51.

Νεκρός, ά, όν, (νέκυς, a dead body) dead, without life, Mat. 11. 5; 22. 31; *met.* νεκρός τινι, dead to a thing, no longer devoted to, or under the influence of a thing, Ro. 6. 11; *in the sense of* vain, fruitless, powerless, inefficacious, Ja. 2. 17, 20, 26; *morally or spiritually* dead, sinful, vicious, impious, Ro. 6. 13. Ep. 5. 14; obnoxious to death, mortal, Ro. 8. 10; *met. and including the idea of* future punishment and misery, Ep. 2. 1, 5. Col. 2. 13; causing death and misery, fatal, having a destructive power, He. 6. 1; 9. 14, et al.: *whence*

Νεκρόω, ῶ, f. ώσω, a. 1. ἐνέκρωσα, *pr.* to put to death, kill; *in N. T. met.*, to deaden, mortify, Col. 3. 5; *pass.* to be rendered impotent, effete, Ro. 4. 19. He. 11. 12: (L. G.) *whence*

Νέκρωσις, εως, ἡ, *pr.* a putting to death; dying, abandonment to death, 2 Co. 4. 10; deadness, impotency, Ro. 4. 19. L. G.

Νέος, α, ον, recent, new, fresh, Mat. 9. 17. 1 Cor. 5. 7. Col. 3. 10. He. 12. 24; young, youthful, Tit. 2. 4, et al.: *whence*

Νεοσσός, οῦ, ὁ, the young of birds, a young bird, youngling, chick, Lu. 2. 24.

Νεότης, ητος, ἡ, (νέος) youth, Mat. 19. 20. Ac. 26. 4, et al.

Νεόφῠτος, ου, ὁ, ἡ, (νέος & φύω) newly or recently planted; *met.* a neophyte, one newly implanted *into the Christian Church*, a new convert, 1 Ti. 3. 6. S.

Νεύω, f. νεύσω, a. 1. ἔνευσα, to nod; to intimate by a nod or significant gesture, Jno. 13. 24. Ac. 24. 10.

Νεφέλη, ης, ἡ, a cloud, Mat. 17. 5; 24. 30; 26. 64, et al.

Νέφος, εος, τό, a cloud; *trop.* a cloud, a throng *of persons*, He. 12. 1.

Νεφρός, οῦ, ὁ, a kidney; *pl.* νεφροί, the kidneys, reins; *fr. the Heb. put for* the inmost mind, the most secret thoughts, desires, and affections, Re. 2. 23.

Νεωκόρος, ου, ὁ, ἡ, (ναός, At. νεώς, & κορέω, to sweep clean) *pr.* one who

sweeps or cleanses a temple; *generally*, one who has the charge of a temple, æditus; *in N. T.*, a devotee *city, as having specially dedicated a temple to some deity*, Ac. 19. 35.

Νεωτερικός, ή, όν, juvenile, natural to youth, youthful, 2 Ti. 2. 22: (L. G.) *from*

Νεώτερος, α ον, (compar. of νέος) younger, more youthful, Lu. 15. 12, 13, et al.

Νή, *a particle used in affirmative oaths*, by, 1 Co. 15. 31.

Νήθω, f. νήσω, (νέω, idem) to spin, Mat. 6. 28. Lu. 12. 27.

Νηπιάζω, f. άσω, to be childlike, 1 Co. 14. 20: *from*

Νήπιος, ίου, ὁ, (νή & ἔπος) *pr.* not speaking, infans; an infant, babe, child, Mat. 21. 16. 1 Cor. 13. 11; one below the age of manhood, a minor, Ga. 4. 1; *met.* a babe *in knowledge*, unlearned, simple, Mat. 11. 25. Ro. 2. 20.

Νησίον, ου, τό, a small island, Ac. 27. 16: *dimin. of*

Νῆσος, ου, ἡ, (νέω, to swim) an island, Ac. 13. 6; 27. 26, et al.

Νηστεία, ας, ἡ, fasting, want of food, 2 Co. 6. 5; 11. 27; a fast, religious abstinence from food, Mat. 17. 21. Lu. 2. 37, et al.; *spc.* the annual public fast of the Jews, the great day of atonement, *occurring in the month Tisri, corresponding to the new moon of October*, Ac. 27. 9: *from*

Νηστεύω, f. εύσω, a. 1. ἐνήστευσα, to fast, Mat. 4. 2; 6. 16, 17, 18; 9. 15, et al.: *from*

Νῆστις, ιος, εως, & ιδος, ὁ, ἡ, (νή & ἐσθίω) fasting, Mat. 15. 32. Mar. 8. 3.

Νηφάλιος, and later νηφαλέος, ίου, ὁ, ἡ, sober, temperate, abstinent in respect to wine, &c.; *in N. T. met.*, vigilant, circumspect, 1 Ti. 3. 2, 11. Tit. 2. 2: *from*

Νήφω, f. ψω, a. 1. ἔνηψα, to be sober, not intoxicated; *in N. T. met.*, to be vigilant, circumspect, 1 Th. 5. 6, 8, et al.

Νικάω, ῶ, f. ήσω, p. νενίκηκα, a. 1. ἐνίκησα, to conquer, overcome, vanquish, subdue, Lu. 11. 22. Jno, 16. 33; *absol.* to overcome, prevail, Re. 5. 5; to come off superior *in a judicial cause*, Ro. 3. 4: *from*

Νίκη, ης, ἡ, victory; *meton.* a victorious principle, 1 Jno. 5. 4.

Νῖκος, εος, τό, (a later equiv. to νίκη) victory, Mat. 12. 20. 1 Co. 15. 54, 55, 57.

Νιπτήρ, ῆρος, a basin *for washing some part of the person*, Jno. 13. 5: (N. T.) *from*

Νίπτω, f. ψω, a. 1. ἔνιψα, (a form of later use for νίζω) to wash; *spc.* to wash *some part of the person, as distinguished from* λούω, Mat. 6. 17. Jno. 13. 8, et al.

Νοέω, ῶ, f. ήσω, a. 1. ἐνόησα, (νόος) to perceive, observe; to mark *attentively*, Mat. 24. 15. Mar. 13. 14. 2 Ti. 2. 7; to understand, comprehend, Mat. 15. 17, et al.; to conceive, Eph. 3. 20: *whence*

Νόημα, ατος, τό, the mind, the understanding, intellect, 2 Co. 3. 14; 4. 4; the heart, soul, affections, feelings, disposition, 2 Co. 11. 3; a conception of the mind, thought, purpose, device, 2 Co. 2. 11; 10. 5.

Νόθος, ου, ὁ, ἡ, spurious, bastard, He. 12. 8.

Νομή, ῆς, ἡ, (νέμω) pasture, pasturage, Jno. 10. 9; ἔχειν νομήν, to eat its way, spread corrosion, 2 Ti. 2. 17.

Νομίζω, f. ίσω, p. νενόμικα, a. 1. ἐνόμισα, (νόμος) to own as settled and established; to deem, 1 Co. 7. 26. 1 Ti. 6. 5; to suppose, presume, Mat. 5. 17; 20. 10. Lu. 2. 44, et al.; *pass.* to be usual, customary, Ac. 16. 13.

Νομικός, ή, όν, (fr. same) pertaining to law; relating to the *Mosaic* law, Tit. 3. 9; *as subst.* one skilled in law, a jurist, lawyer, Tit. 3. 13; *spc.* an interpreter and teacher of the *Mosaic* law, Mat. 22. 35, et al.

Νομιμῶς, *adv.* (fr. same) lawfully, agreeably to law or custom, rightfully, 1 Ti. 1. 8. 2 Ti. 2. 5.

Νόμισμα, ατος, τό, (νομίζω) *pr.* a thing sanctioned by law or custom; lawful money, coin, Mat. 22. 19.

Νομοδιδάσκᾰλος, ου, ὁ, (νόμος & διδάσκαλος) a teacher and interpreter of the *Mosaic* law, Lu. 5. 17, et al. N. T.

Νομοθεσία, ας, ἡ, legislation; ἡ

νομοθεσία, the gift of the *divine* Law, *or*, the *Mosaic* Law *itself*, Ro. 9. 4: *from*

Νομοθετέω, ῶ, f. ήσω, to impose a law, give laws; *in N. T., pass.* to have a law imposed on one's self, receive a law, He. 7, 11; to be enacted, constituted, He. 8. 6: *from*

Νομοθέτης, ου, ὁ, (νόμος & τίθημι) a legislator, lawgiver, Ja. 4. 12.

Νόμος, ου, ὁ, (νέμω) a law, Ro. 4. 15. 1 Ti. 1. 9; the *Mosaic* law, Mat. 5. 17, et al. freq.; the Old Testament Scripture, Jno. 10. 34; a legal tie, Ro. 7. 2, 3; a law, a rule, standard, Ro. 3. 27; a rule *of life and conduct*, Ga. 6. 2. Ja. 1. 25.

Νοσέω, ῶ, f. ήσω, (νόσος) to be sick; *met.* to have a diseased appetite or craving for *a thing*, have an excessive and vicious fondness for *a thing*, to dote, 1 Ti. 6. 4: *whence*

Νόσημα, ατος, τό, disease, sickness, Jno. 5. 4.

Νόσος, ου, ἡ, a disease, sickness, distemper, Mat. 4. 23, 24; 8. 17; 9. 35, et al.

Νοσσιά, ᾶς, ἡ, (contr. for νεοσσιά, fr. νεοσσός) a brood *of young birds*, Lu. 13. 34.

Νοσσίον, ου, τό, (contr. for νεοσσίον, dim. from νεοσσός) the young of birds, a chick; *pl.* a brood *of young birds*, Mat. 23. 37.

Νοσσός, οῦ, ὁ, (contr. for νεοσσός) a young bird, v. r. Lu. 2. 24.

Νοσφίζω, f. ίσω, (νόσφι, apart, separate) to deprive, rob; *mid.* to appropriate; to make secret reservation, Ac. 5. 2, 3; to purloin, Tit. 2. 10.

Νότος, ου, ὁ, the south wind, Lu. 12. 55. Ac. 27. 13; *meton.* the south, the southern quarter of the heavens, Mat. 12. 42. Lu. 11. 31; 13. 29. Re. 21. 13.

Νουθεσία, ας, ἡ, warning, admonition, 1 Co. 10. 11. Ep. 6. 4. Tit. 3. 10: *from*

Νουθετέω, ῶ, f. ήσω, (νοῦς & τίθημι) *pr.* to put in mind; to admonish, warn, Ac. 20. 31. Ro. 15. 14, et al.

Νουμηνία, ας, ἡ, (contr. for νεομηνία, νέος & μήν) the new moon, Col. 2. 16.

Νουνεχῶς, *adv.* (νουνεχής, νοῦς . ἔχω) understandingly, sensibly, discreetly, Mat. 12. 34.

Νοῦς, νοῦ, & in N. T. νοός, dat. νοΐ, ὁ, (contr. for νόος) the mind, intellect, 1 Co. 14. 14, 15, 19; understanding, intelligent faculty, Lu. 24. 45. intellect, judgment, Ro. 7. 23, 25. opinion, sentiment, Ro. 14. 5. 1 Co. 1. 10; mind, thought, conception, Ro. 11. 34. 1 Co. 2. 16. Phi. 4. 7; settled state of mind, 2 Th. 2. 2; frame of mind, Ro. 1. 28; 12. 2. Col. 2. 18. Eph. 4. 23. 1 Ti. 6. 5. 2 Ti. 3. 8. Tit. 1. 15.

Νύμφη, ης, ἡ, a bride, Jno. 3. 29. Re. 18. 23; 21. 2, 9; 22. 17; *opposed to πενθερά*, a daughter-in-law, Mat. 10. 35. Lu. 12. 53: *whence*

Νυμφίος, ου, ὁ, a bridegroom, Mat. 9. 15; 25. 1, 5, 6, 10, et al.

Νυμφών, ῶνος, ὁ, a bridal chamber; *in N. T.*, υἱοὶ τοῦ νυμφῶνος, sons of the bridal chamber, the bridegroom's attendant friends, bridemen, *perhaps the same as the Greek* παρανύμφιοι, Mat. 9. 15. Mar. 2. 19. Lu. 5. 34. L. G.

Νῦν, & νυνί, *adv.* now, at the present time, Mar. 10. 30. Lu. 6. 21, et al. freq.; just now, Jno. 11. 8, et al.; forthwith, Jno. 12, 31; καὶ νῦν, even now, as matters stand, Jno. 11. 22; now, *expressive of a marked tone of address*, Ac. 7. 34; 13. 11. Ja. 4. 13; 5. 1; τό νῦν, the present time, Lu. 1. 48, et al.; τανῦν, or τὰ νῦν, now, Ac. 4. 29, et al.

Νύξ, νυκτός, ἡ, night, Mat. 2. 14; 28. 13. Jno. 3. 2; *met. spiritual* night, *moral* darkness, Ro. 13. 12. 1 Th. 5. 5.

Νύσσω, v. ττω, f. ξω, a. 1. ἔνυξα, to prick, pierce, Jno. 19. 34.

Νυστάζω, f. σω & ξω, (νεύω) to nod; to nod in sleep; to sink into a sleep, Mat. 25. 5; to slumber *in inactivity*, 2 Pe. 2. 3.

Νυχθήμερον, ου, τό, (νύξ & ἡμέρα) a day and night, twenty-four hours, 2 Co. 11. 25. L. G.

Νωθρός, ά, όν, slow, sluggish; untoward, He. 5. 11; 6. 12.

Νῶτος, ου, ὁ, the back *of men or animals*, Ro. 11. 10.

Ξ.

Ξενία, *ας*, *ἡ*, (*ξένος*) *pr.* state of being a guest; *then*, the reception of a guest or stranger, hospitality; *in N. T.*, a lodging, Ac. 28. 23. Phile. 22.

Ξενίζω, f. *ίσω*, a. 1. *ἐξένισα*, (fr. same) to receive as a guest, entertain, Ac. 10. 23; 28. 7. He. 13. 2; *pass.* to be entertained as a guest, to lodge or reside with, Ac. 10. 6, 18, 32; 21. 16; to strike with a feeling of strangeness, to surprise; *pass. or mid.* to be struck with surprise, be staggered, be amazed, 1 Pe. 4. 4, 12; *intrans.* to be strange; ξενίζοντα, strange matters, novelties, Ac. 17. 20.

Ξενοδοχέω, *ῶ*, f. *ήσω*, (*ξενοδόχος*, ξένος & δέχομαι) to receive and entertain strangers, exercise hospitality, 1 Ti. 5. 10.

Ξένος, *η*, *ον*, *adj.* strange, foreign; alien, Ep. 2. 12, 19; strange, unexpected, surprising, 1 Pe. 4. 12; novel, He. 13. 9; *subst.* a stranger, Mat. 25. 35, et al.; a host, Ro. 16. 23.

Ξέστης, *ου*, *ὁ*, (Lat. *sextus*, v. *sextarius*) a sextarius, *a Roman measure containing about one pint English; in N. T., used for* a small vessel, cup, pot, Mar. 7. 4, 8.

Ξηραίνω, f. *ανῶ*, a. 1. *ἐξήρᾱνα*, p. pass. ἐξήραμμαι, a. 1. pass. ἐξηράνθην, to dry up, parch, Ja. 1. 11; *pass.* to be parched, Mat. 13. 6, et al.; to be ripened *as corn*, Re. 14. 15; to be withered, to wither, Mar. 11. 20; *of parts of the body*, to be withered, Mar. 3. 1, 3; to pine, Mar. 9. 18: *from*

Ξηρός, *ά*, *όν*, dry, withered, Lu. 23. 31; ἡ ξηρά, sc. γῆ, the dry land, land, Mat. 23. 15. He. 11. 29; *of parts of the body*, withered, tabid, Mat. 12. 10.

Ξύλῐνος, *ίνη*, *ινον*, wooden, of wood, made of wood, 2 Ti. 2. 20. Re. 9. 20: *from*

Ξύλον, *ου*, *τό*, wood, timber, 1 Co. 3. 12. Re. 18. 12; stocks, Ac. 16. 24; a club, Mat. 26. 47, 55; a post, cross, gibbet, Ac. 5. 30; 10. 39; 13. 29; a tree, Lu. 23. 31. Re. 2. 7.

Ξυράω, *ῶ*, f. *ήσω*, a. 1. *ἐξύρησα*, p. pass. ἐξύρημαι, (ξυρόν, a razor) to cut off the hair, shear, shave, Ac. 21. 24. 1 Co. 11. 5, 6.

Ο.

Ὁ, *ἡ*, *τό*, *the prepositive article, answering, to a considerable extent, to the English definite article: but, for the principle and facts of its usage, see the Grammars;* ὁ μὲν—ὁ δὲ, the one—the other, Ph. 1. 16, 17. He. 7. 5, 6, 20, 21, 23, 24; *pl.* some—others, Mat. 13. 23; 22. 5, 6; ὁ δὲ, but he, Mat. 4. 4; 12. 48; οἱ δὲ, but others, Mat. 28. 17, et al.; *used, in a poetic quotation, for a personal pronoun*, Ac. 17. 28.

Ὀγδοήκοντα, *οἱ*, *αἱ*, *τά*, *indecl.*, eighty, Lu. 2. 37; 16. 7: *from*

Ὄγδοος, *η*, *ον*, (*ὀκτώ*) the eighth, Lu. 1. 59. Ac. 7. 8, et al.

Ὄγκος, *ου*, *ὁ*, *pr.* bulk, weight; a burden, impediment, He. 12. 1.

Ὅδε, *ἥδε*, *τόδε*, *demon. pron.* (*ὅ*, *ἥ*, τό & δε) this, that, he, she, it, Lu. 10. 39; 16. 25. Ac. 15. 23, et al.

Ὁδεύω, f. *εύσω*, (*ὁδός*) to journey, travel, Lu. 10. 33.

Ὁδηγέω, *ῶ*, f. *ήσω*, to lead, guide, Mat. 15. 14. Lu. 6. 39. Re. 7. 17; *met.* to instruct, teach, Jno. 16. 13. Ac. 8. 31: *from*

Ὁδηγός, *οῦ*, *ὁ*, (*ὁδός* & *ἡγέομαι*) a guide, leader, Ac. 1. 16; *met.* an instructor, teacher, Mat. 15. 14; 23. 16, 24. Ro. 2. 19.

Ὁδοιπορέω, *ῶ*, f. *ήσω*, (*ὁδός* & πόρος) to journey, travel, Ac. 10. 9: *whence*

Ὁδοιπορία, *ας*, *ἡ*, a journey, journeying, travel, Jno. 4. 6. 2 Co. 11: 26.

Ὁδός, *οῦ*, *ἡ*, a way, road, Mat. 2. 12; 7. 13, 14; 8. 28; 22. 9, 10; means of access, approach, entrance, Jno. 14. 6. He. 9. 8; direction, quarter, region, Mat. 4. 15; 10. 5; the act of journeying, a journey, way, course, Mat. 10. 10. Mar. 2. 23. 1 Th. 3. 11, et al.; a journey, *as regards extent*, Ac. 1. 12; *met.* a way, *systematic* course *of pursuit*, Lu. 1. 79. Ac. 2. 28; 16. 17; a way, *systematic* course *of action or conduct*, Mat. 21. 32. Ro. 11. 33. 1 Co. 4. 17, et al.; a way, system of doctrine, Ac. 18. 26; ἡ ὁδός, the way, the Christian faith, Ac. 19. 9, 23; 24. 22.

Ὀδούς, ὀδόντος, ὁ, a tooth, Mat. 5. 38; 8. 12, et al.

Ὀδυνάω, ῶ, to pain *either bodily or mentally; pass.* to be in an agony, be tormented, Lu. 2. 48; 16. 24, 25; to be distressed, grieved, Ac. 20. 38: *from*

Ὀδύνη, ης, ἡ, pain *of body or mind;* sorrow, grief, Ro. 9. 2. 1 Ti. 6. 10. (ῠ).

Ὀδυρμός, οῦ, ὁ, (ὀδύρομαι, to lament, bewail) bitter lamentation, wailing, Mat. 2. 18; *meton.* sorrow, mourning, 2 Co. 7. 7.

Ὄζω, f. ὀζήσω, & ὀζέσω, to smell, emit an odour; to have an offensive smell, stink, Jno. 11. 39.

Ὅθεν, *adv.* whence, Mat. 12. 44. Ac. 14. 26; from the place where, Mat. 25. 24, 26; whence, from which circumstance, 1 Jno. 2. 18; wherefore, whereupon, Mat. 14. 7.

Ὀθόνη, ης, ἡ, *pr.* fine linen; a linen cloth; a sheet, Ac. 10. 11; 11. 5: *whence the dimin.*

Ὀθόνιον, ου, τό, a linen cloth; *in N. T.*, a swath, bandage *for a corpse,* Lu. 24. 12, et al.

Οἶδα, 2 *p. from obsol.* εἴδω, *with the sense of the present,* plup. ᾔδειν, imper. ἴσθι, subj. εἰδῶ, opt. εἰδείην, inf. εἰδέναι, part. εἰδώς, f. εἴσομαι, & εἰδήσω, to know, Mat. 6. 8, et al.; to know how, Mat. 7. 11, et al.; *fr. Heb.* to regard with favour, 1 Thess. 5. 12.

Οἰκεῖος, εία, εῖον, (οἶκος) belonging to a house, domestic; *pl.* members of a family, immediate kin, 1 Ti. 5. 8; members of a *spiritual* family, Eph. 2. 19; members of a *spiritual* brotherhood, Ga. 6. 10.

Οἰκέτης, ου, ὁ, *pr.* an inmate of a house; a domestic servant, household slave, Lu. 16. 13. Ac. 10. 7. Ro. 14. 4. 1 Pe. 2. 18: *from*

Οἰκέω, ῶ, f. ήσω, (οἶκος) to dwell in, inhabit, 1 Ti. 6. 16; *intrans.* to dwell, live; to cohabit, 1 Co. 7. 12, 13; to be indwelling, indwell, Ro. 7. 17, 18, 20; 8. 9, 11. 1 Co. 3. 16: *whence*

Οἴκημα, ατος, τό, a dwelling; *used in various conventional senses, and among them,* a prison, Ac. 12. 7.

Οἰκητήριον, a habitation, dwelling, abode, Jude 6; *trop.* the abode *of the soul,* the bodily frame, 2 Co. 5. 2.

Οἰκία, ας, ἡ, (οἶκος) a house, dwelling, abode, Mat. 2. 11; 7. 24, 27, et al.; *trop.* the abode *of the soul,* the body, 2 Co. 5. 1; *meton.* a household, family, Mat. 10. 13; 12. 25; *meton.* goods, property, means, Mat. 23. 13. et al.: *whence*

Οἰκιᾰκός, οῦ, ὁ, belonging to a house; *pl.* the members of a household or family, kindred, Mat. 10. 25, 36. L. G.

Οἰκοδεσποτέω, ῶ, f. ήσω, *pr.* to be master of a household; to occupy one's self in the management of a household, 1 Ti. 5. 14: (L. G.) *from*

Οἰκοδεσπότης, ου, ὁ, (οἶκος & δεσπότης) the master or head of a house or family, Mat. 10. 25; 13. 27, 52, et al. L. G.

Οἰκοδομέω, ῶ, f. ήσω, a. 1. ᾠκοδόμησα, p. pass. ᾠκοδόμημαι, (οἰκοδόμος) to build a house; to build, Mat. 7. 24, et al.; to repair, embellish, and amplify *a building,* Mat. 23. 29, et al.; to construct, establish, Mat. 16. 18; *met.* to contribute to advancement *in religious knowledge,* to edify, 1 Co. 14. 4, 17; to advance *a person's spiritual condition,* to edify, 1 Co. 8. 1, et al.; *pass.* to make *spiritual* advancement, be edified, Ac. 9. 31; to advance *in presumption,* be emboldened, 1 Co. 8. 10.

Οἰκοδομή, ῆς, ἡ, *pr.* the act of building; a building, structure, Mat. 24. 1, et al.; *in N. T.*, a *spiritual* structure, *as instanced in the Christian body,* 1 Co. 3. 9. Eph. 2. 21; *religious* advancement, edification. Ro. 14. 19. 1 Co. 14. 3, et al. L. G.

Οἰκοδομία, ας, ἡ, *pr.* a building of a house; *met. spiritual* advancement, edification, v. r. 1 Ti. 1. 4.

Οἰκοδόμος, ου, ὁ, (οἶκος & δέμω) a builder, architect, v. r. Ac. 4. 11.

Οἰκονομέω, ῶ, f. ήσω, (οἰκονόμος) to manage a household; to manage the affairs *of any one,* be steward, Lu. 16. 2: *whence*

Οἰκονομία, ας, ἡ, *pr.* the management of a household; a stewardship, Lu. 16. 2, 3, 4; *in N. T.*, an *apostolic* stewardship, a *ministerial* commission *in the publication and further-*

ance of the Gospel, 1 Co. 9. 17. Eph. 1. 10; 3. 2. Col. 1. 25; *or*, an arranged plan, a scheme, Eph. 1. 10; a due discharge of a commission, 1 Ti. 1. 4.

Οἰκονόμος, ου, ὁ, the manager of a household; a steward, Lu. 12. 42; 16. 1, 3, 8. 1 Co. 4. 2; a manager, trustee, Ga. 4. 2; a *public* steward, treasurer, Ro. 16. 23; a *spiritual* steward, the holder of a commission *in the service of the Gospel*, 1 Co. 4. 1. Tit. 1. 7. 1 Pe. 4. 10.

Οἶκος, ου, ὁ, a house, dwelling, Mat. 9. 6, 7. Mar. 2. 1, 11; 3. 20, et al.; place of abode, seat, site, Mat. 23. 38. Lu. 13. 35; *met.* a *spiritual* house or structure, 1 Pet. 2. 5; *meton.* a household, family, Lu. 10. 5; 11. 17; a *spiritual* household, 1 Ti. 3. 15. He. 3. 6; family, lineage, Lu. 1. 27, 69; 2. 4; *fr. the Heb.* a people, nation, Mat. 10. 6; 15. 24.

Οἰκουμένη, ης, ἡ, (pr. fem. part. pass. of οἰκέω) scil. γῆ, the habitable earth, world, Mat. 24. 14. Ro. 10. 18. He. 1. 6, et al.; *used, however, with various restriction of meaning, according to the context*, Lu. 2. 1. Ac. 17. 6, et al.; *meton.* the inhabitants of the earth, the whole human race, mankind, Ac. 17. 31; 19. 27. Re. 3. 10.

Οἰκουργός, οῦ, ὁ, ἡ, (οἶκος & ἔργον) one who is occupied in domestic affairs, v. r. Tit. 2. 5. N. T.

Οἰκουρός, οῦ, ὁ, ἡ, (οἶκος & οὖρος, a watcher) *pr.* a keeper or guard of a house; a home-keeper, stay-at-home, domestic, Tit. 2. 5.

Οἰκτείρω, later f. ήσω, (οἶκτος, compassion) to compassionate, have compassion on, exercise grace or favour towards, Ro. 9. 15: *whence*

Οἰκτιρμός, οῦ, ὁ, compassion; kindness *in relieving sorrow and want*, Ph. 2. 1. Col. 3.12; favour, grace, mercy, Ro. 12. 1. 2 Co. 1. 3.

Οἰκτίρμων, ονος, ὁ, ἡ, compassionate, merciful, Lu. 6. 36. Ja. 5. 11.

Οἰνοπότης, ου, ὁ, ἡ, (οἶνος & πότης, πίνω) wine-drinking; *in a bad sense*, a wine-bibber, tippler, Mat. 11. 19. Lu. 7. 34.

Οἶνος, ου, ὁ, wine, Mat.9. 17. Mar. 2. 22, et al.; *meton.* the vine and its clusters, Re. 6. 6; *met.* οἶνος, a potion, οἶνος τοῦ θυμοῦ, a furious potion, Re. 14. 8, 10; 16. 19; 17. 2; 18. 3.

Οἰνοφλυγία, ας, ἡ, (οἰνόφλυξ, οἶνος & φλύω, to bubble over, overflow) a debauch with wine, drunkenness, 1 Pe. 4. 3.

Οἴομαι, syncop. οἶμαι, f. οἰήσομαι, to think, suppose, imagine, presume, Jno. 21. 25. Phil. 1. 16. Ja. 1. 7.

Οἷος, οἵα, οἷον, *rel. pron. correlative to* ποῖος & τοῖος, what, of what kind or sort, as, Mat. 24. 21. Mar. 9. 3, et al.; οὐχ οἷον, not so as, Ro. 9. 6.

Οἴσω, *fut. of* φέρω; *which see.*

Ὀκνέω, ῶ, f. ήσω, a. 1. ὤκνησα, (ὄκνος, backwardness, slowness) to be slow, loth; to delay, hesitate, Ac. 9. 38: *whence*

Ὀκνηρός, ά, όν, slow; slothful, indolent, idle, Mat. 25. 26. Ro. 12. 11; tedious, troublesome, Ph. 3. 1.

Ὀκταήμερος, ου, ὁ, ἡ, (ὀκτώ & ἡμέρα) on the eighth day, Ph. 3. 5. N. T.

Ὀκτώ, οἱ, αἱ, τά, eight, Lu. 2. 21; 9. 28, et al.

Ὄλεθρος, ου, ὁ, (ὄλλυμι, to destroy) perdition, destruction, 1 Co. 5. 5, et al.

Ὀλίγον, *adv.* (pr. neut. of ὀλίγος) a little, Mar. 1. 19; 6. 31, et al.

Ὀλιγόπιστος, ου, ὁ, ἡ, (ὀλίγος & πίστις) scant of faith, of little faith, one whose faith is small and weak, Mat. 6. 30; 8. 26, et al. N. T.

Ὀλίγος, η, ον, little, small, *in number*, &c.; *pl.* few, Mat. 7. 14; 9. 37; 20. 16. Lu. 13. 23; δι' ὀλίγων, sc. λόγων, in a few words, briefly, 1 Pe. 5. 12; little *in time*, short, brief, Ac. 14. 28. Re. 12. 12; πρὸς ὀλίγον, sc. χρόνον, for a short time, for a little while, Ja. 4. 14; little, small, light, &c. *in magnitude, amount*, &c., Lu. 7. 47. Ac. 12. 18; 15. 2; ἐν ὀλίγῳ, concisely, briefly, Ep. 3. 3; almost, Ac. 26. 28, 29.

Ὀλιγόψυχος, ου, ὁ, ἡ, (ὀλίγος & ψυχή) faint-hearted, desponding, 1 Th. 5. 14. L. G.

Ὀλιγωρέω, ῶ, f. ήσω, (ὀλίγος & ὤρα, care) to neglect, regard slightly.

make light of, despise, contemn, He. 12. 5.

Ὀλίγως, *adv.* (ὀλίγος) little, scarcely, v. r. 2 Pe. 2. 18.

Ὀλοθρευτής, οῦ, ὁ, a destroyer, 1 Co. 10. 10: (N. T.) *from*

Ὀλοθρεύω, f. εύσω, (ὄλεθρος) to destroy, cause to perish, He. 11. 28. S.

Ὁλοκαύτωμα, ατος, τό, (ὁλοκαυτόω, to offer a whole burnt offering, ὁλόκαυτος, ὅλος & καίω) a holocaust, whole burnt offering, Mar. 12. 33. He. 10. 6, 8. S.

Ὁλοκληρία, ας, ἡ, perfect soundness, Ac. 3. 16: (S.) *from*

Ὁλόκληρος, ου, ὁ, ἡ, (ὅλος & κλῆρος) whole, having all its parts, sound, perfect, complete in every part; *in N. T.*, the whole, 1 Th. 5. 23; *morally*, perfect, faultless, blameless, Ja. 1. 4.

Ὀλολύζω, f. ξω, a. 1. ὠλόλυξα, *pr.* to cry aloud in invocation; to howl, utter cries of distress, lament, bewail, Ja. 5. 1.

Ὅλος, η, ον, all, whole, entire, Mar. 1. 22; 4. 23, 24, et al. freq.

Ὁλοτελής, έος, ὁ, ἡ, (ὅλος & τέλος) complete; all, the whole, 1 Th. 5. 13.

Ὄλυνθος, ου, ὁ, an unripe or unseasonable fig, *such as lying under the foliage, do not ripen at the usual season, but hang on the trees during winter*, Re. 6. 13.

Ὅλως, *adv.* (ὅλος) wholly, altogether; actually, really, re vera, 1 Co. 5. 1; 6. 7; 15. 29; *with a negative*, at all, Mat. 5. 34.

Ὄμβρος, ου, ὁ, (Lat. *imber*) rain, a storm of rain, Lu. 12. 54.

Ὁμείρομαι, to desire earnestly, have a strong affection for, v. r. 1 Th. 2. 8.

Ὁμιλέω, ῶ, f. ήσω, (ὅμιλος) to be in company with, associate with; to converse with, talk with, Lu. 24. 14, 15. Ac. 20. 11; 24. 26.

Ὁμιλία, ας, ἡ, intercourse, communication, converse, 1 Co. 15. 33: *from*

Ὅμιλος, ου, ὁ, (ὁμοῦ, & ἴλη, a band) a multitude, company, crowd, Re. 18. 17.

Ὁμίχλη, ης, ἡ, a mist, fog; a cloud, v. r. 2 Pe. 2. 17.

Ὄμμα, ατος, τό, the eye, Mar. 8. 33.

Ὀμνύω, v. ὄμνυμι, f. ὀμοῦμαι, p. ὀμώμοκα, a. 1. ὤμοσα, to swear, Mat. 5. 34, et al.; to promise with an oath, Mar. 6. 23. Ac. 2. 30; 7. 17, et al. (ῠ).

Ὁμοθυμᾰδόν, *adv.* (ὁμοῦ & θυμός) with one mind, with one accord, unanimously, Ac. 1. 14. Ro. 15. 6; together, at once, at the same time, Ac. 2. 1, 46; 4. 24, et al.

Ὁμοιάζω, f. άσω, (ὅμοιος) to be like, resemble, Mar. 14. 70. N. T.

Ὁμοιοπᾰθής, έος, οῦς, ὁ, ἡ, (ὅμοιος & πάθος) being affected in the same way *as another*, subject to the same incidents, of like infirmities, obnoxious to the same frailties and evils, Ac. 14. 15. Ja. 15. 17.

Ὅμοιος, οία, οιον, (ὁμός) like, similar, resembling, Mat. 11. 16; 13. 31, 33, 44, 45, 47, 52. Jno. 8. 55, et al. freq.; like, of similar drift and force, Mat. 22. 39. Mar. 12. 31: *whence*

Ὁμοιότης, τητος, ἡ, likeness, similitude, He. 4. 15; 7. 15.

Ὁμοιόω, ῶ, f. ώσω, a. 1. ὡμοίωσα, to make like, cause to be like or resemble, assimilate; *pass.* to be made like, become like, resemble, Mat. 6. 8; 13. 24; 18. 23; to liken, compare, Mat. 7. 24, 26; 11. 16, et al.: *whence*

Ὁμοίωμα, ατος, τό, *pr.* that which is conformed or assimilated; form, shape, figure, Re. 9. 7; likeness, resemblance, similitude, Ro. 1. 23; 5. 14; 6. 5; 8. 3. Ph. 2. 7.

Ὁμοίως, *adv.* (ὅμοιος) likewise, in a similar manner, Mat. 22. 26; 27. 41. Mar. 4. 16, et al.

Ὁμοίωσις, εως, ἡ, (ὁμοιόω) *pr.* assimilation; likeness, resemblance, Ja. 3. 9.

Ὁμολογέω, ῶ, f. ήσω, a. 1. ὡμολόγησα, (ὁμός, like, & λόγος) to speak in accordance, adopt the same terms of language; to engage, promise, Mat. 14. 7; to admit, avow frankly, Jno. 1. 20. Ac. 24. 14; to confess, 1 Jno. 1. 9; to profess, confess, Jno. 9. 22. 12. 42. Ac. 23. 8, et al.; to avouch, declare openly and solemnly, Mat. 7. 23; *in N. T.*, ὁμολογεῖν ἐν, to accord belief, Mat. 10. 32. Lu. 12. 8; to ac-

cord approbation, Lu. 12. 8; *fr. Heb.* to accord praise, He. 13. 15: *whence*

Ὁμολογία, ας, ἡ, assent, consent; profession, 2 Co. 9. 13. 1 Ti. 6. 12, 13. He. 3. 1; 4. 14; 10. 23.

Ὁμολογουμένως, *adv.* (ὁμολογούμενος, pass. pr. part. of ὁμολογέω) confessedly, avowedly, without controversy, 1 Ti. 3. 16.

Ὁμότεχνος, ου, ὁ, ἡ, (ὁμός, the same, & τέχνη) of the same trade or occupation, Ac. 18. 3.

Ὁμοῦ, *adv.* (ὁμός) together; in the same place, Jno. 21. 2; together, at the same time, Jno. 4. 36; 20. 4.

Ὁμόφρων, ονος, ὁ, ἡ, (ὁμός & φρήν) of like mind, of the same mind, like-minded, 1 Pe. 3. 8.

Ὅμως, *conj.* (ὁμός) yet, nevertheless; *with* μέντοι, but nevertheless, but for all that, Jno. 12. 42; *in N. T.*, even, though it be but, 1 Co. 14. 7. Ga. 3. 15.

Ὄναρ, τό, *indec.*, a dream, Mat. 1. 20; 2. 12, 13, 19, 22; 27. 19.

Ὀνάριον, ίου, τό, (dimin. of ὄνος) a young ass, an ass's colt, Jno. 12. 14.

Ὀνειδίζω, f. ίσω, a. 1. ὠνείδισα, (ὄνειδος) to censure, inveigh against, Mat. 11. 20. Mar. 16. 14; to upbraid, Ja. 1. 5; to revile, insult with opprobrious language, Mat. 5. 11, et al.: *whence*

Ὀνειδισμός, οῦ, ὁ, censure, 1 Ti. 3. 7; reproach, reviling, contumely, Ro. 15. 3, et al. L. G.

Ὄνειδος, εος, τό, *pr.* fame, report, character; *usually*, reproach, disgrace, Lu. 1. 25.

Ὀνίνημι, f. ὀνήσω, to help, profit, benefit; *mid.* ὀνίναμαι, a. 2. ὠνήμην & ὠνάμην, opt. ὀναίμην, to receive profit, pleasure, &c.; *with a gen.* to have joy of, Phile. 20.

Ὀνικός, ή, όν, (ὄνος) pertaining to an ass; μύλος ὀνικός, a millstone turned by an ass, a large, *or*, an upper, millstone, Mat. 18. 6. Lu. 17. 2. N. T.

Ὄνομα, ατος, τό, a name; the proper name *of a person*, &c., Mat. 1. 23, 25; 10. 2; 27. 32, et al.; a *mere* name or reputation, Re. 3. 1; *in N. T.*, a name *as the representative of a person*, Mat. 6. 9. Lu. 6. 22; 11. 2; the name *of the author of a commission, delegated authority, or religious profession*, Mat. 7. 22; 10. 22; 12. 21; 18. 5, 20; 19. 29; 21. 9; 28. 19. Ac. 3. 16; 4. 7, 12, et al.; εἰς ὄνομα, ἐν ὀνόματι, on the score of being *possessor of a certain character*, Mat. 10. 41, 42. Mar. 9. 41: *whence*

Ὀνομάζω, f. άσω, to name, Lu. 6. 14; to style, entitle, Lu. 6. 13. 1 Co. 5. 11; to make mention of, 1 Co. 5. 1. Eph. 5. 3; to make known, Ro. 15. 20; to pronounce *in exorcism*, Ac. 19. 13; *in N. T.*, to profess, 2 Ti. 2. 19.

Ὄνος, ου, ὁ, ἡ, an ass, *male or female*, Mat. 21. 2, 5, 7, et al.

Ὄντως, *adv.* (ὤν, ὄντος, pres. part. of εἰμί) really, in truth, truly, Mar. 11. 32. Lu. 23. 47, et al.

Ὄξος, εος, τό, vinegar; a wine of sharp flavour, posca, *which was an ordinary beverage, and was often mixed with bitter herbs, &c., and thus given to condemned criminals in order to stupify them, and lessen their sufferings*, Mat. 27. 34, 48. Mar. 15. 36. Lu. 23. 36. Jno. 19. 29, 30: *from*

Ὀξύς, εῖα, ύ, sharp, keen, Re. 1. 16; 2. 12; 14. 14, 17, 18; 19. 15; swift, nimble, Ro. 3. 15.

Ὀπή, ῆς, ἡ, a hole; a hole, vent, opening, Ja. 3. 11; a hole, cavern, He. 11. 38.

Ὄπισθεν, *adv. of place*, from behind, behind, after, at the back of, Mat. 9. 20; 15. 23, et al.

Ὀπίσω, *adv.* behind, after, at one's back, Mat. 4. 10; Lu. 7. 38. Re. 1. 10; τὰ ὀπίσω, the things which are behind, Phi. 3. 14; ὀπίσω & εἰς τὰ ὀπίσω, back, backwards, Mat. 24. 18. Mar. 13. 16. Lu. 9. 62.

Ὁπλίζω, f. ίσω, to arm, equip; *mid.* to arm one's self, equip one's self, 1 Pe. 4. 1: *from*

Ὅπλον, ου, τό, an implement, Ro. 6. 13; *pl.* τὰ ὅπλα, arms, armour, weapons, *whether offensive or defensive*, Jno. 18. 3. Ro. 13. 12. 2 Co. 6. 7; 10. 4.

Ὁποῖος, οία, οῖον, what, of what sort or manner, 1 Co. 3. 13. Ga. 2. 6. 1 Th. 1. 9. Ja. 1. 24; *after* τοιοῦτος, as, Ac. 26. 29.

Ὁπότε, *adv.* when, Lu. 6. 3.

Ὅπου, *adv.* where, in which place, in what place, Mat. 6. 19, 20, 21. Re. 2. 13; whither, to what place, Jno. 8. 21; 14. 4; ὅπου, ἄν, v. ἐάν, wherever, in whatever place, Mat. 24. 28; withersoever, Mat. 8. 19. Ja. 3. 4; *met.* where, in which thing, state, &c., Col. 3. 11; whereas, 1 Co. 3. 3. 2 Pe. 2. 11.

Ὀπτάνομαι, to be seen, appear, Ac. 1. 3.

Ὀπτασία, ας, ἡ, (ὀπτάζω, equiv. to ὁράω) a vision, apparition, Lu. 1. 22; 24. 23. Ac. 26. 19. 2 Co. 12. 1. L. G.

Ὀπτός, ή, όν, (ὀπτάω, to roast) dressed by fire, roasted, broiled, &c. Lu. 24. 42.

Ὀπώρα, ας, ἡ, autumn; the fruit season; *meton.* fruits, Re. 18. 14.

Ὅπως, *adv.* how, in what way or manner, by what means, Mat. 22. 15. Lu. 24. 20; *conj.* that, in order that, *and* ὅπως μή, that not, lest, Mat. 6. 2, 4, 5, 16, 18. Ac. 9. 2, et al. freq.

Ὅρᾱμα, ατος, τό, (ὁράω) a thing seen, sight, appearance, Ac. 7. 31; a vision, Mat. 17. 9. Ac. 9. 10, 12, et al.

Ὅρᾱσις, εως, ἡ, (fr. same) seeing, sight; appearance, aspect, Re. 4. 3; a vision, Ac. 2. 17. Re. 9. 17.

Ὁρᾱτός, ή, όν, visible, Col. 1. 16: *from*

Ὁράω, ῶ, f. ὄψομαι, rarely a. 1. ὠψάμην, imperf. ἑώρων, p. ἑώρᾱκα, a. 2. εἶδον, a. 1. pass. ὤφθην, f. ὀφθήσομαι, to see, behold, Mat. 2. 2, et al. freq.; to look, Jno. 19. 37; to visit, Jno. 16. 22. He. 13. 23; to mark, observe, Ac. 8. 23. Jas. 2. 24; to be admitted to witness, Lu. 17. 22. Jno. 3. 36. Col. 2. 18; *with* θεόν, to be admitted into the more immediate presence of God, Mat. 5. 8. He. 12. 14; to attain to a true knowledge of God, 3 Jno. 11; to see to *a thing*, Mat. 27. 4. Ac. 18. 15; ὅρα, see, take care, Mat. 8. 4. He. 8. 5, et al.; *pass.* to appear, Lu. 1. 11. Ac. 2. 3, et al.; to reveal one's self, Ac. 26. 16; to present one's self, Ac. 7. 26.

Ὀργή, ῆς, ἡ, *pr.* mental bent, impulse; anger, indignation, wrath, Ep. 4. 31. Col. 3. 8; μετ' ὀργῆς, indignantly, Mar. 3. 5; vengeance, punishment, Mat. 3. 7. Lu. 3. 7; 21. 23. Ro. 13. 4, 5, et al.: *whence*

Ὀργίζω, f. ίσω, & ιῶ, a. 1. pass. ὠργίσθην, to provoke to anger, irritate; *pass.* to be angry, indignant, enraged, Mat. 5. 22; 18. 34, et al.

Ὀργίλος, η, ον, prone to anger, irascible, passionate, Tit. 1. 7. (ῐ).

Ὀργυιά, ᾶς, ἡ, the space measured by the arms outstretched; a fathom, Ac. 27. 28, *bis.*: *from*

Ὀρέγω, f. ξω, to extend, stretch out; *mid.* to stretch one's self out, to reach forward to; *met.* to desire earnestly, long after, 1 Ti. 3. 1. He. 11. 16; *by impl.* to indulge in, be devoted to, 1 Ti. 6. 10.

Ὀρεινός, ή, όν, (ὄρος) mountainous, hilly, Lu. 1. 39, 65.

Ὄρεξις, εως, ἡ, (ὀρέγομαι) desire, longing; lust, concupiscence, Ro. 1. 27.

Ὀρθοποδέω, ῶ, f. ήσω, (ὀρθός, & πούς) to walk in a straight course; to be straightforward *in moral conduct*, Ga. 2. 14. N. T.

Ὀρθός, ή, όν, (ὄρω) erect, upright, Ac. 14. 10; plain, level, straight, He. 12. 13.

Ὀρθοτομέω, ῶ, f. ήσω, (ὀρθός & τέμνω) to cut straight; to direct aright; to set forth truthfully, without perversion or distortion, 2 Ti. 2. 15. S.

Ὀρθρίζω, f. ίσω, (ὄρθρος) to rise early in the morning; to come with the dawn, Lu. 21. 38. S.

Ὀρθρινός, ή, όν, (fr. same) of or belonging to the morning, morning, Re. 22. 16: (*usually* ῐ) *a later form for*

Ὄρθριος, ία, ιον, at day-break, early, Lu. 24. 22: *from*

Ὄρθρος, ου, ὁ, the dawn; the morning, Jno. 8. 2. Ac. 5. 21; ὄρθρος βαθύς, the first streak of dawn, the early dawn, Lu. 24. 1.

Ὀρθῶς, *adv.* (ὀρθός) straightly; rightly, correctly, Mar. 7. 35. Lu. 7. 43, et al.

Ὁρίζω, f. ίσω, pass. a. 1. ὡρίσθην, p. ὥρισμαι, (ὅρος, a bound, limit) to set bounds to, to bound; to restrict, He. 4. 7; to settle, appoint defin

tively, Ac. 17. 26; to fix determinately, Ac. 2. 23; to decree, destine, Lu. 22. 22; to constitute, appoint, Ac. 10. 42; 17. 31; to characterise with precision, to set forth distinctively, Ro. 1. 4; *absol.* to resolve, Ac. 11. 29.

῞Οριον, ου, τό, (fr. same) a limit, bound, border of a territory or country; *pl.* τὰ ὅρια, region, territory, district, Mat. 2. 16; 4. 13; 8. 34, et al.

Ὁρκίζω, f. ίσω, to put to an oath; to obtest, adjure, conjure, Mar. 5. 7. Ac. 19. 13. 1 Th. 5. 27: *from*

῞Ορκος, ου, ὁ, an oath, Mat. 14. 7, 9; 26. 72, et al.; *meton.* that which is solemnly promised, a vow, Mat. 5. 33.

Ὁρκωμοσία, ας, ἡ, (ὅρκος & ὄμνυμι) the act of taking an oath; an oath, He. 7. 20, 21, 28. S.

Ὁρμάω, ῶ, f. ήσω, a. 1. ὥρμησα, *pr. trans.* to put in motion, incite; *intrans.* to rush, Mat. 8. 32. Mar. 5. 13. Lu. 8. 33, et al.: *from*

Ὁρμή, ῆς, ἡ, (ὄρω, ὄρνυμι, to put in motion) impetus, impulse; assault, violent attempt, Ac. 14. 5; *met.* impulse *of mind,* purpose, will, Ja. 3. 4.

῞Ορμημα, ατος, τό, (ὁρμάω) violent or impetuous motion; violence, Re. 18. 21.

῎Ορνεον, ου, τό, a bird, fowl, Re. 18. 2; 19. 17, 21.

Ορνις, ῖθος, ὁ, ἡ, a bird, fowl; the *domestic* hen, Mat. 23. 37. Lu. 13. 34.

Ὁροθεσία, ας, ἡ, (ὅρος, a bound, limit, & τίθημι) *pr.* the act of fixing boundaries; a bound set, certain bound, fixed limit, Ac. 17. 26. N. T.

῎Ορος, εος, τό, a mountain, hill, Mat. 5. 1, 14; 8. 1; 17. 20, et al.

Ὀρύσσω, v. ττω, f. ξω, a. 1. ὤρυξα, to dig, excavate, Mat. 21. 33; 25. 18. Mar. 12. 1.

Ὀρφᾰνός, ή, όν, v. οῦ, ὁ, ἡ, bereaved *of parents,* orphan, Ja. 1. 27; bereaved, desolate, Jno. 14. 18.

Ὀρχέομαι, οῦμαι, f. ήσομαι, a. 1. ὠρχησάμην, to dance, Mat. 11. 17, et al.

῞Ος, ἥ, ὅ, *rel. pron.* who, which, qui, quæ, quod, Mat. 1. 16, 23, 25, et al.; *in N. T., interrog.* ἐφ' ὅ, wherefore, why, Mat. 26. 50; *in N. T.,* ὃς μὲν—ὃς δὲ, *for* ὁ μὲν—ὁ δὲ, Mat. 21. 35. 2 Co. 2. 16, et al.

Ὁσάκις, *adv.* (ὅσος) as often as, 1 Co. 11. 25, 26. Re. 11. 6. (ᾰ.)

῞Οσιος, ία, ιον, *pr.* sanctioned by the supreme law of God and nature; pious, devout, Tit. 1. 8; pure, 1 Ti. 2. 8; *supremely* holy, Ac. 2. 27; 13. 35. He. 7. 26. Re. 15. 4; 16. 5; τὰ ὅσια, pledged bounties, mercies, Ac. 13. 34: *whence*

Ὁσιότης, τητος, ἡ, piety, sacred observance of all duties towards God, holiness, Lu. 1. 75. Ep. 5. 24.

Ὁσίως, *adv.* piously, holily, 1 Th. 2. 10.

Ὀσμή, ῆς, ἡ, (ὄζω) smell, odour; fragrant odour, Jno. 12. 3. Ep. 5. 2; Phil. 4. 18; *met.* 2 Co. 2. 14, 16.

῞Οσος, η, ον, *a correlative to* τόσος, τοσοῦτος, &c., as great, as much, Mar. 7. 36. Jno. 6. 11. He. 1. 4; 8. 6; 10. 25; ἐφ' ὅσον χρόνον, for how long a time, while, as long as, Ro. 7. 1; *so* ἐφ' ὅσον, sc. χρόνον, Mat. 9. 15; ὅσον χρόνον, how long, Mar. 2. 19; *neut.* ὅσον *repeated,* ὅσον ὅσον, *used to give intensity to other qualifying words,* e. g. μικρόν, the very least, a very very little while, He. 10. 37; ἐφ' ὅσον, in as much as, Mat. 25. 40, 45; καθ' ὅσον, by how much, so far as, He. 3. 3; *or,* in as much as, as, so, He. 7. 20; 9. 27; *pl.* ὅσα, so far as, as much as, Re. 1. 2; 18. 7; how great, how much, how many, what, Mar. 3. 8; 5. 19, 20; how many soever, as many as, all who, 2 Cor. 1. 20. Ph. 3. 15. 1 Ti. 6. 1; ὅσος ἄν, v. ἐὰν, whosoever, whatsoever, Mat. 7. 12; 18. 18.

῞Οσπερ, ἥπερ, ὅπερ, (ὅς & περ) *an emphatic form of the relative,* Mar. 15. 6.

Ὀστέον, οῦν, έου, οῦ, τό, a bone, Mat. 23. 27. Lu. 24. 39, et al.

῞Οστις, ἥτις, ὅ τι, gen. οὕτινος, ἧστινος, οὕτινος, & ὅτου, (ὃς & τις) *rel. pron.* whoever, whatever; whosoever, whatsoever, Mat. 5. 39, 41; 13. 12; 18. 4; *its use in place of the simple relative is also required in various cases, which may be learnt from the grammars;* ἕως ὅτου, sc. χρόνου, until, Lu. 13. 8; while, Mat. 5. 25.

Ὀστράκινος, η, ον, (ὄστρακον, an earthen vessel) earthen, of earthenware, 2 Co. 4. 7. 2 Ti. 2. 20. L. G.

Ὄσφρησις, εως, ἡ, (ὀσφραίνομαι, to smell) smell, the sense of smelling, 1 Co. 12. 17.

Ὀσφύς, ύος, ἡ, & pl. αἱ ὀσφύες, the loins, Mat. 3. 4. Mar. 1. 6, et al.

Ὅταν, *conj.* (ὅτε & ἄν) when, whenever, Mat. 5. 11; 6. 2. Mar. 3. 11. Re. 4. 9, et al. freq.; *in N. T.*, in case of, on occasion of, Jno. 9. 5. 1 Co. 15. 27. He. 1. 6.

Ὅτε, *adv.* when, at the time that, at what time, Mat. 7. 28; 9. 25. Lu. 13. 35, et al. freq.

Ὅτι, *conj.* (ὅστις) that, Mat. 2. 16, 22, 23; 6. 5, 16; *often used pleonastically in reciting another's words*, Mat. 9. 18. Lu. 19. 42. Ac. 5. 23; *as a causal particle*, for that, for, because, Mat. 2. 18; 5. 3, 4, 5; 13. 13; because, seeing that, since, Lu. 23. 40. Ac. 1. 17.

Ὅτου, *see in* ὅστις.

Οὗ, *adv.* (pr. gen. of ὅς) where, in what place, Mat. 2. 9; 18. 20; whither, to what place, Lu. 10. 1; 22. 10; 24. 28; οὗ ἐάν, whithersoever, 1 Co. 16. 6.

Οὐ, *before a consonant*, οὐκ *before a vowel with a lenis*, & οὐχ *with an aspirate, adv. of negation*, not, no, Mat. 5. 37; 12. 43; 23. 37; *the peculiarities of its usage, and as distinct from* μή, *may be learnt from the grammars.*

Οὐά, *interj.* (Lat. *vah*) *expressive of insult and derision*, ah! aha! Mar. 15. 29.

Οὐαί, *interj.* (Lat. *væ*) wo! alas! Mat. 11. 21; 18. 7; 23. 13—16, et al.; ἡ οὐαί, *subs.* a woe, calamity, Re. 9. 12; 11. 14.

Οὐδαμῶς, *adv.* (οὐδαμός) by no means, Mat. 2. 6.

Οὐδέ, *adv.* (οὐ & δέ) neither, nor, and not, also not, Mat. 5. 15; 6. 15, 20, 26, 28; *when single*, not even, Mat. 6. 29; 8. 10.

Οὐδείς, οὐδεμία, οὐδέν, (οὐδέ & εἷς) not one, no one, none, nothing, Mat. 5. 13; 6. 24; 19. 17; *met.* οὐδέν, nothing, of no account, naught, Jno. 8. 54. Ac. 21. 24.

Οὐδέποτε, *adv.* (οὐδέ & πότε) never, Mat. 7. 23; 21. 16, 42, et al. freq.

Οὐδέπω, *adv.* (οὐδέ & πω) not yet, never yet, never, Lu. 23. 53. Jno. 7. 39, et al.

Οὐθείς, οὐθέν, *later forms for* οὐδείς, οὐδέν, v. r. 1 Co. 13. 2.

Οὐκ, *see* οὐ.

Οὐκέτι, *adv.* (οὐκ & ἔτι) no longer, no more, Mat. 22. 46, et al.

Οὐκοῦν, then, therefore, Jno. 18. 37.

Οὖν, *a particle expressing either simple sequence or consequence*; then, now then, Mat. 13. 18. Jno. 19. 29, et al.; then, thereupon, Lu. 15. 28. Jno. 6. 14, et al.; therefore, consequently, Mat. 5. 48. Mar. 10. 9, et al.; *it also serves to mark the resumption of discourse after an interruption by a parenthesis*, 1 Co. 8. 4, et al.

Οὔπω, *adv.* (οὐ & πω) not yet, Mat. 15. 17; 16. 19; 24. 6. Jno. 2. 4, et al.

Οὐρά, ᾶς, ἡ, a tail, Re. 9. 10, 19; 12. 4.

Οὐράνιος, ία, ιον, v. ίου, ὁ, ἡ, (οὐρανός) heavenly, celestial, Mat. 6. 14, 26, 32; 15. 13, et al.

Οὐρανόθεν, *adv.* from heaven, Ac. 14. 17; 26. 13: *from*

Οὐρανός, οῦ, ὁ, & pl. οὐρανοί, ῶν, οἱ, heaven, the heavens, the visible heavens and all their phenomena, Mat. 5. 18; 16. 1; 24. 29, et al. freq.; the air, atmosphere, *in which the clouds and tempests gather, the birds fly*, &c. Mat. 6. 26; 16. 2, 3, et al.; heaven, the peculiar seat and abode of God, of angels, of glorified spirits, &c., Mat. 5. 34, 45, 48; 6. 1, 9, 10; 12. 50. Jno. 3. 13, 31; 6. 32, 38, 41, 42, 50, 51, 58; *in N. T.*, heaven, *as a term expressive of the Divine Being, His administration*, &c., Mat. 19. 14; 21. 25. Lu. 20. 4, 5. Jno. 3. 27.

Οὖς, ὠτός, τό, the ear, Mat. 10. 27. Mar. 7. 33. Lu. 22. 50. Ac. 7. 57, et al.

Οὐσία, ας, ἡ, (ὤν, οὖσα, ὄν, part. of εἰμί) substance, property, goods, fortune, Lu. 15. 12, 13.

Οὔτε, *conj.* (οὐ & τε) neither, nor, Lu. 20. 36; οὔτε—οὔτε, v. οὐδὲ—οὔτε, neither—nor, Lu. 20. 35; Ga. 1. 12; *in N. T., also used singly in the sense of* οὐδέ, not even, Mar. 5. 3. Lu. 12. 26. 1 Co. 3. 2.

Οὗτος, αὕτη, τοῦτο, *demons. pron.* this, this person or thing, Mat. 3. 3, 9, 17; 8. 9; 10. 2; 24. 34, et al. freq.; *used by way of contempt*, this fellow, Mat. 13. 55; 27. 47; αὐτὸ τοῦτο, this very thing, this same thing, 2 Co. 2. 3; 7. 11; εἰς αὐτὸ τοῦτο, *and elliptically*, αὐτὸ τοῦτο; for this same purpose, on this account, Ep. 6. 18, 22. 2 Pe. 1. 5; καὶ οὗτος, and moreover, Lu. 7. 12; 16. 1; 20. 30; καὶ τοῦτο, and that too, 1 Co. 6. 6, 8; τοῦτο μὲν—τοῦτο δὲ, partly—partly, He. 10. 33.

Οὕτως, & οὕτω *before a consonant*, *adv.* (οὗτος) thus, in this way, Mat. 1. 18; 2. 5; 5. 16, et al. freq.; ὃς μὲν οὕτως, ὃς δὲ οὕτως, one so, and another so, one in one way, and another in another, 1 Co. 7. 7, 26, 40; 9. 14; so, Mat. 7. 12; 12. 40; 24. 27, 37, et al. freq.; thus, under such circumstances, Ac. 20. 11; 27. 17; in an ordinary way, Jno. 4. 6.

Οὐχ, *see* οὐ.

Οὐχί, *adv.* (οὐ) not, Jno. 13. 10, 11; *when followed by* ἀλλά, nay, not so, by no means, Lu. 1. 60; 12. 51; *used also in negative interrogations*, Mat. 5. 46, 47; 6. 25.

Ὀφειλέτης, ου, ὁ, (ὀφείλω) a debtor, one who owes another, Mat. 18. 24; *met.* one who is in any way bound, or under obligation to perform any duty, Ro. 1. 14; 8. 12; 15. 27. Ga. 5. 3; *in N. T.*, one who fails in duty towards any one, a delinquent, offender, Mat. 6. 12; a sinner, Lu. 13. 4, cf. v. 2.

Ὀφειλή, ῆς, ἡ, (fr. same) a debt, Mat. 18. 32; *met.* a duty, due, Ro. 13. 7. 1 Co. 7. 3.

Ὀφείλημα, ατος, τό, a debt; a due, Ro. 4. 4; *in N. T.*, a delinquency, offence, fault, sin, Mat. 6. 12, cf. v. 14: *from*

Ὀφείλω, f. ήσω, a. 2. ὤφελον, to owe, be indebted, Mat. 18. 28, 30, 34; to incur a bond, to be bound to make discharge, Mat. 23. 16, 18; to be bound *by what is due or fitting*, Lu. 17. 10. Jno. 13. 14, et al.; to incur desert, to deserve, Jno. 19. 7; to be due or fitting, 1 Co. 7. 3, 36; *fr. the Aram.* to be delinquent, Lu. 11. 4.

*Ὄφελον, (pr. a. 2. of ὀφείλω) *used later and in N. T. as an interj.*, O that! would that! 1 Co. 4. 8. Gal. 5. 12, et al.

*Ὄφελος, εος, τό, (ὀφέλλω, to further, augment) profit, utility, advantage, 1 Co. 15. 32, et al.

Ὀφθαλμοδουλεία, ας, ἡ, (ὀφθαλμός & δουλεία) eye-service, service rendered only while under inspection, Ep. 6. 6. Col. 3. 22. N. T.

Ὀφθαλμός, οῦ, ὁ, (ὄψομαι, ὤφθην) an eye, Mat. 5. 29, 38; 6. 23; 7. 3—5, et al.; ὀφθαλμὸς πονηρός, an evil eye, an envious eye, envy, Mat. 20. 15. Mar. 7. 22; *met.* the *intellectual* eye, Mat. 13. 15. Mar. 8. 18. Jno. 12. 40. Ac. 26. 18.

*Ὄφις, εως, ὁ, a serpent, Mat. 7. 10; 10. 16; an *artificial* serpent, Jno. 3. 14; *used of* the devil or Satan, Re. 12. 9, 14, 15; 20. 2; *met.* a man of serpentine character, Mat. 23. 33.

Ὀφρύς, ύος, ἡ, a brow, eye-brow; the brow *of a mountain*, edge of a precipice, Lu. 4. 29.

Ὀχλέω, ῶ, f. ήσω, (ὄχλος) *pr.* to mob; to vex, trouble, Lu. 6. 18. Ac. 5. 16.

Ὀχλοποιέω, ῶ, f. ήσω, (ὄχλος & ποιέω) to collect a mob, create a tumult, Ac. 17. 5. N. T.

*Ὄχλος, ου, ὁ, a crowd, a confused multitude of people, Mat. 4. 25; 5. 1; 7. 28; *spc.* the common people, Jno. 7. 49; a multitude, great number, Lu. 5. 29; 6. 17. Ac. 1. 15; *by impl.* tumult, uproar, Lu. 22. 6. Ac. 24. 18.

Ὀχύρωμα, ατος, τό, (ὀχυρόω, to fortify, ὀχυρός, firm, strong) a stronghold; *met.* an *opposing* bulwark *of error or vice*, 2 Co. 10. 4. S.

Ὀψάριον, ίου, τό, (dimin. of ὄψον, cooked provision as distinguished from bread; a dainty dish; fish) a little fish, Jno. 6. 9, 11; 21. 9, 10, 13.

Ὀψέ, *adv.* late; *put for* the first watch, at evening, Mar. 11. 19; 13. 35; ὀψὲ σαββάτων, after the close of the sabbath, Mat. 28. 1: *whence*

*Ὄψιμος, ου, ὁ, ἡ, late; latter, Ja. 5. 7; *poetic and later prose for*

*Ὄψιος, ία, ιον, late, Mar. 11. 11; ἡ ὀψία, sc. ὥρα, evening, *two of which were reckoned by the Hebrews; one from the ninth hour, until sunset*, Mat. 8. 16; 14. 15, et al.; *and the other*,

from sunset until dark, Mat. 14. 23; 16. 2, et al.

ʼΌψις, εως, ἡ, a sight; the face, visage, countenance, Jno. 11. 44. Re. 1. 16; external appearance, Jno. 7. 24: *from*

ʼΌψομαι, *see* ὁράω.

ʼΟψώνιον, ίου, τό, (ὄψον, cooked provisions, &c.) provisions; a stipend or pay *of soldiers*, Lu. 3. 14. 1 Co. 9. 7; wages *of any kind*, 2 Co. 11. 8; *due* wages, a *stated* recompense, Ro. 6. 23. L. G.

Π.

Παγιδεύω, f. εύσω, to ensnare, entrap, entangle, Mat. 22. 15: *from*

Παγίς, ίδος, ἡ, (πήγνυμι) a snare, trap, gin, Lu. 21. 35; *met.* artifice, stratagem, device, wile, 1 Ti. 3. 7; 6. 9. 2 Ti. 2. 26; *met.* source of harm, Ro. 11. 9.

Πάγος, ου, ὁ, (fr. same) a hill; Ἄρειος πάγος, Areopagus, the hill of Mars *at Athens*, Ac. 17. 19, 22.

Πάθημα, ατος, τό, (πάσχω) what is suffered; suffering, affliction, Ro. 8. 18. 2 Co. 1. 5, 6, 7. Ph. 3. 10, et al.; emotion, passion, Ro. 7. 5. Ga. 5. 24.

Παθητός, οῦ, ὁ, ἡ, (fr. same) passible, capable of suffering, liable to suffer; *in N. T.*, destined to suffer, Ac. 26. 23.

Πάθος, εος, τό, (fr. same) suffering; an affection, passion, Ro. 1. 26.

Παιδαγωγός, οῦ, ὁ, (παῖς & ἀγωγός, ἄγω) a pedagogue, child-tender, *a person, usually a slave or freedman, to whom the boys of a family were committed, whose duty it was to attend them at their play, lead them to and from the public school, and exercise a constant superintendence over their conduct and safety; in N. T., an ordinary* director or minister *contrasted with an Apostle, as a pedagogue occupies an inferior position to a parent*, 1 Co. 4. 15; *a term applied to the Mosaic Law as dealing with men as in a state of mere childhood and tutelage*, Ga. 3. 24, 25.

Παιδάριον, ίου, τό, (dimin. of παῖς) a little boy, child; a boy, lad, Mat. 11. 16. Jno. 6. 9.

Παιδεία, ας, ἡ, (παιδεύω) education, training up, nurture *of children*, Ep. 6. 4; instruction, discipline, 2 Ti. 3. 16; *in N. T.*, correction, chastisement, He. 12. 5, 7, 8, 11.

Παιδευτής, οῦ, ὁ, a preceptor, instructor, teacher, *pr. of boys; genr.* Ro. 2. 20; *in N. T.*, a chastiser, He. 12. 9: *from*

Παιδεύω, f. εύσω, a. 1. ἐπαίδευσα, (παῖς) to educate, instruct *children*, Ac. 7. 22; 22. 3; *genr.* παιδεύομαι, to be taught, learn, 1 Ti. 1. 20; to admonish, instruct by admonition, 2 Ti. 2. 25. Tit. 2. 12; *in N. T.*, to chastise, chasten, 1 Co. 11. 32. 2 Co. 6. 9. He. 12. 6, 7, 10. Re. 3. 19; *of criminals*, to scourge, Lu. 23. 16, 22.

Παιδιόθεν, *adv.* from childhood, from a child, Mar. 9. 21: (N. T.) *from*

Παιδίον, ου, τό, (dimin. of παῖς) an infant, babe, Mat. 2. 8, et al.; *but usually in N. T. as equiv. to* παῖς, Mat. 14. 21. Mar. 7. 28, et al. freq.; *pl. voc. used by way of endearment*, my dear children, 1 Jno. 2. 18, et al.; *also as a term of familiar address*, children, my lads, Jno. 21. 5.

Παιδίσκη, ης, ἡ, (fem. dim. of παῖς) a girl, damsel, maiden; a female slave or servant, Mat. 26. 69. *Mar.* 14. 66, 69, et al.

Παίζω, f. παίξομαι, to play in the manner of children; to sport, to practise the festive gestures *of idolatrous worship*, 1 Co. 10. 7: *from*

Παῖς, παιδός, ὁ, ἡ, a child *in relation to parents, of either sex*, Jno. 4. 51, et al.; a child *in respect of age, either male or female, and of all ages from infancy up to manhood*, a boy, youth, girl, maiden, Mat. 2. 16; 17. 18. Lu. 2. 43; 8. 54; a servant, slave, Mat. 8. 6, 8, 13, cf. v. 9. Lu. 7. 7, cf. v. 3, 10; an attendant, minister, Mat. 14. 2. Lu. 1. 69. Ac. 4. 25; *also* Lu. 1. 54, *or perhaps*, a child *in respect of fatherly regard*.

Παίω, f. παίσω, p. πέπαικα, a. 1. ἔπαισα, to strike, smite, *with the fist*, Mat. 26. 68. Lu. 22. 64; *with a sword*, Mar. 14. 47. Jno. 18. 10; to strike *as a scorpion*, to sting, Re. 9. 5.

Πάλαι, *adv.* of old, long ago, Mat. 11. 21. Lu. 10. 13. He. 1. 1. Jude 4; οἱ πάλαι, old, former, 2 Pe. 1. 9;

some time since, already, Mar. 15. 44: *whence*

Παλαιός, ά, όν, old, not new or recent, Mat. 9. 16, 17; 13. 52. Lu. 5. 36, et al.: *whence*

Παλαιότης, τητος, ἡ, oldness, antiquatedness, obsoleteness, Ro. 7. 6.

Παλαιόω, ῶ, f. ώσω, p. πεπαλαίωκα, (fr. same) to make old; *pass.* to grow old, to become worn or effete, Lu. 12. 33. He. 1. 11; *met.* to treat as antiquated, to abrogate, supersede, He. 8. 13.

Πάλη, ης, ἡ, (πάλλω, to swing round, sway backward and forward) wrestling; struggle, contest, Ep. 6. 12.

Παλιγγενεσία, ας, ἡ, (πάλιν & γένεσις) a new birth; regeneration, renovation, Mat. 19. 28. Tit. 3. 5. L. G.

Πάλιν, *adv. pr.* back; again, back again, Jno. 10. 17. Ac. 10. 16; 11. 10, et al.; again *by repetition*, Mat. 26. 43, et al.; again *in continuation*, further, Mat. 5. 33; 13. 44, 45, 47; 18. 19; again, on the other hand, 1 Jno. 2. 8, et al.

Παμπλήθει, *adv.* (πᾶς & πλῆθος) the whole multitude together, all at once, Lu. 23. 18.

Πάμπολυς, παμπόλλη, πάμπολυ, (πᾶς & πολύς) very many, very great, vast, Mar. 8. 1.

Πανδοχεῖον, ου, τό, a public inn, place where travellers may lodge, *called in the East by the name of* menzil, khan, caravanserai, Lu. 10. 34: *from*

Πανδοχεύς, έως, ὁ, (a later form for πανδοκεύς, πᾶς & δέχομαι) the keeper of a public inn or caravanserai, a host, Lu. 10. 35.

Πανήγυρις, εως, ἡ, (πᾶς & ἄγυρις, an assembly) *pr.* an assembly of an entire people; a solemn gathering at a festival; a festive convocation, He. 12. 23.

Πανοικί, *adv.* (πᾶς & οἶκος) with one's whole household or family, Ac. 16. 34.

Πανοπλία, ας, ἡ, (πᾶς & ὅπλον) panoply, complete armour, a complete suit of armour, *both offensive and defensive, as the shield, sword, spear, helmet, breastplate,* &c., Lu. 11. 22. Ep. 6. 11, 13.

Πανουργία, ας, ἡ, knavery, craft, cunning, Lu. 20. 23. 1 Co. 3. 19, et al.: *from*

Πανοῦργος, ου, ὁ, ἡ, (πᾶς & ἔργον) *pr.* ready to do any thing; *hence*, crafty, cunning, artful, wily, 2 Co. 12. 16.

Πανταχόθεν, *adv.* from all parts, from every quarter, Mar. 1. 45: *from*

Πανταχοῦ, *adv.* (πᾶς) in all places, every where, Mar. 16. 20. Lu. 9. 6, et al.

Παντελής, έος, ὁ, ἡ, (πᾶς & τέλος) perfect, complete; εἰς τὸ παντελές, *adverbially*, throughout, through all time, ever, He. 7. 25; *with a negative*, at all, Lu. 13. 11.

Πάντῃ, *adv.* (πᾶς) every where; in every way, in every instance, Ac. 24. 3.

Πάντοθεν, *adv.* (πᾶς & θεν) from every place, from all parts, Jno. 18. 20; on all sides, on every side, round about, Lu. 19. 43. He. 9. 4.

Παντοκράτωρ, ορος, ὁ, (πᾶς & κράτος) almighty, omnipotent, 2 Co. 6. 18. Re. 1. 8; 4. 8, et al. (ᾰ) L. G.

Πάντοτε, *adv.* (πᾶς) always, at all times, ever, Mat. 26. 11. Mar. 14. 7. Lu. 15. 31; 18. 1, et al. L. G.

Πάντως, *adv.* (πᾶς) wholly, altogether; at any rate, by all means, 1 Co. 9. 22; *by impl.* surely, assuredly, certainly, Lu. 4. 23. Ac. 18. 21; 21. 22; 28. 4; οὐ πάντως, in nowise, not in the least, Ro. 3. 9. 1 Co. 5. 10; 16. 12.

Παρά, *prep.*, *with a genitive*, from, *indicating source or origin*, Mat. 2. 4, 7. Mar. 8. 11. Lu. 2. 1, et al.; οἱ παρ' αὐτοῦ, his relatives or kinsmen, Mar. 3. 21; τὰ παρ' αὐτῆς πάντα, all her substance, property, &c., Mar. 5. 26; *with a dative*, with, by, nigh to, in, among, &c., Matthew 6. 1; 19. 26; 21. 25; 22. 25; παρ' ἑαυτῷ, at home, 1 Co. 16. 2; in the sight of, in the judgment or estimation of, 1 Co. 3. 19. 2 Pe. 2. 11; 3. 8; *with an accusative, motion* by, near to, along, Mat. 4. 18; *motion* towards, to, at, Mat. 15. 30. Mar. 2. 13; *motion terminating in rest*, at, by, near, by the side of, Mar. 4. 1, 4. Lu. 5. 1; ʳ

in deviation from, in violation of, inconsistently with, Ac. 18. 13. Ro. 1. 26; 11. 24; above, more than, Lu. 13. 2, 4. Ro. 1. 25; *after comparatives*, Lu. 3. 13. 1 Co. 3. 11; except, save, 2 Co. 11. 24; beyond, past, He. 11. 11; in respect of, on the score of, 1 Co. 12. 15, 16.

Παραβαίνω, f. βήσομαι, a. 2. παρέβην, (παρά & βαίνω) *pr.* to step by the side of; to deviate; *met.* to transgress, violate, Mat. 15. 2, 3. 2 Jno. 9; to incur forfeiture, Ac. 1. 25.

Παραβάλλω, f. βαλῶ, (παρά & βάλλω) to cast or throw by the side of; *met.* to compare, Mar. 4. 30; *absol. a nautical term*, to bring to, land, Ac. 20. 15.

Παράβᾰσις, εως, ἡ, (παραβαίνω) a stepping by the side, deviation; a transgression, violation of law, Ro. 2. 23; 4. 15, et al.

Παραβάτης, ου, ὁ, (fr. same) a transgressor, violator of law, Ro. 2. 25, 27. Ga. 2. 18. Ja. 2. 9, 11. (ᾰ.)

Παραβιάζομαι, f. άσομαι, (παρά & βιάζω) to force; to constrain, press *with urgent entreaties*, Lu. 24. 29. Ac. 16. 15. L. G.

Παραβολεύομαι, f. εύσομαι, (παράβολος, risking, venturesome) to stake or risk one's self, v. r. Ph. 2. 30. N. T.

Παραβολή, ῆς, ἡ, (παραβάλλω) a placing one thing by the side of another; a comparing; a parallel case cited in illustration; a comparison, simile, similitude, Mar. 4. 30. He. 11. 19; a parable, *a short relation under which something else is figured, or in which that which is fictitious is employed to represent that which is real*, Mat. 13. 3, 10, 13, 18, 24, 31, 33, 34. 36, 53; 21. 33, 45; 22. 1; 24. 32, et al.; *in N. T.*, a type, pattern, emblem, He. 9. 9; a sentiment, grave and sententious precept, maxim, Lu. 14. 7; an obscure and enigmatical saying, any thing expressed in remote and ambiguous terms, Mat. 13. 35. Mar. 7. 17; a proverb, adage, Lu. 4. 23.

Παραβουλεύομαι, f. εύσομαι, (παρά & βουλεύω) to be reckless, regardless, Ph. 2. 30. N. T.

Παραγγελία, ας, ἡ, a command, order, charge, Ac. 5. 28; direction, precept, 1 Th. 4. 2, et al.: *from*

Παραγγέλλω, f. ελῶ, (παρά & ἀγγέλλω) to announce, notify; to command, direct, charge, Mat. 10. 5. Mar. 6. 8; 8. 6. Lu. 9. 21, et al.; to charge, obtest, entreat solemnly, 1 Ti. 6. 13.

Παραγίνομαι, f. γενήσομαι, a. 2. παρεγενόμην, (παρά & γίνομαι) to be by the side of; to come, approach, arrive, Mat. 2. 1; 3. 13. Mar. 14. 43. Lu. 7. 4, et al.; *seq.* ἐπί, to come upon *in order to seize*, Lu. 22. 52; to come forth in public, make appearance, Mat. 3. 1. He. 9. 11.

Παράγω, f. άξω, (παρά & ἄγω) to lead beside; *intrans.* to pass along or by, Mat. 20. 30. Jno. 9. 1; to pass on, Mat. 9. 9, 27; *intrans. & mid.* to pass away, be in a state of transition, 1 Co. 7. 31. 1 Jno. 2. 8, 17.

Παραδειγματίζω, (παράδειγμα, an example) to make an example of; to expose to ignominy and shame, Mat. 1. 19. He. 6. 6. L. G.

Παράδεισος, ου, ὁ, (of Oriental origin: in Heb. פרדס) a park, a forest where wild beasts were kept for hunting; a pleasure park, a garden of trees of various kinds; *used in the* LXX. *for* the Garden of Eden; *in N. T.*, *the celestial* paradise, Lu. 23. 43. 2 Co. 12. 4. Re. 2. 7.

Παραδέχομαι, f. ξομαι, (παρά & δέχομαι) to accept, receive; *met.* to receive, admit, yield assent to, Mar. 4. 20. Ac. 16. 21; 22. 18. 1 Ti. 5. 19; *in N. T.*, to receive or embrace with favour, approve, love, He. 12. 6.

Παραδιατρῐβή, ῆς, ἡ, (παρά & διατριβή) useless disputation, 1 Ti. 6. 5. N. T.

Παραδίδωμι, f. δώσω, (παρά & δίδωμι) to give over, hand over, deliver up, Mat. 4. 12; 5. 25; 10. 4, 17, et al.; to commit, intrust, Mat. 11. 27; 25. 14, et al.; to commit, commend, Ac. 14. 26; 15. 40; to yield up, Jno. 19. 30. 1 Co. 15. 24; to abandon, Ac. 7. 42. Eph. 4. 19; to expose *to danger*, hazard, Ac. 15. 26; to deliver *as a matter of injunction, instruction, &c.*, Mar. 7. 13. Lu. 1. 2. Ac. 6. 14, et al.; *absol.* to render a yield, to be matured, Mar. 4. 29.

Παράδοξος, ου, ὁ, ἡ, (παρά δόξαν, beside expectation) unexpected;

strange, wonderful, astonishing, Lu. 5. 26.

Παράδοσις, εως, ἡ, (παραδίδωμι) delivery, handing over, transmission; *in N. T.*, what is transmitted *in the way of teaching*, precept, doctrine, 1 Co. 11. 2. 2 Th. 2. 15; 3. 6; tradition, traditionary law, *handed down from age to age*, Mat. 15. 2, 3, 6, et al.

Παραζηλόω, f. ώσω, (παρά & ζηλόω) to provoke to jealousy, Ro. 10. 19; to excite to emulation, Ro. 11. 11, 14; to provoke to indignation, 1 Co. 10. 22. S.

Παραθαλάσσιος, ία, ιον, (παρά & θάλασσα) by the sea-side, situated on the sea-coast, maritime, Mat. 4. 13.

Παραθεωρέω, ῶ, f. ήσω, (παρά & θεωρέω) to look at things placed side by side, *as in comparison*, compare in thus looking; to regard less in comparison, overlook, neglect, Ac. 6. 1.

Παραθήκη, ης, ἡ, (παρατίθημι) a deposit, a thing committed to one's charge, a trust, 2 Ti. 1. 12; v. r. 1 Ti. 6. 20. 2 Ti. 1. 14.

Παραινέω, ῶ, f. έσω, (παρά & αἰνέω) to advise, exhort, Ac. 27. 9, 22.

Παραιτέομαι, οῦμαι, f. ήσομαι, (παρά & αἰτέω) to entreat; to beg off, excuse one's self, Lu. 14. 18, 19; to deprecate, entreat against, Ac. 25. 11. He. 12. 19, to decline receiving, refuse, reject, 1 Ti. 4. 7; 5. 11. Tit. 3. 10. He. 12. 25; to decline, avoid, shun, 2 Ti. 2. 23.

Παρακαθίζω, f. ίσω, (παρά & καθίζω) to set beside; *intrans.* to sit by the side of, sit near, Lu. 10. 39.

Παρακαλέω, ῶ, f. έσω, (παρά & καλέω) to call for, invite to come, send for, Ac. 28. 20; to call upon, exhort, admonish, persuade, Lu. 3. 18. Ac. 2. 40; 11. 23; to beg, beseech, entreat, implore, Mat. 8. 5, 31; 18. 29. Mar. 1. 40; to animate, encourage, comfort, console, Mat. 2. 18; 5. 4. 2 Co. 1. 4, 6; *pass.* to be cheered, comforted, Lu. 16. 25. Ac. 20. 12. 2 Co. 7. 13, et al.

Παρακαλύπτω, f. ψω, (παρά & καλύπτω) to cover over, veil; *met. pass.* to be veiled *from comprehension*, Lu. 9 45.

Παρακαταθήκη, ης, ἡ, (παρακατίθημι, to lay down by, deposit) a deposit, a thing committed to one's charge, a trust, 1 Ti. 6. 20. 2 Ti. 1. 14.

Παράκειμαι, (παρά & κεῖμαι) to lie near, be adjacent; *met.* to be at hand, be present, Ro. 7. 18, 21.

Παράκλησις, εως, ἡ, (παρακαλέω) a calling upon, exhortation, incitement, persuasion, Ro. 12. 8. 1 Co. 14. 3; hortatory instruction, Ac. 13. 15; 15. 31; entreaty, importunity, earnest supplication, 2 Co. 8. 4; solace, consolation, Lu. 2. 25. Ro. 15. 4, 5. 2 Co. 1. 3—7; cheering and supporting influence, Ac. 9. 31; joy, gladness, rejoicing, 2 Co. 7. 13; cheer, joy, enjoyment, Lu. 6. 24.

Παράκλητος, ου, ὁ, one called or sent for to assist another; an advocate, one who pleads the cause of another, 1 Jno. 2. 1; *genr.* one present to render various beneficial service, *and thus* the Paraclete, *whose influence and operation were to compensate for the departure of Christ himself*, Jno. 14. 16. 26; 15. 26; 16. 7.

Παρακοή, ῆς, ἡ, (παρακούω) an erroneous or imperfect hearing; disobedience, Ro. 5. 19; a deviation from obedience, 2 Co. 10. 6. He. 2. 2.

Παρακολουθέω, ῶ, f. ήσω, (παρά & ἀκολουθέω) to follow or accompany closely; to accompany, attend, characterise, Mar. 16. 17; to follow *with the thoughts*, trace, Lu. 1. 3; to conform to, 1 Ti. 4. 6; 2 Ti. 3. 10.

Παρακούω, f. ούσομαι, (παρά & ἀκούω) to hear amiss, to fail to listen, neglect to obey, disregard, Mat. 18. 17.

Παρακύπτω, f. ψω, (παρά & κύπτω) to stoop beside; to stoop down *in order to take a view*, Lu. 24. 12. Jno. 20. 5, 11; to bestow a close and attentive look, to look intently, to penetrate, Ja. 1. 25. 1 Pe. 1. 12.

Παραλαμβάνω, f. λήψομαι, (παρά & λαμβάνω) *pr.* to take to one's side; to take, receive to one's self, Mat. 1. 20. Jno. 14. 3; to take *with one's self*, Mat. 2. 13, 14, 20, 21; 4. 5, 8; to receive *in charge or possession*, Col. 4. 17. He. 12. 28; to receive *as a matter of instruction*, Mar. 7. 4. 1 Co

11. 23; 15. 3; to receive, admit, acknowledge, Jno. 1. 11. 1 Co. 15. 1. Col. 2. 6; *pass.* to be carried off, Mat. 24. 40, 41. Lu. 17. 34—36.

Παραλέγομαι, (παρά & λέγω) to sail by, coast along, Ac. 27. 8, 13.

Παράλιος, ιον, ὁ, ἡ, (παρά & ἅλς) adjacent to the sea, maritime; ἡ παράλιος, sc. χώρα, the sea-coast, Lu. 6. 17.

Παραλλᾰγή, ῆς, ἡ, (παραλλάσσω, to interchange) a shifting, mutation, change, Ja. 1. 17.

Παραλογίζομαι, f. ίσομαι, (παρά & λογίζομαι) to misreckon, make a false reckoning; to impose upon, deceive, delude, circumvent, Col. 2. 4. Ja. 1. 22.

Παραλυτικός, ή, όν, paralytic, palsied, Mat. 4. 24; 8. 6; 9. 2, 6, et al.: *from*

Παραλύω, f. ύσω, (παρά & λύω) to unloose from proper fixity or consistency of substance; to enervate or paralyse *the body or limbs*; *pass.* to be enervated or enfeebled, He. 12. 12; *pass. part.* παραλελυμένος, paralytic, Lu. 5. 18, 24, et al.

Παραμένω, f. μενῶ, to stay beside; to continue, stay, abide, 1 Co. 16. 6. He. 7. 23; *met.* to remain constant in, persevere in, Ja. 1. 25.

Παραμυθέομαι, οῦμαι, f. ήσομαι, (παρά & μυθέομαι, to speak, fr. μῦθος) to exercise a gentle influence by words; to soothe, comfort, console, Jno. 11. 19, 31. 1 Th. 5. 14; to cheer, exhort, 1 Th. 2. 11: *whence*

Παραμυθία, ας, ἡ, comfort, encouragement, 1 Co. 14. 3.

Παραμύθιον, ίου, τό, gentle cheering, encouragement, Ph. 2. 1.

Παρανομέω, ῶ, f. ήσω, (παρά & νόμος) to violate or transgress law, Ac. 23. 3: *whence*

Παρανομία, ας, ἡ, violation of law, transgression, 2 Pe. 2. 16.

Παραπικραίνω, f. ανῶ, a. 1. παρεπίκρᾱνα, (παρά & πικραίνω) *pr.* to incite to bitter feelings; to provoke; *absol.* to act provokingly, be refractory, He. 3. 16: (S.) *whence*

Παραπικρασμός, οῦ, ὁ, exacerbation, exasperation, provocation; contumacy, rebellion, He. 3. 8, 15. S.

Παραπίπτω, f. πεσοῦμαι, a. 2. παρέπεσον (παρά & πίπτω) *pr.* to fall by the side of; *met.* to fall off or away from, make defection from, He. 6. 6.

Παραπλέω, ῶ, f. εύσομαι, (παρά & πλέω) to sail by or past *a place*, Ac. 20. 16.

Παραπλήσιος, ου, ὁ, ἡ, τό, -ον, (παρά & πλησίος, near) *pr.* near alongside; *met.* like, similar; *neut.* παραπλήσιον, *adverbially*, near to, with a near approach to, Ph. 2. 27: *whence*

Παραπλησίως, *adv.* like, in the same or like manner, He. 2. 14.

Παραπορεύομαι, f. εύσομαι, (παρά & πορεύομαι) to pass by the side of; to pass along, Mat. 27. 39. Mar. 11. 20; 15. 29, et al.

Παράπτωμα, ατος, τό, (παραπίπτω) *pr.* a stumbling aside, a false step; *in N. T.*, a trespass, fault, offence, transgression, Mat. 6. 14, 15; 11. 25, 26. Ro. 4. 25, et al.; a fall, defalcation *in faith*, Ro. 11. 11, 12. L. G.

Παραῤῥέω, f. ῥεύσομαι, a. 2. παρεῤῥύην, (παρά & ῥέω) to flow beside; to glide aside from; to fall off *from profession*, decline *from steadfastness*, forfeit faith, He. 2. 1.

Παράσημον, ου, τό, (παρά & σῆμα) a distinguishing mark; an ensign or device *of a ship*, Ac. 28. 11.

Παρασκευάζω, f. άσω, (παρά & σκευάζω) to prepare, make ready, 2 Co. 9. 2, 3; *mid.* to prepare one's self, put one's self in readiness, Ac. 10. 10. 1 Co. 14. 8.

Παρασκευή, ῆς, ἡ, a getting ready, preparation; *in N. T.*, preparation *for a feast*, day of preparation, Mat. 27. 62. Mar. 15. 42, et al.

Παρατείνω, (παρά & τείνω) to extend, stretch out; to prolong, continue, Ac. 20. 7.

Παρατηρέω, ῶ, f. ήσω, (παρά & τηρέω) to watch narrowly, Ac. 9. 24; to observe or watch insidiously, Mar. 3. 2. Lu. 6. 7; 14. 1; 20. 20: to observe scrupulously, Ga. 4. 10: *whence*

Παρατήρησις, εως, ἡ, careful watching, intent observation, Lu. 17. 20 L. G.

Παρατίθημι, f. παραθήσω, (παρά & τίθημι) to place by the side of, or

near; to set before, Mar. 6. 41; 8. 6, 7. Lu. 9. 16; *met.* to set or lay before, propound, Mat. 13. 24, 31; to inculcate, Ac. 17. 3; to deposit, commit to the charge of, intrust, Lu. 12. 48; 23. 46; to commend, Ac. 14. 23.

Παρατυγχάνω, f. τεύξομαι, a. 2. παρέτυχον, (παρά & τυγχάνω) to happen, to chance upon, chance to meet, Ac. 17. 17.

Παραυτίκα, *adv.* (παρά & αὐτίκα) instantly, immediately; ὁ, ἡ, τὸ, παραυτίκα, momentary, transient, 2 Co. 4. 17.

Παραφέρω, f. οἴσω, a. 2. παρήνεγκον (παρά & φέρω) to carry past; to cause to pass away, Mar. 14. 36. Lu. 22. 42; *pass.* to be swept along, v. r. Jude 12; to be led away, misled, seduced, v. r. He. 13. 9.

Παραφρονέω, ῶ, f. ήσω, (παρά & φρονέω) to be beside one's wits; παραφρονῶν, in foolish style, 2 Co. 11. 23: *whence*

Παραφρονία, ας, ἡ, madness, folly, 2 Pe. 2. 16. N. T.

Παραχειμάζω, (παρά & χειμάζω) to winter, spend the winter, Ac. 27. 12; 28. 11. 1 Co. 16. 6. Tit. 3. 12: *whence*

Παραχειμασία, ας, ἡ, a wintering *in a place*, Ac. 27. 12. L. G.

Παραχρῆμα, *adv.* (παρά & χρῆμα) forthwith, immediately, Mat. 21. 19, 20. Lu. 1. 64, et al.

Πάρδᾰλις, εως, ἡ, (equiv. to πάρδος) a leopard, or panther, Re. 13. 2.

Παρεδρεύω, f. εύσω, (πάρεδρος, one who sits by, παρά & ἕδρα) to sit near; to attend, serve, v. r. 1 Co. 9. 13.

Πάρειμι, (παρά & εἰμι) to be beside; to be present, Lu. 13. 1, et al.; to be come, Mat. 26. 50. Jno. 7. 6; 11. 28. Col. 1. 6, et al.; to be in possession, He. 13. 5. 2 Pe. 1. 9, 12; *part.* παρών, οὖσα, όν, present, 1 Co. 5. 3; τὸ παρόν, the present time, the present, He. 12. 11.

Παρεισάγω, f. άξω, (παρά & εἰσάγω) to introduce stealthily, 2 Pe. 2. 1: *whence*

Παρείσακτος, ου, ὁ, ἡ, clandestinely introduced, brought in stealthily, Ga. 2. 4. N. T.

Παρεισδύω, v. δύνω, f. δύσω, a. 1. παρεισέδῡσα, (παρά & εἰσδύω) to enter privily, creep in stealthily, steal in, Jude 4.

Παρεισέρχομαι, a. 2. παρεισῆλθον, (παρά & εἰσέρχομαι) to supervene, Ro. 5. 20; to steal in, Ga. 2. 4.

Παρεισφέρω, f. οίσω, a. 1. παρεισήνεγκα, (παρά & εἰσφέρω) to bring in beside; to bring into play, superinduce, exhibit in addition, 2 Pe. 1. 5.

Παρεκτός, *adv.* (παρά & ἐκτός) without, on the outside; except, Mat. 5. 32. Ac. 26. 29; τὰ παρεκτός, other matters, 2 Co. 11. 28. S.

Παρεμβολή, ῆς, ἡ, (παρεμβάλλω, to interpose or insert, παρά & ἐμβάλλω) an insertion beside; *later*, a marshalling *of an army*; an array *of battle*, army, He. 11. 34; a camp, He. 13. 11, 13. Re. 20. 9; a standing camp, fortress, citadel, castle, Ac. 21. 34, 37; 22. 24; 23. 10, 16, 32.

Παρενοχλέω, ῶ, f. ήσω, (παρά & ἐνοχλέω) to superadd molestation; to trouble, harass, Ac. 15. 19.

Παρεπίδημος, ου, ὁ, ἡ, (παρά & ἐπίδημος) residing in a country not one's own, a sojourner, stranger, He. 11. 13. 1 Pe. 1. 1; 2. 11. L. G.

Παρέρχομαι, f. ελεύσομαι, a. 2. παρῆλθον, (παρά & ἔρχομαι) to pass beside, pass along, pass by, Mat. 8. 28. Mar. 6. 48; to pass, elapse, *as time*, Mat. 14. 15. Ac. 27. 9; to pass away, be removed, Mat. 26. 39, 42. Mar. 14. 35; *met.* to pass away, disappear, vanish, perish, Mat. 5. 18; 24. 34, 35; to become vain, be rendered void, Mat. 5. 18. Mar. 13. 31; to pass by, disregard, neglect, Lu. 11. 42; 15. 29; to come to the side of, come to, Lu. 12. 37; 17. 7.

Πάρεσις, εως, ἡ, (παρίημι) a letting pass; remission, forgiveness, pardon, Ro. 3. 25.

Παρέχω, f. έξω, a. 2. παρέσχον, (παρά & ἔχω) to hold beside; to hold out to, offer, present, Lu. 6. 29; to confer, render, Lu. 7. 4. Ac. 22. 2; 28. 2. Col. 4. 1; to afford, furnish, Ac. 16. 16; 17. 31; 19. 24. 1 Ti. 6. 17; to exhibit, Tit. 2. 7; to be the cause of, occasion, Mat. 26. 10. Mar. 14. 6. Lu. 11. 7, et al.

Παρηγορία, ας, ἡ, (παρηγορέω, to

exhort; to console) exhortation; comfort, solace, consolation, Col. 4. 11.

Παρθενία, ας, ἡ, virginity, Lu. 2. 36: *from*

Παρθένος, ου, ἡ, a virgin, maid, Mat. 1. 23; 25. 1, 7, 11. Ac. 21. 9, et al.; *in N. T. also masc.*, chaste, Re. 14. 4.

Παρίημι, f. παρήσω, (παρά & ἵημι) to let pass beside, let fall beside; to relax; *pass. p. part.* παρειμένος, hanging down helplessly, unstrung, feeble, He. 12. 12.

Παρίστημι, and later also παριστάνω, f. παραστήσω, (παρά & ἵστημι) *trans.* to place beside; to have in readiness, provide, Ac. 23. 24; to present, cause to be present, place at the disposal of, Mat. 26. 53. Ac. 9. 41; to present *to God*, dedicate, consecrate, devote, Lu. 2. 22. Ro. 6. 13, 19; to prove, demonstrate, show, Ac. 1. 3; 24. 13; to commend, recommend, 1 Co. 8. 8; *intrans.* p. παρέστηκα, part. παρεστώς, plp. παρειστήκειν a. 2. παρέστην, *and mid.*, to stand by or before, Ac. 27. 24. Ro. 14. 10; to stand by, to be present, Mar. 14. 47, 69, 70; to stand in attendance, attend, Lu. 1. 19; 19. 24; *of time*, to be present, have come, Mar. 4. 29; to stand by *in aid*, to aid, assist, support, Ro. 16. 2.

Πάροδος, ου, ἡ, (παρά & ὁδός) a way by; a passing by; ἐν παρόδῳ, in passing, by the way, 1 Co. 16. 1.

Παροικέω, ῶ, f. ήσω, (πάροικος) to dwell beside; *later*, to reside in a place as a stranger, sojourn, be a stranger or sojourner, Lu. 24. 18. He. 11. 9: *whence*

Παροικία, ας, ἡ, a sojourning, temporary residence in a foreign land, Ac. 13. 17. 1 Pe. 1. 17. S.

Πάροικος, ου, ὁ, ἡ, (παρά & οἶκος) a neighbour; *later*, a sojourner, temporary resident, stranger, Ac. 7. 6, 29. Ep. 2. 19. 1 Pe. 2. 11.

Παροιμία, ας, ἡ, (πάροιμος, by the road, trite, παρά & οἶμος) a by-word, proverb, adage, 2 Pe. 2. 22; *in N. T.*, an obscure saying, enigma, Jno. 16. 25, 29; a parable, similitude, figurative discourse, Jno. 10. 6.

Πάροινος, ου, ὁ, ἡ, (παρά & οἶνος) *pr.* pertaining to wine; given to wine, prone to intemperance, drunken; *hence*, quarrelsome, insolent, overbearing, 1 Ti. 3. 3. Tit. 1. 7.

Παροίχομαι, f. οιχήσομαι, p. ᾤχημαι, (παρά & οἴχομαι) to have gone by; *p. part.* παρῳχημένος, bygone, Ac. 14. 16.

Παρομοιάζω, f. άσω, to be like, to resemble, Mat. 23. 27: (N. T.) *from*

Παρόμοιος, οία, οιον, (παρά & ὅμοιος) nearly resembling, similar, like, Mar. 7. 8, 13.

Παροξύνω, f. υνῶ, (παρά & ὀξύνω, to sharpen, fr. ὀξύς) to sharpen; *met.* to incite, stir up, Ac. 17. 16; to irritate, provoke, 1 Co. 13. 5: *whence*

Παροξυσμός, οῦ, ὁ, an inciting, incitement, He. 10. 24; a sharp fit of anger, sharp contention, angry dispute, Ac. 15. 39.

Παροργίζω, f. ίσω, (παρά & ὀργίζω) to provoke to anger, irritate, exasperate, Ro. 10. 19. Ep. 6. 4: (S.) *whence*

Παροργισμός, οῦ, ὁ, provocation to anger; anger excited, indignation, wrath, Ep. 4. 26. S.

Παροτρύνω, f. υνῶ, (παρά & ὀτρύνω, to excite) to stir up, incite, instigate, Ac. 13. 50.

Παρουσία, ας, ἡ, (πάρειμι) presence, 2 Co. 10. 10. Phi. 2. 12; a coming, arrival, advent, Ph. 1. 26. Mat. 24. 3, 27, 37, 39. 1 Co. 15. 23, et al.

Παροψίς, ίδος, ἡ, (παρά & ὄψον) *pr.* a dainty side-dish; *meton.* a plate, platter, Mat. 23. 25, 26.

Παῤῥησία, ας, ἡ, (ῥῆσις, a speech) freedom in speaking, boldness of speech, Ac. 4. 13. 1 Ti. 3. 13; παῤῥησίᾳ, *as an adv.* freely, boldly, Jno. 7. 13. 26; *so* μετὰ παῤῥησίας, Ac. 2. 29; 4. 29, 31; licence, authority, Philem. 8; confidence, assurance, 2 Co. 7. 4. Ep. 3. 12. He. 3. 6; 10. 19; openness, frankness, 2 Co. 3. 12; παῤῥησίᾳ, and ἐν παῤῥησίᾳ, *adverbially*, openly, plainly, perspicuously, unambiguously, Mar. 8. 32. Jno. 10. 24; publicly, before all, Jno. 7. 4: *whence*

Παῤῥησιάζομαι, f. άσομαι, to speak plainly, freely, boldly, and confidently, Ac. 13. 46; 14. 3, et al.

Πᾶς, πᾶσα, πᾶν, gen. παντός, πάσης, παντός, all; *in the sing.* all, the whole, *usually when the subst. has the article*, Mat. 6. 29; 8. 32. Ac. 19. 26. et al.; every, *only with an anarthrous subst.*, Mat. 3. 10; 4. 4, et al.; *plu.* all, Mat. 1. 17, et al. freq.; πάντα, in all respects, Ac. 20. 35. 1 Co. 9. 25; 10. 33; 11. 2; *by a Hebraism, a negative with* πᾶς *is sometimes equivalent to* οὐδείς *or* μηδείς, Mat. 24. 22. Lu. 1. 37. Ac. 10. 14. Ro. 3. 20. 1 Co. 1. 29. Eph. 4. 29, et al.

Πάσχα, τό, indec. (Heb. פֶּסַח, Aram. פַּסְחָא, fr. פָּסַח, to pass over) the passover, the paschal lamb, Mat. 26. 17. Mar. 14. 12; *met. used of* Christ, the true paschal lamb, 1 Co. 5. 7; the feast of the passover, the day on which the paschal lamb was slain and eaten, *the 14th of Nisan*, Mat. 26. 18. Mar. 14. 1. He. 11. 28; *more genr.*, the whole paschal festival, *including the seven days of* the feast of unleavened bread, Mat. 26. 2. Lu. 2. 41. Jno. 2. 13, et al.

Πάσχω, f. πείσομαι, a. 2. ἔπᾰθον, p. πέπονθα, to be affected by *a thing whether good or bad;* to suffer, endure *evil*, Mat. 16. 21; 17. 12, 15; 27. 19; *absol.* to suffer *death*, Lu. 22. 15; 24. 26, et al.

Πατάσσω, f. άξω, a. 1. ἐπάταξα, to strike, beat upon; to smite, wound, Mat. 26. 51. Lu. 22. 49, 50; *by impl.* to kill, slay, Mat. 26. 31. Mar. 14. 27. Ac. 7. 24; to strike gently, Ac. 12. 7; *fr. the Heb.* to smite, inflict evil, afflict with disease, plagues, &c. Ac. 12. 23. Re. 11. 6; 19. 15.

Πατέω, ῶ, f. ήσω, (πάτος, a path) *intrans.* to tread, Lu. 10. 19; *trans.* to tread *the winepress*, Re. 14. 20; 19. 15; to trample, Lu. 21. 24. Re. 11. 2.

Πατήρ, τέρος, τρός, ὁ, a father, Mat. 2. 22; 4. 21, 22; *spc. used of* God, *as the* Father *of man by creation, preservation*, &c., Mat. 5. 16, 45, 48; *and peculiarly as the* Father *of our Lord Jesus Christ*, Mat. 7. 21. 2 Co. 1. 3; the founder of a race, remote progenitor, forefather, ancestor, Mat. 3. 9; 23. 30, 32; an elder, senior, father *in age*, 1 Jno. 2. 13, 14; a *spiritual* father, 1 Co. 4. 15; father, author, cause, source, Jno. 8. 44. He. 12. 9. Ja. 1. 17; *used as an appellation of honour*, Mat. 23. 9. Ac. 7. 2.

Πατραλῴας, ου, ὁ, (πατήρ & ἀλοάω, v. ἀλοιάω, to smite) a striker of his father; a parricide, 1 Ti. 1. 9.

Πατριά, ᾶς, ἡ, (πατήρ) descent, lineage; a family, tribe, race, Lu. 2. 4. Ac. 3. 25. Ep. 3. 15.

Πατριάρχης, ου, ὁ, (πατριά & ἀρχή) a patriarch, head or founder of a family, Ac. 2. 29; 7. 8, 9. He. 7. 4. S.

Πατρικός, ή, όν, (πατήρ) from fathers or ancestors, ancestral, paternal, Ga. 1. 14.

Πατρίς, ίδος, ἡ, (fr. same) one's native place, country, or city, Mat. 13. 54, 57. Mar. 6. 1, 4. Lu. 4. 23, 24. Jno. 4. 44.

Πατροπαράδοτος, ου, ὁ, ἡ, (πατήρ & παραδοτός, fr. παραδίδωμι) handed down or received by tradition from one's fathers or ancestors, 1 Pe. 1. 18. L. G.

Πατρῷος, α, ον, (πατήρ) received from one's ancestors, paternal, ancestral, Ac. 22. 3; 24. 14; 28. 17.

Παύω, f. παύσω, to cause to pause or cease, restrain, prohibit, 1 Pe. 3. 10; *mid.*, p. πέπαυμαι, to cease, stop, leave off, desist, refrain, Lu. 5. 4; 8. 24, et al.

Παχύνω, f. υνῶ, a. 1. pass. ἐπαχύνθην, (παχύς, fat, gross) to fatten, make gross; *met. pass.* to be rendered gross, dull, unfeeling, Mat. 13. 15. Ac. 28. 27.

Πέδη, ης, ἡ, (πέζα, the foot) a fetter, Mar. 5. 4. Lu. 8. 29.

Πεδῐνός, ή, όν, (πεδίον, a plain, πέδον, the ground) level, flat, Lu. 6. 17.

Πεζεύω, f. εύσω, (πέζα, the foot) *pr.* to travel on foot; to travel by land, Ac. 20. 13.

Πεζῇ, *adv.* (pr. dat. fem. of πεζός, ή, όν, pedestrian, fr. πέζα) on foot, *or*, by land, Mat. 14. 13. Mar. 6. 33.

Πειθαρχέω, ῶ, f. ήσω, (πείθομαι & ἀρχή) to obey one in authority, Ac. 5. 29, 32. Tit. 3. 1; *genr.* to obey, follow, or conform to advice, Ac. 27. 21.

Πειθός, ή, όν, (πείθω) persuasive, 1 Co. 2. 4. N. T.

Πειθώ, όος, οῦς, ἡ, Suada, the goddess of persuasion; persuasiveness, v. r. 1 Co. 2. 4.

Πείθω, f. πείσω, p. πέπεικα, a. 1. ἔπεισα, p. pass. πέπεισμαι, a. 1. pass. ἐπείσθην, to persuade, seek to persuade, endeavour to convince, Ac. 18. 4; 19. 8, 26; 28. 23; to persuade, influence by persuasion, Mat. 27. 20. Ac. 13. 43; 16. 28; to incite, instigate, Ac. 14. 29; to appease, render tranquil, to quiet, 1 Jno. 3. 19; to strive to conciliate, aspire to the favour of, Ga. 1. 10; to pacify, conciliate, win over, Mat. 28. 14. Ac. 12. 20; *pass. & mid.* to be persuaded of, be confident of, Lu. 20. 6. Ro. 8. 38. He. 6. 9; to suffer one's self to be persuaded, yield to persuasion, to be induced, Ac. 21. 14; to be convinced, to believe, yield belief, Lu. 16. 31. Ac. 17. 4; to assent, listen to, obey, follow, Ac. 5. 36, 37, 40; p. 2. πέποιθα, to be assured, be confident, 2 Co. 2. 3. Ph. 1. 6. He. 13. 18; to confide in, trust, rely on, place hope and confidence in, Mat. 27. 43. Mar. 10. 24. Ro. 2. 19.

Πεινάω, ῶ, f. άσω, & ήσω, a. 1. ἐπείνᾶσα, (πεῖνα, hunger) to hunger, be hungry, Mat. 4. 2. Mar. 11. 12; to be exposed to hunger, be famished, 1 Co. 4. 11. Phi. 4. 12; *met.* to hunger after, desire earnestly, long for, Mat. 5. 6.

Πεῖρα, ας, ἡ, a trial, attempt, endeavour; λαμβάνειν πεῖραν, to attempt, He. 11. 29; *also*, to experience, He. 11. 36: *whence*

Πειράζω, f. άσω, a. 1. ἐπείρᾶσα, p. pass. πεπείρασμαι, a. 1. pass. ἐπειράσθην, to make proof or trial of, put to the proof, *whether with good or mischievous intent*, Mat. 16. 1; 22. 35, et al.; *absol.* to attempt, essay, Ac. 16. 7; 24. 6; *in N. T.*, to tempt, Mat. 4. 1, et al.; to try, subject to trial, 1 Co. 10. 13, et al.: *whence*

Πειρασμός, οῦ, ὁ, a putting to the proof, proof, trial, 1 Pe. 4. 12. He. 3. 8; *direct* temptation *to sin*, Lu. 4. 13; trial, temptation, Mat. 6. 13; 26. 41; 1 Co. 10. 13, et al.; trial, calamity, affliction, Lu. 22. 28, et al. S.

Πειράομαι, ῶμαι, f. άσομαι, (i. q. Act. πειράω, fr. πεῖρα) to try, attempt, assay, endeavour, Ac. 9. 26; 26. 21.

Πεισμονή, ῆς, ἡ, (πείθω) a yielding to persuasion, assent, Ga. 5. 8. N. T.

Πέλᾰγος, εος, τό, the deep, the open sea, Mat. 18. 6; a sea, *contradistinguished from the sea in general, and named from an adjacent country*, Ac. 27. 5.

Πελεκίζω, f. ίσω, (πέλεκυς, an axe) to strike or cut with an axe; to behead, Re. 20. 4.

Πέμπτος, η, ον, (πέντε) fifth, Re. 6. 9; 9. 1; 16. 10; 21. 20.

Πέμπω, f. ψω, a. 1. ἔπεμψα, a. 1. pass. ἐπέμφθην, to send, to dispatch on any message, embassy, business, &c., Mat. 2. 8; 11. 2; 14. 10; to transmit, Ac. 11. 29. Re. 1. 11; to dismiss, permit to go, Mar. 5. 12; to send in or among, 2 Th. 2. 11; to thrust in, or put forth, Re. 14. 15, 18.

Πένης, ητος, ὁ, ἡ, (πένομαι, to labour *for one's bread*) *pr.* one who labours for his bread; poor, needy, 2 Co. 9. 9.

Πενθερά, ᾶς, ἡ, a mother-in-law, Mat. 8. 14; 10. 35. Mar. 1. 30. Lu. 4. 38; 12. 53: *from*

Πενθερός, οῦ, ὁ, a father-in-law, Jno. 18. 13.

Πενθέω, ῶ, f. ήσω, a. 1. ἐπένθησα, *trans.* to lament over, 2 Co. 12. 21; *absol.* to lament, be sad, mourn, Mat. 5. 4; 9. 15. Mar. 16. 10, et al.; *mid.* to bewail one's self, to feel compunction, 1 Co. 5. 2: *from*

Πένθος, εος, τό, mourning, sorrow, sadness, grief, Ja. 4. 9, et al.

Πενιχρός, ά, όν, (πένης) poor, needy, Lu. 21. 2.

Πεντάκις, *adv.* (πέντε) five times, 2 Co. 11. 24.

Πεντακισχίλιοι, αι, α, (πέντε & χίλιοι) five times one thousand, five thousand, Mat. 14. 21; 16. 9, et al.

Πεντακόσιοι, αι, α, (πέντε) five hundred, Lu. 7. 41. 1 Co. 15. 6.

Πέντε, οἱ, αἱ, τά, *indec.*, five, Mat. 14. 17, 19; 16. 9, et al.

Πεντεκαιδέκατος, η, ον, (πέντε, καί & δέκα) fifteenth, Lu. 3. 1.

Πεντήκοντα, οἱ, αἱ, τά, (πέντε) fifty, Mar. 6. 40. Lu. 7. 41, et al.

Πεντηκοστή, ῆς, ἡ, (fem. of πεντηκοστός, fiftieth) Pentecost, *or* the Feast of Weeks; *one of the three great Jewish festivals, so called because it was celebrated on the* fiftieth *day*

reckoning from the second day of the feast of unleavened bread, i. e. *from the* 16*th day of Nisan,* Ac. 2. 1; 20. 16. 1 Co. 16. 8.

Πεποίθησις, εως, ἡ, (πέποιθα, 2 p. of πείθω) trust, confidence, reliance, 2 Co. 1. 15, et al. S.

Περ, *enclit. particle, serving to add force to the word to which it is subjoined.*

Πέρᾱν, *adv.* across, beyond, over, on the other side, Mat. 4. 15, 25; 19. 1. Jno. 6. 1, 17; ὁ, ἡ, τὸ, πέραν, farther, on the farther side, *and* τὸ πέραν, the farther side, the other side, Mat. 8. 18, 28; 14. 22, et al.

Πέρας, ᾰτος, τό, an extremity, end, Mat. 12. 42. Lu. 11. 31. Ro. 10. 18; an end, conclusion, termination, He. 6. 16.

Περί, *prep., with a genitive, pr. of place,* about, around; about, concerning, respecting, Mat. 2. 8; 11. 10; 22. 31. Jno. 8. 18. Ro. 8. 3, et al. freq.; *with an accusative, of place,* about, around, round about, Mat. 3. 4. Mar. 3. 34. Lu. 13. 8; οἱ περί τινα, the companions *of a person,* Lu. 22. 49; a person and his companions, Ac. 13. 13; *simply* a person, Jno. 11. 19; τὰ περί τινα, the condition, circumstances of *any one,* Ph. 2. 23; *of time,* about, Mat. 20. 3, 5, 6, 9; about, concerning, respecting, touching, Lu. 10. 40. 1 Ti. 1. 19; 6. 21. Tit. 2. 7, et al.

Περιάγω, f. άξω, (περί & ἄγω) to lead around, carry about *in one's company,* 1 Co. 9. 5; to traverse, Mat. 4. 23; 9. 35; 23. 15. Mar. 6. 6; *absol.* to go up and down, Ac. 13. 11. (ᾰ.)

Περιαιρέω, ῶ, f. ήσω, a. 2. περιεῖλον, (περί & αἱρέω) to take off, lift off, remove, 2 Co. 3. 16; to cast off, Ac. 27. 40; *met.* to cut off *hope,* Ac. 27. 20; *met.* to take away *sin,* remove *the guilt of sin,* make expiation for *sin,* He. 10. 11.

Περιαστράπτω, f. ψω, (περί & ἀστράπτω) to lighten around, shine like lightning around, Ac. 9. 3; 22. 6.

Περιβάλλω, f. βαλῶ, a. 2. περιέβαλον, p. pass. περιβέβλημαι, (περί & βάλλω) to cast around; to clothe, Mat. 25. 36, 38, 43; *mid.* to clothe one's self, to be clothed, Mat. 6. 29, 31. Lu. 23. 11. Jno. 19. 2. Ac. 12. 8. Re. 4. 4, et al.; to cast around *a city,* to draw *a line of circumvallation,* Lu. 19. 43.

Περιβλέπομαι, f. ψομαι, (i. q. περιβλέπω, fr. περί & βλέπω) *trans.* to look round upon, Mar. 3. 5, 34; 11. 11. Lu. 6. 10; *absol.* to look around, Mar. 5. 32; 9. 8; 10. 23.

Περιβόλαιον, ου, τό, (περιβάλλω) that which is thrown around *any one,* clothing, covering, vesture; a cloak, mantle, He. 1. 12; a covering, a veil, 1 Co. 11. 15.

Περιδέω, f. ήσω, p. pass. δέδεμαι, (περί & δέω) to bind round about; *pass.* to be bound around, be bound up, Jno. 11. 44.

Περιεργάζομαι, f. άσομαι, (περί, *intensive,* & ἐργάζομαι) to do a thing with excessive or superfluous care; to be a busy-body, 2 Th. 3. 11.

Περίεργος, ου, ὁ, ἡ, (περί & ἔργον) over careful; officious, a busy-body, 1 Ti. 5. 13; *in N. T.,* περίεργα, magic arts, sorcery, Ac. 19. 19.

Περιέρχομαι, a. 2. ῆλθον, (περί & ἔρχομαι) to go about, wander about, rove, Ac. 19. 13. He. 11. 37; to go about, visit *from house to house,* 1 Ti. 5. 13; to take a circuitous course, Ac. 28. 13.

Περιέχω, f. περιέξω, a. 2. περιέσχον (περί & ἔχω) to encompass, enclose; to embrace, contain, *as a writing,* Ac. 23. 25; *met.* to encompass, seize on *the mind,* Lu. 5. 9; περιέχει, *impers.* it is contained, it is among the contents *of a writing,* 1 Pe. 2. 6.

Περιζώννυμι, & νύω, f. ζώσω, p. pass. περιέζωσμαι (περί & ζώννυμι) to bind around *with a girdle,* gird; *in N. T., mid.* to gird one's self *in preparation for bodily motion and exertion,* Lu. 12. 37; 17. 8, et al.; to wear a girdle, Re. 1. 13; 15. 6.

Περίθεσις, εως, ἡ, (περιτίθημι) a putting on, wearing *of dress,* &c. 1 Pe. 3. 3. N. T.

Περιΐστημι, f. περιστήσω, (περί & ἵστημι) to place around; *intrans.* a. 2. περιέστην, p. part. περιεστώς, to stand around, Jno. 11. 42. Ac. 25. 7; *mid.* to keep aloof from, avoid, shun, 2 Ti. 2. 16. Tit. 3. 9.

Περικάθαρμα, ατος, τό, (περικαθ-

αἴρω, to cleanse, purify, fr. *περί* & *καθαίρω*) *pr.* offscouring, filth; *met.* refuse, outcast, 1 Co. 4. 13. S.

Περικαλύπτω, f. ψω, (περί & καλύπτω) to cover round about, cover over; to cover *the face*, Mar. 14. 65; to blindfold, Lu. 22. 64; *pass.* to be overlaid, He. 9. 4.

Περίκειμαι, f. κείσομαι, (περί & κεῖμαι) to lie around, be circumjacent; to environ, He. 12. 1; to be hung round, Mar. 9. 42. Lu. 17. 2; to have around one's self, to wear, Ac. 28. 20; to be beset, He. 5. 2.

Περικεφαλαία, ας, ἡ, (fem. of περικεφάλαιος, περί & κεφαλή) a helmet, Ep. 6. 17. 1 Th. 5. 8. L. G.

Περικρᾰτής, έος, ὁ, ἡ, (περί & κρατέω) overpowering; περικρατὴς γενέσθαι, to become master of, to secure, Ac. 27. 16. L. G.

Περικρύπτω, f. ψω, (περί & κρύπτω) to conceal by envelopment; to conceal *in retirement*, Lu. 1. 24. L. G.

Περικυκλόω, f. ώσω, (περί & κυκλόω) to encircle, surround, Lu. 19. 43.

Περιλάμπω, f. ψω, (περί & λάμπω) to shine around, Lu. 2. 9. Ac. 26. 13. L. G.

Περιλείπω, f. ψω, (περί & λείπω) to leave remaining; *pass.* to remain, survive, 1 Th. 4. 15, 17.

Περίλῡπος, ου, ὁ, ἡ, (περί & λύπη) greatly grieved, exceedingly sorrowful, Mat. 26. 38. Mar. 6. 26; 14. 34, et al.

Περιμένω, f. ενῶ, (περί & μένω) to await, wait for, Ac. 1. 4.

Πέριξ, *adv.* (περί) round about; ὁ, ἡ, τό, πέριξ, circumjacent, neighbouring, Ac. 5. 16.

Περιοικέω, ῶ, f. ήσω, to dwell around, or in the vicinity; to be a neighbour, Lu. 1. 65: *from*

Περίοικος, ου, ὁ, ἡ, (περί & οἶκος) one who dwells in the vicinity, a neighbour, Lu. 1. 58.

Περιούσιος, ου, ὁ, ἡ, (περιουσία, abundance, wealth, fr. περίειμι, to superabound) superabundant; peculiar, special, Tit. 2. 14. S.

Περιοχή, ῆς, ἡ, (περιέχω) a compass, circumference, contents; a section, a portion *of Scripture*, Ac. 8. 32.

Περιπᾰτέω, ῶ, f. ήσω, (περί & πατέω) to walk, walk about, Mat. 9. 5; 11. 5; 14. 25, 26, 29, et al.; to rove, roam, 1 Pe. 5. 8; *with* μετά, to accompany, follow, have intercourse with, Jno. 6. 66. Re. 3. 4; to have one's locality, frequent, Jno. 7. 1; 11. 54; *fr. the Heb.* to live *in any particular manner*, follow a course of life or conduct, have one's conversation, behave, Ro. 6. 4; 8. 1, et al.

Περιπείρω, f. περῶ, a. 1. περιέπειρα, (περί & πείρω) to put on a spit, transfix; *met.* to pierce, wound deeply, 1 Ti. 6. 10.

Περιπίπτω, f. πεσοῦμαι, a. 2. περιέπεσον (περί & πίπτω) to fall around or upon, to fall in with, Lu. 10. 30; to fall into, light upon, Ac. 27. 41; to be involved in, Ja. 1. 2.

Περιποιέω, f. ήσω, (περί & ποιέω) to cause to remain over and above, to reserve, save; *mid.* to acquire, gain, earn, 1 Ti. 3. 13; to purchase, Ac. 20. 28: *whence*

Περιποίησις, εως, ἡ, a laying up, keeping; an acquiring or obtaining, acquisition, 1 Th. 5. 9. 2 Th. 2. 14; a saving, preservation, He. 10. 39; a peculiar possession, specialty, Eph. 1. 14. 1 Pe. 2. 9.

Περιῤῥήγνυμι, f. ῥήξω, (περί & ῥήγνυμι) to break or tear all round; to strip off, Ac. 16. 22.

Περισπάω, ῶ, f. άσω, (περί & σπάω) to draw off from around; to wheel about; to distract; *pass.* to be distracted, over-busied, Lu. 10. 40.

Περισσεία, ας, ἡ, (περισσεύω) superabundance, Ro. 5. 17. 2 Co. 8. 2; 10. 15. Ja. 1. 21. S.

Περίσσευμα, ατος, τό. more than enough, residue over and above, Mar. 8. 8; abundance, exuberance, Mat. 12. 34. Lu. 6. 45; superabundance, affluence, 2 Co. 8. 13, 14. (L. G.) *from*

Περισσεύω, f. εύσω, to be over and above, to be superfluous, Mat. 14. 20; Mar. 12. 44. Lu. 21. 4, et al.; to exist in full quantity, to abound, be abundant, Ro. 5. 15. 2 Co. 1. 5; to increase, be augmented, Ac. 16. 5; to be advanced, be rendered more prominent, Ro. 3. 7; *of persons*, to be abundantly gifted, richly furnished, abound, Lu. 15. 17. Ro. 15. 13. 1 Co.

14. 12. 2 Co. 8. 7, et al.; to be possessed of a full sufficiency, Phi. 4. 12, 18; to abound *in performance*, 1 Co. 15. 58; to be a gainer, 1 Co. 8. 8; *in N. T., trans.* to cause to be abundant, 2 Co. 4. 15; 9. 8. Eph. 1. 8; to cause to be abundantly furnished, cause to abound, 1 Th. 3. 12; *pass.* to be gifted with abundance, Mat. 13. 12; 25. 29: *from*

Περισσός, ή, όν, (περί) over and above, Mat. 5. 37; superfluous, 2 Co. 9. 1; extraordinary, Mat. 5. 47; *compar.* more, greater, Mat. 11. 9; 23. 14, et al.; excessive, 2 Co. 2. 7; *adverbially*, περισσόν, in full abundance, Jno. 10. 10; περισσότερον & ἐκ περισσοῦ, exceedingly, vehemently, Mar. 6. 51; 7. 36. 1 Co. 15. 10. Eph. 3. 20, et al.; τὸ περισσόν, pre-eminence, advantage, Ro. 3. 1: *whence*

Περισσοτέρως, *adv.* more, more abundantly, more earnestly, more vehemently, Mar. 15. 14. 2 Co. 7. 13, et al.; exceedingly, Ga. 1. 14.

Περισσῶς, *adv.* much, abundantly, vehemently, Ac. 26. 11; more, more abundantly, Mat. 27. 23. Mar. 10. 26.

Περιστερά, ᾶς, ἡ, a dove, pigeon, Mat. 3. 16; 10. 16, et al.

Περιτέμνω, f. τεμῶ, p. pass. περιτέτμημαι, a. 2. περιέτεμον, (περί & τέμνω) to cut around; to circumcise, remove the prepuce, Lu. 1. 59; 2. 21, et al.; *met.* Col. 2. 11; *mid.* to submit to circumcision, Ac. 15. 1, et al.

Περιτίθημι, f. περιθήσω, a. 1. περιέθηκα, a. 2. περιέθην, (περί & τίθημι) to place around, put about or around, Mat. 21. 33; 27. 28, et al.; *met.* to attach, bestow, 1 Co. 12. 23.

Περιτομή, ῆς, ἡ, (περιτέμνω) circumcision, the act or custom of circumcision, Jno. 7. 22, 23. Ac. 7. 8; the state of being circumcised, the being circumcised, Ro. 2. 25, 26, 27; 4. 10; *meton.* the circumcision, those who are circumcised, Ro. 3. 30; 4. 9; *met. spiritual* circumcision *of the heart and affections*, Ro. 2. 29. Col. 2. 11; *meton.* persons *spiritually* circumcised, Phi. 3. 3. S.

Περιτρέπω, f. ψω, (περί & τρέπω) to turn about; to bring round *into any state*, Ac. 26. 24.

Περιτρέχω, a. 2. περιέδραμον, (περί & τρέχω) to run about, run up and down, Mar. 6. 55.

Περιφέρω, f. περιοίσω, a. περιήνεγκα & περιήνεγκον, (περί & φέρω) to bear or carry about, Mar. 6. 55; 2 Co. 4. 10; *pass.* to be borne about hither and thither, to be whirled about, driven to and fro, Ep. 4. 14. He. 13. 9. Jude 12.

Περιφρονέω, ῶ, f. ήσω, (περί & φρήν) to contemplate, reflect on; to despise, disregard, Tit. 2. 15.

Περίχωρος, ὁ, ἡ, (περί & χώρα) circumjacent; ἡ περίχωρος, sc. γῆ, an adjacent or circumjacent region, country round about, Mat. 14. 35. Mar. 1. 28; *meton.* inhabitants of the region round about, Mat. 3. 5. L. G.

Περίψημα, ατος, τό, (περιψάω, to wipe on every side) filth which is wiped off; offscouring; *met.* 1 Co. 4. 13. N. T.

Περπερεύομαι, f. εύσομαι, (πέρπερος, braggart) to vaunt one's self, 1 Co. 13. 4. L. G.

Πέρυσι, *adv.* (πέρας,) last year, a year ago, 2 Co. 8. 10.

Πετάομαι, ῶμαι, *a later form for* πέτομαι, Re. 4. 7; 14. 6; 19. 17.

Πετεινόν, οῦ, τό, (neut. of πετεινός, ή, όν, winged, flying, fr. πέτομαι) a bird, fowl, Mat. 6. 26; 8. 20, et al.

Πέτομαι, f. πετήσομαι & πτήσομαι, to fly, Re. 12. 14.

Πέτρα, ας, ἡ, a rock, Mat. 7. 24, 25, et al.; *met.* Ro. 9. 33. 1 Pe. 2. 8; crags, clefts, Re. 6. 15, 16; stony ground, Lu. 8. 6, 13.

Πέτρος, ου, ὁ, a stone; *in N. T., the Greek rendering of the surname Cephas, given to the Apostle Simon, and having, therefore, the same sense as* πέτρα, Peter, Mat. 4. 18; 8. 14, et al.

Πετρώδης, εος, ους, ὁ, ἡ, τό, -ες, (πέτρα, πέτρος) like rock; stony, rocky, Mat. 13. 5, 20. Mar. 4. 5, 16.

Πήγᾰνον, ου, τό, rue, *a plant*, ruta graveolens *of Linn.*, Lu. 11. 42.

Πηγή, ῆς, ἡ, a source, spring, fountain, Ja. 3. 11, 12; a well, Jno. 4. 6; an issue, flux, flow, Mar. 5. 29; *met.* Jno. 4. 14.

Πήγνυμι & πηγνύω, f. ξω, a. 1. ἔπηξα, to fasten; pitch *a tent*, He. 8. 2.

Πηδάλιον, ίου, τό, (πηδόν, the blade of an oar) a rudder, Ac. 27. 40. Ja. 3. 4.

Πηλίκος, η, ον, how large, Ga. 6. 11; how great *in dignity*, He. 7. 4. (ĭ)

Πηλός, οῦ, ὁ, moist earth, mud, slime, Jno. 9. 6, 11, 14, 15; clay, potter's clay, Ro. 9. 21.

Πήρα, ας, ἡ, a leather bag or sack *for provisions*, scrip, wallet, Mat. 10. 10. Mar. 6. 8, et al.

Πῆχυς, εως, ὁ, *pr.* cubitus, the fore-arm; *hence*, a cubit, *a measure of length, equal to the distance from the elbow to the extremity of the little finger, usually considered as equivalent to a foot and a half, or* 17 *inches and a half*, Jno. 21. 8. Re. 21. 7; *met. of time*, a span, Mat. 6. 27. Lu. 12. 25.

Πιάζω, (a later form for πιέζω, derived from the Doric) f. άσω, a. 1. ἐπίασα, to press; *in N. T.*, to take or lay hold of, Ac. 3. 7; to take, catch *fish*, &c., Jno. 21. 3, 10. Re. 19. 20; to take, seize, apprehend, arrest, Jno. 7. 30, 32, 44, et al.

Πιέζω, f. έσω, p. pass. πεπίεσμαι, to press, to press or squeeze down, make compact by pressure, Lu. 6. 38.

Πιθανολογία, ας, ἡ, (πιθανός, persuasive, πείθω, & λόγος) persuasive speech, plausible discourse, Col. 2. 4.

Πικραίνω, ανῶ, (πικρός) to embitter, render bitter, Re. 10. 9; *pass.* to be embittered, be made bitter, Re. 8. 11; 10. 10; *met. pass.* to be embittered, to grow angry, harsh, Col. 3. 19.

Πικρία, ας, ἡ, bitterness, Ac. 8. 23. He. 12. 15; *met.* bitterness *of spirit and language*, harshness, Ro. 3. 14. Ep. 4. 31: *from*

Πικρός, ή, όν, bitter, Ja. 3. 11; *met.* bitter, harsh, Ja. 3. 14: *whence*

Πικρῶς, *adv.* bitterly, Mat. 26. 75. Lu. 22. 62.

Πίμπλημι, f. πλήσω, a. 1. pass. ἐπλήσθην, to fill, Mat. 27. 48, et al.; *pass.* to be filled *mentally*, be under full influence, Lu. 1. 15; 4. 28, et al.; to be fulfilled, v. r. Lu. 21. 22; *of stated time*, to be brought to a close, arrive at its close, Lu. 1. 23, 57; 2. 6, 21, 22.

Πίμπρημι, f. πρήσω, to set on fire, burn, inflame; *in N. T.*, *pass.* to swell from inflammation, Ac. 28. 6.

Πινακίδιον, ίου, τό, a small tablet *for writing*, Lu. 1. 63: *dimin. of*

Πίναξ, ᾰκος, ὁ, *pr.* a board or plank; *in N. T.*, a plate, platter, dish *on which food was served*, Mat. 14. 8, 11, et al.

Πίνω, f. πίομαι, & πιοῦμαι, a. 2. ἔπιον, p. πέπωκα, to drink, Mat. 6. 25, 31; 26. 27, 29, et al. freq.; *trop. of the earth*, to drink in, imbibe, He. 6. 7.

Πιότης, τητος, ἡ, (πίων, fat) fatness, richness, Ro. 11. 17.

Πιπράσκω, p. πέπρᾱκα, pass. p. πέπρᾱμαι, a. 1. ἐπράθην, (redupl. fr. περάω, to bring from a distance to to sell) to sell, Mat. 13. 46; 18. 25, et al.; *met. with* ὑπό, *pass.* to be sold under, to be a slave to, be devoted to, Ro. 7. 14.

Πίπτω, f. πεσοῦμαι, p. πέπτωκα, a. 2. ἔπεσον, & in N. T., a. 1. ἔπεσα, to fall, Mat. 15. 27. Lu. 10. 18; to fall, fall prostrate, fall down, Mat. 17. 6; 18. 29. Lu. 17. 16; to fall down dead, Lu. 21. 24; to fall, fall in ruins, Mat. 7. 25, 27. Lu. 11. 17; *met.* to fall, come by chance, *as a lot*, Ac. 1. 26; to fall, to fail, become null and void, fall to the ground, Lu. 16. 17; to fall, to come into a worse state, Re. 2. 5; to come to ruin, Ro. 11. 11. He. 4. 11; to fall *into sin*, Ro. 11. 22. 1 Co. 10. 12; to fall *in judgment*, be condemned and punished, Re. 14. 8; to fall *upon*, seize, Re. 11. 11; to light *upon*, Re. 7. 16; to fall *under*, incur, Ja. 5. 12.

Πιστεύω, f. εύσω, p. πεπίστευκα, (πίστις) to believe, give credit to, Mar. 1. 15; 16. 13. Lu. 24. 25; *intrans.* to believe, have a mental persuasion, Mat. 8. 13; 9. 28. Ja. 2. 19; to believe, be of opinion, Ro. 14. 2; *in N. T.*, πιστεύειν ἐν, εἰς, ἐπί, to believe in or on, Mat. 18. 6; 27. 42. Jno. 3. 15, 16, 18; *absol.* to believe, be a believer, profess the religion of Jesus, Ac. 2. 44; 4. 4, 32; 13. 48; *trans.* to intrust, commit to the charge or power of, Lu. 16. 11. Jno. 2. 24; *pass.* to be intrusted with, 1 Th. 3. 2. 1 Co. 9. 17.

Πιστικός, ή, όν, (πιστός) genuine, pure, unadulterated, *or* (πίνω) liquid, Mar. 14. 3. Jno. 12. 3. N. T.

Πίστις, εως, ἡ, (πείθομαι) faith, belief, firm persuasion, 2 Co. 5. 7. He. 11. 1; assurance, firm conviction, Ro. 14. 23; argument, proof, assurance, Ac. 17. 31; good faith, honesty, integrity, Mat. 23. 23. Ga. 5. 22. Tit. 2. 10; faithfulness, truthfulness, Ro. 3. 3; *in N. T.*, faith *in God and Christ*, Mat. 8. 10. Ac. 3. 16, et al. freq.; ἡ πίστις, the *matter of Gospel* faith, Ac. 6. 7. Jude 3, et al.

Πιστός, ή, όν, (πείθω) faithful, true, trusty, Mat. 24. 45; 25. 21, 23. Lu. 12. 42. 2 Ti. 2. 2; true, veracious, Re. 1. 5; 2. 13; credible, sure, certain, indubitable, Ac. 13. 34. 1 Ti. 1. 15; believing, yielding belief and confidence, Jno. 20. 27. Ga. 3. 9; *spc.* a *Christian* believer, Ac. 10. 45; 16. 1, 15. 2 Co. 6. 15: *whence*

Πιστόω, ῶ, f. ώσω, to make trustworthy; *pass.* to be assured, feel sure belief, 2 Ti. 3. 14.

Πλανάω, ῶ, f. ήσω, a. 1. ἐπλάνησα, to lead astray, cause to wander; *pass.* to go astray, wander about, stray, Mat. 18. 12, 13. 1 Pe. 2. 25; *met.* to mislead, deceive, Mat. 24. 4, 5, 11, 24; *pass.* to be deceived, err, mistake, Mat. 22. 29; to seduce, delude, Jno. 7. 12; *pass.* to be seduced or wander from the path of virtue, to sin, transgress, Tit. 3. 3. He. 5. 2. Ja. 5. 19, et al.: *from*

Πλάνη, ης, ἡ, a wandering; deceit, deception, delusion, imposture, fraud, Mat. 27. 64. 1 Th. 2. 3; seduction, deceiving, Ep. 4. 14. 2 Th. 2. 11. 1 Jno. 4. 6; error, false opinion, 2 Pe. 3. 17; wandering *from the path of truth and virtue*, perverseness, wickedness, sin, Ro. 1. 27. Ja. 5. 20. 2 Pe. 2. 18. Jude 11: *whence*

Πλανήτης, ου, ὁ, a rover, roving, a wanderer, wandering; ἀστὴρ πλανήτης, a wandering star, Jude 13.

Πλάνος, η, ον, & ος, ον, a wanderer, vagabond; *also act.* deceiving, seducing; a deceiver, impostor, Mat. 27. 63. 2 Co. 6. 8. 1 Ti. 4. 1. 2 Jno. 7.

Πλάξ, ακός, ἡ, a flat broad surface; a table, tablet, 2 Co. 3. 3. He. 9. 4.

Πλάσμα, ατος, τό, a thing formed or fashioned; *spc.* a potter's vessel, Ro. 9. 20: *from*

Πλάσσω, v. ττω, f. πλάσω, a. 1. ἔπλασα, a. 1. pass. ἐπλάσθην, to form, fashion, mould, Ro. 9. 20. 1 Ti. 2. 13: *whence*

Πλαστός, ή, όν, formed, fashioned, moulded; *met.* fabricated, counterfeit, delusive, 2 Pe. 2. 3.

Πλατεῖα, ας, ἡ, (pr. fem. of πλατύς) a street, broad way, Mat. 6. 5; 12. 19. Lu. 10. 10, et al.

Πλάτος, εος, τό, (fr. same) breadth, Ep. 3. 18. Re. 20. 9; 21. 16, bis.

Πλατύνω, f. υνῶ, p. pass. πεπλάτυμαι, a. 1. pass. ἐπλατύνθην, to make broad, widen, enlarge, Mat. 23. 5; *pass. met., of the heart, from the Heb.*, to be expanded *with kindly and genial feelings*, 2 Co. 6. 11, 13: *from*

Πλατύς, εῖα, ύ, broad, wide, Mat. 7. 13.

Πλέγμα, ατος, τό, (πλέκω) any thing plaited or intertwined; a braid *of hair*, 1 Ti. 2. 9.

Πλεῖστος, η, ον, most; very great, Mat. 11. 20; 21. 8; τὸ πλεῖστον, *as an adv.* at most, 1 Co. 14. 27: *superlat. of* πολύς.

Πλείων, ονος, ὁ, ἡ, τό, -ον & πλέον, (comp. of πολύς) more *in number*, Mat. 21. 36; 26. 53; more *in quantity*, Mar. 12. 43. Lu. 21. 3; οἱ πλείονες v. πλείους, the greater part, the majority, Ac. 19. 32; 27. 12; the more, 1 Co. 9. 19. 2 Co. 4. 15; *neut.* πλεῖον, *as an adv.* more, Lu. 7. 42; ἐπὶ πλεῖον, more, *of time*, longer, further, Ac. 24. 4; *of space*, more widely, Ac. 4. 17. 2 Ti. 2. 16; 3. 9; *for the pos.* much, *of time*, long, Ac. 20. 9; more, higher, greater, more excellent, of higher value, Mat. 5. 20; 6. 25.

Πλέκω, f. ξω, to interweave, weave, braid, plait, Mar. 15. 17. Jno. 19. 2.

Πλεονάζω, f. άσω, a. 1. ἐπλεόνασα, (πλείων, πλέον) to be more than enough; to have in abundance, superabound, 2 Co. 8. 15; to abound, be abundant, to increase, be augmented, Ro. 5. 20; 6. 1; *in N. T.*, *trans.* to cause to abound or increase, to augment, 1 Th. 3. 12.

Πλεονεκτέω, ῶ, f. ήσω, (πλείων, πλέον & ἔχω) to have more *than another;* to take advantage of; to overreach, make gain of, 2 Co. 7. 2; 12. 17, 18; to wrong, 1 Th. 4. 6; to get

the better, or an advantage of, 2 Co. 2. 11: *whence*

Πλεονέκτης, *ου*, ὁ, one who has or claims to have more than his share; a covetous, avaricious person, one who defrauds for the sake of gain, 1 Co. 5. 10, 11; 6. 10. Ep. 5. 5.

Πλεονεξία, *ας*, ἡ, some advantage which one possesses over another; an inordinate desire of riches, covetousness, Lu. 12. 15, et al.; grasping, over-reaching, extortion, Ro. 1. 29. 1 Th. 2. 5, et al.; a gift exacted by importunity and conferred with grudging, 2 Co. 9. 5; a scheme of extortion, Mar. 7. 22.

Πλευρά, *ας*, *pr.* a rib; the side *of the body*, Jno. 19. 34; 20. 20, 25, 27. Ac. 12. 7.

Πλέω, f. πλεύσομαι & πλευσοῦμαι, a. 1. ἔπλευσα, p. πέπλευκα, to sail, Lu. 8. 23. Ac. 21. 3; 27. 2, 6, 24.

Πληγή, ῆς, ἡ, (πλήσσω) a blow, stroke, stripe, Lu. 10. 30; 12. 48; *meton.* a wound, Ac. 16. 33. Re. 13. 3, 12, 14; *fr. the Heb.* a plague, affliction, calamity, Re. 9. 20; 11. 6.

Πλῆθος, *εος*, τό, (πλήθω) fulness, amplitude, magnitude; a multitude, a great number, Lu. 1. 10; 2. 13; 5. 6; a multitude, a crowd, throng, Mar. 3. 7, 8. Lu. 6. 17, et al.: *whence*

Πληθύνω, f. υνῶ, a. 1. ἐπλήθῦνα, a. 1. pass. ἐπληθύνθην, *trans.* to multiply, cause to increase, augment, 2 Co. 9. 10. He. 6. 14; *pass.* to be multiplied, increase, be accumulated, Mat. 24. 12. Ac. 6. 7; 7. 17, et al.; *intrans.* to multiply, increase, be augmented, Ac. 6. 1.

Πλήθω, see πίμπλημι.

Πλήκτης, *ου*, ὁ, (πλήσσω) a striker, one apt to strike; a quarrelsome, violent person, 1 Ti. 3. 3. Tit. 1. 7.

Πλήμμῦρα, *ας*, ἡ, (πλήμμη, the flow of the sea, πλήθω) the flood-tide; a flood, inundation, Lu. 6. 48.

Πλήν, *adv.* (πλέον) besides, except, Mar. 12. 32. Ac. 8. 1; 20. 23; *as a conj.* but, however, nevertheless, Mat. 18. 7. Lu. 19. 27. Eph. 5. 33, et al.

Πλήρης, *εος*, *ους*, ὁ, ἡ, (πλέος) full, filled, Mat. 14. 20; 15. 37; full of *disease*, Lu. 5. 12; *met.* full of, abounding in, wholly occupied with, completely under the influence of, or affected by, Lu. 4. 1. Jno. 1. 14. Ac. 9. 36, et al.; full, complete, perfect, Mar. 4. 28.

Πληροφορέω, ῶ, f. ήσω, a. 1. ἐπληροφόρησα, (πλήρης & φορέω) to bring full measure, to give in full; to carry out fully, to discharge completely, 2 Ti. 4. 5; 4. 17; *pass. of things*, to be fully established *as a matter of certainty*, Lu. 1. 1; *of persons*, to be fully convinced, assured, Ro. 4. 21: *whence*

Πληροφορία, *ας*, ἡ, full conviction, firm persuasion, assurance, 1 Th. 1. 5. Col. 2. 2, et al. N. T.

Πληρόω, ῶ, f. ώσω, p. πεπλήρωκα, a. 1. ἐπλήρωσα, (πλήρης) to fill, make full, fill up, Mat. 13. 48; 23. 32. Lu. 3. 5; to fill up *a deficiency*, Phi. 4. 18, 19; to pervade, Jno. 12. 3. Ac. 2. 2; to pervade *with an influence*, to influence fully, possess fully, Jno. 16. 6. Ac. 2. 28; 5. 3. Ro. 1. 29. Eph. 5. 18, et al.; to complete, perfect, Jno. 3. 29. Eph. 3. 19, et al.; to bring to an end, Lu. 7. 1; to perform fully, discharge, Mat. 3. 15. Ac. 12. 25; 13. 25; 14. 26. Ro. 13. 8. Col. 4. 17; to consummate, Mat. 5. 17; to realise, accomplish, fulfil, Lu. 1. 20; 9. 31. Ac. 3. 18; 13. 27; *fr. the Heb.* to set forth fully, Ro. 15. 19. Col. 1. 25; *pass.*, *of time*, to be fulfilled, come to an end, be fully arrived, Mar. 1. 15. Lu. 21. 24. Jno. 7. 8, et al.; *of prophecy*, to receive fulfilment, Mat. 1. 22, et al. freq.: *whence*

Πλήρωμα, *ατος*, τό, that which fills up; full measure, entire contents, Mar. 8. 20. 1 Co. 10. 26, 28; complement, full extent, full number, Ga. 4. 4. Eph. 1. 10; that which fills up a deficiency, a supplement, a patch, Mat. 9. 16; fulness, abundance, Jno. 1. 16. Ro. 15. 29; a fulfilling, perfect performance, Ro. 13. 10; complete attainment *of entire belief*, full acceptance, Ro. 11. 12; full development, plenitude, Eph. 1. 23; 3. 19; 4. 13. Col. 1. 19; 2. 9.

Πλησίον, *adv.* (πέλας, idem) near, near by, Jno. 4. 5; ὁ πλησίον, a neighbour, Mat. 19. 19. Ro. 15. 2, et al.; a friendly neighbour, Mat. 5. 43.

Πλησμονή, ῆς, ἡ, (πίμπλημι) a filling up; *met.* gratification, satisfaction, Col. 2. 23.

Πλήσσω, f. ξω, a. pass. ἐπλήγην, to strike, smite; *fr. the Heb.* to smite, to plague, blast, Re. 8. 12.

Πλοιάριον, ου, τό, a small vessel, boat, Mar. 3. 9, et al.: *dimin. of*

Πλοῖον, ου, τό, (πλέω) a vessel, ship, bark, *whether large or small*, Mat. 4. 21, 22. Ac. 21. 2, 3, et al.

Πλόος, οῦς, όου, οῦ, and later, πλοῦς, πλοός, ὁ, (fr. same) sailing, navigation, voyage, Ac. 21. 7; 27. 9, 10.

Πλούσιος, α, ον, (πλοῦτος) rich, opulent, wealthy; *and pl.* οἱ πλούσιοι, the rich, Mat. 19. 23, 24; 27. 57, et al.; *met.* rich, abounding in, distinguished for, Ep. 2. 4. Ja. 2. 5. Re. 2. 9; 3. 17; *meton. used of one who is* in a state of glory, dignity, happiness, &c. 2 Co. 8. 9: *whence*

Πλουσίως, *adv.* richly, largely, abundantly, Col. 3. 16, et al.

Πλουτέω, ῶ, f. ήσω, p. πεπλούτηκα, a. 1. ἐπλούτησα, (πλοῦτος) to be or become rich, Lu. 1. 25. 1 Ti. 6. 9; *trop.* Lu. 12. 21; *met.* to abound in, be abundantly furnished with, 1 Ti. 6. 18; to be *spiritually* enriched, 2 Co. 8. 9, et al.

Πλουτίζω, f. ίσω, a. 1. ἐπλούτισα, to make rich, enrich; *met.* to enrich *spiritually*, 1 Co. 1. 5. 2 Co. 6. 10; 9. 11: *from*

Πλοῦτος, ου, ὁ, riches, wealth, opulence, Mat. 13. 22. Lu. 8. 14; *in N. T.*, πλοῦτος τοῦ Θεοῦ, v. Χριστοῦ, those rich benefits, those abundant blessings which flow from God or Christ, Ep. 3. 8. Phi. 4. 19; *met.* richness, abundance, copiousness, Ro. 2. 4; 11. 33. 2 Co. 8. 2; *meton.* a *spiritual* enriching, Ro. 11. 12.

Πλύνω, f. υνῶ, a. 1. ἔπλυνα, to wash *garments*, Re. 7. 14.

Πνεῦμα, ατος, τό, (πνέω) wind, air in motion, Jno. 3. 8; breath, 2 Th. 2. 8; *the substance* spirit, Jno. 3. 6; a spirit, spiritual being, Jno. 4. 24. Ac. 23. 8, 9. He. 1. 14; a *bodyless* spirit, spectre, Lu. 24. 37; a *foul* spirit, δαιμόνιον, Mat. 8. 16. Lu. 10. 20; spirit, *as a vital principle*, Jno. 6. 63. 1 Co. 15. 45; the *human* spirit, the soul, Mat. 26. 41; 27. 50. Ac. 7. 59. 1 Co. 7. 34. Ja. 2. 26; the spirit *as the seat of thought and feeling*, the mind, Mar. 8. 12. Ac. 19. 21, et al.; spirit, mental frame, 1 Co. 4. 21. 1 Pe. 3. 4; a *characteristic* spirit, an influential principle, Lu. 9. 55. 1 Co. 2. 12. 2 Ti. 1. 7; a pervading influence, Ro. 11. 8; spirit, frame of mind, *as distinguished from outward circumstances and actions*, Mat. 5. 3; spirit *as distinguished from outward show and form*, Jno. 4. 23; spirit, a spiritual frame, Ro. 8. 4. Jude 19; spirit, *latent* spiritual import, spiritual significance, *as distinguished from the mere letter*, Ro. 2. 29; 7. 6. 2 Co. 3. 6, 17; spirit, *as a term for a principle superior to a merely natural or carnal course of things*, Ro. 8. 4. Ga. 4. 29; a spiritual dispensation, He. 9. 14; the HOLY SPIRIT, Mat. 3. 16; 12. 31. Jno. 1. 32, 33, et al.; a gift of the Holy Spirit, Jno. 7. 39. Ac. 19. 2. 1 Co. 14. 12, et al.; an operation or influence of the Holy Spirit, 1 Co. 12. 3, et al.; a spiritual influence, an inspiration, Mat. 22. 43. Lu. 2. 27. Eph. 1. 17; a professedly divine communication, *or*, a professed possessor of a spiritual communication, 1 Co. 12. 10. 2 Th. 2. 2. 1 Jno. 4. 1, 2, 3: *whence*

Πνευματικός, ή, όν, spiritual, pertaining to the soul, *as distinguished from what concerns the body*, Ro. 15. 27. 1 Co. 9. 11; spiritual, pertaining to the nature of spirits, 1 Co. 15. 44; τὰ πνευματικὰ τῆς πονηρίας, i. q. τὰ πνεύματα τὰ πονηρά, evil spirits, Ep. 6. 12; spiritual, pertaining or relating to the influences of the Holy Spirit, *of things*, Ro. 1. 11; 7. 14, et al.; τὰ πνευματικά, spiritual gifts, 1 Co. 12. 1; 14. 1; superior in process to the natural course of things, miraculous, 1 Co. 10. 3; *of persons*, gifted with a spiritual frame of mind, spiritually affected, 1 Co. 2. 13, 15; endowed with spiritual gifts, inspired, 1 Co. 14. 37: *whence*

Πνευματικῶς, *adv.* spiritually, through spiritual views and affections, 1 Co. 2. 14; spiritually, in a spiritual sense, allegorically, Re. 11. 8.

Πνέω, f. πνεύσω, later πνεύσομαι & πνευσοῦμαι, a. 1. ἔπνευσα, to breathe; to blow, *as the wind*, Mat. 7. 25, 27, et al.

Πνίγω, f. ξω, ξομαι & ξοῦμαι, a. 1. ἔπνιξα, to stifle, suffocate, choke, Mar.

5. 13; to seize by the throat, Mat. 18. 28: (i) *whence*

Πνικτός, ή, όν, strangled, suffocated; *in N. T.*, τὸ πνικτόν, the flesh of animals killed by strangulation or suffocation, Ac. 15. 20, 29; 21. 25.

Πνοή, ῆς, ἡ, (πνέω) breath, respiration, Ac. 17. 25; a wind, a blast of wind, breeze, Ac. 2. 2.

Ποδήρης, εος, ους, ὁ, ἡ, (πούς & ἄρω, to fit) reaching to the feet; *as subst.*, *sc.* ἐσθής, a long, flowing robe reaching down to the feet, Re. 1. 13.

Πόθεν, *adv.* whence? whence, *used of place*, &c. Mat. 15. 33; *met. of a state of dignity*, Re. 2. 5; *used of origin*, Mat. 21. 25; *of cause, source, author*, &c. Mat. 13. 27, 54, 56. Lu. 1. 43; how? in what way?, Mar. 8. 4; 12. 37.

Ποιέω, ῶ, f. ήσω, p. πεποίηκα, a. 1. ἐποίησα, to make, form, construct, Mat. 17. 4. Mar. 9. 5. Jno. 2. 15; *of God*, to create, Mat. 19. 4. Ac. 4. 24; to make, prepare *a feast*, &c. Mat. 22. 2. Mar. 6. 21; *met.* to make, establish, ratify, *a covenant*, He. 8. 9; to make, assume, consider, regard, Mat. 12. 33; to make, effect, bring to pass, cause to take place, do, accomplish, Mat. 7. 22; 21. 21. Mar. 3. 8; 6. 5; 7. 37; *met.* to perfect, accomplish, fulfil, put in execution *a purpose, promise*, &c. Lu. 16. 4; 19. 48; to cause, make, Mat. 5. 32. Jno. 11. 37. Ac. 24. 12; to make *gain*, gain, acquire, profit, Mat. 25. 16. Lu. 19. 18; to get, procure, Lu. 12. 33; to make, to cause to be or become *any thing*, Mat. 21. 13; 23. 15; to use, treat, Lu. 15. 19; to make, constitute, appoint *to some office*, Mat. 4. 19. Mar. 3. 14; to make, declare to be, 1 Jno. 1. 10; 5. 10; to do, to perform, execute, practise, act, Mat. 5. 46, 47; 6. 2, 3; to commit *evil*, Mat. 13. 41; 27. 23; to be devoted to, follow, practise, Jno. 3. 21; 5. 29. Ro. 3. 12; to do, execute, fulfil, keep, observe, obey, *precepts*, &c. Mat. 1. 24; 5. 19; 7. 21, 24, 26; to bring *evil* upon, inflict, Ac. 9. 13; to keep, celebrate *a festival*, Mat. 26. 18; to institute the celebration of *a festival*, He. 11. 28; ποιεῖν τινα ἔξω, to cause to leave a *place*, i. q. ἔξω ἄγειν, to lead or conduct out, Ac. 5. 34; to pass, spend *time*, continue for *a time*, Mat. 20. 12. Ac. 15. 33; 18. 23. Ja. 4. 13; to bear, *as trees*, yield, produce, Mat. 3. 8, 10; 7. 17, 18, 19; *with a substantive or adjective it forms a periphrasis for the verb corresponding to the noun or adjective*, e. g. δῆλον ποιεῖν, i. q. δηλοῦν, to make manifest, betray, Mat. 26. 73; ἐκδίκησιν π., i. q. ἐκδικεῖν, to vindicate, avenge, Lu. 18. 7, 8; ἔκθετον π., i. q. ἐκτιθέναι, to expose *infants*, Ac. 7. 19; ἐνέδραν π., i. e. ἐνεδρεύειν, to lie in wait, Ac. 25. 3; ἐξουσίαν, π., i. e. ἐξουσιάζειν, to exercise power or authority, Re. 13. 12; κρίσιν π., i. q. κρίνειν, to judge, act as judge, Jno. 5. 27; λύτρωσιν π., i. q. λυτροῦν, to deliver, set free, Lu. 1. 68; μονὴν π., i. q. μένειν, to remain, dwell. Jno. 14. 23; πόλεμον π., i. q. πολεμεῖν, to make or wage war, fight, Re. 11. 7; συμβούλιον π., i. q. συμβουλεύεσθαι, to consult together, deliberate, Mar. 3. 6; συνωμοσίαν π., i. q. συνομνύναι, & συστροφὴν π., i. q. συστρέφεσθαι, to conspire together, form a conspiracy. Ac. 23. 12, 13; φανερὸν π., i. q. φανεροῦν, to make known, betray, Mat. 12. 16; ἀναβολὴν ποιεῖσθαι, i. q. ἀναβάλλεσθαι, to delay, procrastinate. Ac. 25. 17; βέβαιον π., i. q. βεβαιοῦν. to confirm, render firm and sure, 2 Pe. 1. 10; δεήσεις π., i. q. δεῖσθαι, to pray, offer prayer, Lu. 5. 33; ἐκβολὴν π., i. q. ἐκβάλλειν, to cast out, throw overboard, Ac. 27. 18; καθαρισμὸν π., i. e. καθαρίζειν, to cleanse *from sin*, He. 1. 3; κοινωνίαν π., i. q. κοινωνεῖν, to communicate in liberality, bestow alms, Ro. 15. 26; κοπετὸν π., i. q. κόπτεσθαι, to lament, bewail. Ac. 8. 2; λόγον π., to regard, make account of, Ac. 20. 24; μνείαν π., i. q. μνησθῆναι, to call to mind, Ro. 1. 9; μνήμην π., to remember, retain in memory, 2 Pe. 1. 15; πορείαν π., i. q. πορεύεσθαι, to go, journey, travel, Lu. 13. 22; πρόνοιαν π., i. q. προνοεῖσθαι, to take care of, provide for, Ro. 13. 14; σπουδὴν π., i. e. σπουδάζειν, to act with diligence and earnestness, Jude 3: *whence*

Ποίημα, ατος, τό, that which is made or done; a work, workmanship, creation, Ro. 1. 20; *met.* Ep. 2. 10.

Ποίησις, εως, ἡ, a making; an acting, doing, performance; observance *of a law*, Ja. 1. 25.

Ποιητής, οῦ, ὁ, a maker; the maker

or author of a song or poem, a poet, Ac. 17. 28; a doer; a performer *of the enactments of a law,* Ro. 2. 13, et al.

Ποικίλος, η, ον, of various colours, variegated, chequered; various, diverse, manifold, Mat. 4. 24, et al. (ῐ.)

Ποιμαίνω, f. ανῶ, a. 1. ἐποίμᾱνα, to feed, pasture, tend a flock, Lu. 17. 7. 1 Co. 9. 7; *trop.* to nourish, promote the interest of, Jude 12; *met.* to tend, direct, superintend, Mat. 2. 6. Jno. 21. 16, et al.; to rule, Re. 2. 27: *from*

Ποιμήν, ένος, ὁ, one who tends flocks or herds, a shepherd, herdsman, Mat. 9. 36; 25. 32; *met.* a pastor, superintendent, guardian, Jno. 10. 11, 14, 16, et al.

Ποίμνη, ης, ἡ, a flock *of sheep,* Lu. 2. 8. 1 Co. 9. 7; *met.* a flock *of disciples,* Mat. 26. 31. Jno. 10. 16.

Ποίμνιον, ου, τό, (contr. for ποιμένιον, a flock) a flock; *met.* a flock *of Christian disciples,* Lu. 12. 32. Ac. 20. 28, 29. 1 Pe. 5. 2, 3.

Ποῖος, οία, οῖον, of what kind, sort, or species, Jno. 12. 33; 21. 19; what? which?, Mat. 19. 18; 21. 23, 24, 27, et al.

Πολεμέω, ῶ, f. ήσω, a. 1. ἐπολέμησα, to make or wage war, fight, Re. 2. 16; 12. 7, et al.; to battle, quarrel, Ja. 4. 2: *from*

Πόλεμος, ου, ὁ, war, Mat. 24. 6. Mar. 13. 7; battle, engagement, combat, 1 Co. 14. 8. He. 11. 34; battling, strife, Ja. 4. 1, et al.

Πόλις, εως, ἡ, a city, an enclosed and walled town, Mat. 10. 5, 11; 11. 1; *meton.* the inhabitants of a city, Mat. 8. 34; 10. 15; *with a gen. of person, or a personal pron.,* the city *of any one,* the city *of one's birth or residence,* Mat. 9. 1. Lu. 2. 4, 11; ἡ πόλις, the city, κατ' ἐξοχήν, Jerusalem, Mat. 21. 18; 28. 11; *met.* a place of permanent residence, abode, home, He. 11. 10, 16; 13. 14.

Πολῑτάρχης, ου, ὁ, (πόλις & ἄρχω) a ruler or prefect of a city, city magistrate, Ac. 17. 6, 8. N. T.

Πολῑτεία, ας, ἡ, (πολιτεύω) the state of being a citizen; citizenship, the right or privilege of being a citizen, freedom of a city or state, Ac. 22. 28; a commonwealth, community, Eph. 2. 12.

Πολίτευμα, ατος, τό, the administration of a commonwealth; *in N. T., equivalent to* πολιτεία, a community, commonwealth, Phi. 3. 20: *from*

Πολιτεύω, f. εύσω, *intrans.* to be a citizen; *trans.* to govern a city or state, administer the affairs of a state; *pass.* to be governed; *in N. T.,* to order one's life and conduct, converse, live, *in a certain manner as to habits and principles,* Ac. 23. 1. Ph. 1. 27: *from*

Πολίτης, ου, ὁ, (πόλις) a citizen, Lu. 15. 15; 19. 14. Ac. 21. 39. (ῑ.)

Πολλάκις, *adv.* (πολύς) many times, often, frequently, Mat. 17. 15. Mar. 5. 4; 9. 22, et al. (ᾰ.)

Πολλαπλᾰσίων, ονος, ὁ, ἡ, τό, -ον, (a later equivalent to πολλαπλάσιος, fr. πολύς) manifold, many times more, Lu. 18. 30.

Πολυεύσπλαγχνος, ου, ὁ, ἡ, (πολύς, εὖ, & σπλάγχνον) very merciful, very compassionate, v. r. Ja. 5. 11. N. T.

Πολυλογία, ας, ἡ, (πολύς & λόγος) wordiness, loquacity, Mat. 6. 7.

Πολυμερῶς, *adv.* (πολυμερής, consisting of many parts, πολύς & μέρος) in many parts *or* parcels, He. 1. 1.

Πολυποίκῐλος, ου, ὁ, ἡ, (πολύς & ποικίλος) exceedingly various, multifarious, multiform, manifold; *by impl.* immense, infinite, Ep. 3. 10.

Πολύς, πολλή, πολύ, *gen.* πολλοῦ, πολλῆς, πολλοῦ, great *in magnitude or quantity,* much, large, Mat. 13. 5. Jno. 3. 23; 15. 8; *pl.* many, Mat. 3. 7; *in time,* long, Mat. 25. 19. Mar. 6. 35. Jno. 5. 6; οἱ πολλοί, the many, the mass, Ro. 5. 15; 12. 5. 1 Co. 10. 33; τὸ πολύ, much, 2 Co. 8. 15; πολύ, *as an adv.* much, greatly, Mar. 12. 27. Lu. 7. 47; *of time,* ἐπὶ πολύ, a long time, Ac. 28. 6; μετ' οὐ πολύ, not long after, Ac. 27. 14; *followed by a compar.,* much, 2 Co. 8. 22; πολλῷ, much, by much, Mat. 6. 30. Mar. 10. 48; τὰ πολλά, *as an adv.* most frequently, generally, Ro. 15. 22; πολλά, *as an adv.* much, greatly, vehemently, Mar. 1. 45; 3. 12; *of time,* many times, frequently, often, Mat. 9. 14.

Πολύσπλαγχνος, ου, ὁ, ἡ, (πολύς & σπλάγχνον) very merciful, very compassionate, Ja. 5. 11. N. T.

Πολυτελής, έος, οῦς, ὁ, ἡ, (πολύς & τέλος) expensive, costly, Mar. 14. 3. 1 Ti. 2. 9; of great value, very precious, 1 Pe. 3. 4.

Πολύτῑμος, ου, ὁ, ἡ, (πολύς & τιμή) of great price, costly, precious, Mat. 13. 46. Jno. 12. 3.

Πολυτρόπως, *adv.* (πολύτροπος, manifold, various, πολύς & τρόπος) in many ways, in various modes, He. 1. 1.

Πόμα, ατος, τό, (πέπομαι, p. pass. of πίνω) drink, 1 Co. 10. 4. He. 9. 10.

Πονηρία, ας, ἡ, *pr.* badness, bad condition; *in N. T.*, evil disposition *of mind*, wickedness, mischief, malignity, Mat. 22. 18, et al.; *pl.* πονηρίαι, wicked deeds, villainies, Mar. 7. 23. Ac. 3. 26: *from*

Πονηρός, ά, όν, bad, unsound, Mat. 6. 23; 7. 17, 18; evil, afflictive, Ep. 5. 16; 6. 13. Re. 16. 2; evil, wrongful, malignant, malevolent, Mat. 5. 11, 39. Ac. 28. 21; evil, wicked, impious, *and* τὸ πονηρόν, evil, wrong, wickedness, Mat. 5. 37, 45; 9. 4; slothful, inactive, Mat. 25. 26. Lu. 19. 22; ὁ πονηρός, the evil one, the devil, Mat. 13. 19, 38. Jno. 17. 15; evil *eye*, i. q. φθονερός, envious, Mat. 20. 15. Mar. 7. 22; *impl.* covetous, niggardly, Mat. 7. 11: *from*

Πόνος, ου, ὁ, (πένομαι) labour, travail; pain, misery, anguish, Re. 16. 10, 11; 21. 4.

Ποντικός, ή, όν, belonging to, or an inhabitant of Πόντος, Ac. 18. 2.

Πορεία, ας, ἡ, a going, progress; a journey, travel, Lu. 13. 22; *fr. the Heb.* way or manner of life, business, occupation, Ja. 1. 11: *from*

Πορεύομαι, f. εύσομαι, a. ἐπορεύθην (mid. of πορεύω, to convey, transport, fr. πόρος) to go, pass from one place to another, Mat. 17. 27; 18. 12; to go away, depart, Mat. 24. 1; 25. 41. Jno. 14. 2, 3; *trop.* to go away, depart *from life*, to die, Lu. 22. 22; to go, pass on one's way, journey, travel, Mat. 2. 8, 9. Lu. 1. 39; 2. 41; πορεύομαι ὀπίσω, to go after, to become a follower or partisan, Lu. 21. ... pursue after, be devoted to, 2 Pe. 2. 10; *fr. the Heb.* to go or proceed *in any way or course of life*, live *in any manner*, Lu. 1. 6; 8. 14. Ac. 9. 31.

Πορθέω, ῶ, f. ήσω, (a collateral form of πέρθω) to lay waste, destroy; *impl.* to harass, ravage, Ac. 9. 21. Ga. 1. 13, 23.

Πορισμός, οῦ, ὁ, (πορίζομαι, to furnish to one's self, acquire, gain, *mid. of* πορίζω, to furnish, supply) a providing, procuring; *meton.* source of gain, 1 Ti. 6. 5, 6. L. G.

Πορνεία, ας, ἡ, fornication, whoredom, Mat. 15. 19. Mar. 7. 21. Ac. 15. 20, 29; concubinage, Jno. 8. 41; adultery, Mat. 5. 32; 19. 9; incest, 1 Co. 5. 1; lewdness, uncleanness, *genr.*, Ro. 1. 29; *from the Heb. put symbolically for* idolatry, Re. 2. 21; 14. 8: *from*

Πορνεύω, f. εύσω, a. 1. ἐπόρνευσα, to commit fornication or whoredom, 1 Co. 6. 18; 10. 8. Re. 2. 14, 20; *fr. the Heb.* to commit *spiritual* fornication, practise idolatry, Re. 17. 2; 18. 3, 9: *from*

Πόρνη, ης, ἡ, (περνάω, v. πέρνημι, to sell) a prostitute, a whore, harlot, an unchaste female, Mat. 21. 31, 32; *fr. the Heb.* an idolatress, Re. 17. 1, 5, 15.

Πόρνος, ου, ὁ, (fr. same) a catamite; *in N. T.*, a fornicator, impure person, 1 Co. 5. 9, 10, 11; 6. 9, et al.

Πόρρω, *adv.* (a later form of πρόσω, fr. πρό) forward, in advance, far advanced; far, far off, at a distance, Mat. 15. 8. Mar. 7. 6: *whence*

Πόρρωθεν, *adv.* from a distance, from afar, He. 11. 13; at a distance, far, far off, Lu. 17. 12.

Πορρωτέρω, *adv.* (compar. of πόρρω) farther, beyond, Lu. 24. 28.

Πορφύρα, ας, ἡ, purpura, murex, *a species of shell fish that yielded the purple dye, highly esteemed by the ancients, its tint being a bright crimson*; *in N. T.*, a purple garment, robe of purple, Lu. 16. 19. Re. 17. 4; 18. 12, et al.: (ῠ) *whence*

Πορφύρεος, οῦς, έα, ᾶ, εον, οῦν, purple, crimson, Jno. 19. 2, 5, *col.* Mat. 27. 28, 31, et al.

Πορφυρόπωλις, εως, ἡ, (fem. of

πορφυροπώλης, πορφύρα & πωλέω) a female seller of purple cloths, Ac. 16. 14.

Ποσάκις, *adv.* (πόσος) how many times? how often?, Mat. 18. 21; 23. 37. Lu. 13. 34. (ᾰ.)

Πόσις, εως, ἡ, (πίνω) drinking; drink, beverage, Jno. 6. 55. Ro. 14. 17. Col. 2. 16.

Πόσος, η, ον, *interrog. to* ὅσος & τόσος, how great? how much?, Mat. 6. 23. Lu. 16. 5, 7. 2 Co. 7. 11; πόσῳ, *adverbially before a comparative*, how much? by how much?, Mat. 7. 11; 10. 25. He. 10. 29; *of time*, how long? Mar. 9. 21; *of number, pl.* how many? Mat. 15. 34; 16. 9, 10, et al.

Ποτᾰμός, οῦ, ὁ, a river, stream, Mar. 1. 5. Ac. 16. 13; *met. and allegor.* Jno. 7. 38. Re. 22. 1, 2; a flood, winter torrent, *for* χείμαῤῥος ποταμός, Mat. 7. 25, 27.

Ποταμορφόρητος, ου, ὁ, ἡ, (ποταμός & φορητός, fr. φορέω) borne along or carried away by a flood or torrent, Re. 12. 15. N. T.

Ποτᾰπός, ής, όν, *a later form of* ποδαπός, of what country; *in N. T. equivalent to* ποῖος, what? of what manner? of what kind or sort?, Lu. 1. 29; 7. 39; *denoting admiration*, what? what kind of? how great? Mat. 8. 27. Mar. 13. 1, et al.

Πότε, *interrog. particle*, when? at what time?, Mat. 24. 3; 25. 37, 38, 39, 44; ἕως πότε, till when? how long?, Mat. 17. 17, et al.

Ποτέ, *an enclitic particle of time*, once, some time or other, *either past or future;* formerly, Jno. 9. 13; at length, Lu. 22. 32; at any time, ever, Ep. 5. 29. He. 2. 1; *intensive after interrogatives*, ever, 1 Co. 9. 7. He. 1. 5, et al.

Πότερος, α, ον, which of the two? whether?; πότερον, *adverbially*, whether?, Jno. 7. 17.

Ποτήριον, ίου, τό, (ποτήρ, πότος, πίνω) a vessel for drinking, cup, Mat. 10. 42; 23. 25, 26; *meton.* the contents of a cup, liquor contained in a cup, Lu. 22. 20. 1 Co. 10. 16; *fr. the Heb.*, the cup or potion *of what God's administration deals out*, Mat. 20. 22, 23. Re. 14. 10, et al.

Ποτίζω, f. ίσω, At. ιῶ, p. πεπότικα, a. 1. ἐπότισα, (fr. same) to cause to drink, give drink to, Mat. 10. 42, et al.; *met.* 1 Co. 3. 2. Re. 14. 8; to water, irrigate, *met.* 1 Co. 3. 6, 7, 8.

Πότος, ου, ὁ, (πίνω) a drinking; a drinking together, drinking-bout, compotation, 1 Pe. 4. 3.

Που, *an enclitic indefinite particle*, somewhere, in a certain place, He. 2. 6; 4. 4; *with numerals*, thereabout, Ro. 4. 19.

Ποῦ, *an interrog. particle, of place*, where? in what place?; *direct*, Mat. 2. 2. Lu. 8. 25. Jno. 1. 39; *indirect*, Mat. 2. 4. Jno. 1. 40; whither, Jno. 3. 8; 7. 35; 13. 36.

Πούς, ποδός, ὁ, the foot, Mat. 4. 6; 5. 35; 7. 6; 22. 44; 28. 9. Lu. 1. 79. Ac. 5. 9. Ro. 3. 15, et al.

Πρᾶγμα, ατος, τό, (πράσσω) a thing done, fact, deed, work, transaction, Lu. 1. 1. Ja. 3. 16; a matter, affair, Mat. 18. 19. Ro. 16. 2; a matter *of dispute*, 1 Co. 6. 1; a thing, *genr.*, He. 10. 1; 11. 1; τὸ πρᾶγμα, *an euphemism for* profligacy, *perhaps*, 1 Th. 4. 6.

Πραγματεία, ας, ἡ, an application to a matter of business; *in N. T.*, business, affair, transaction, 2 Ti. 2. 4: *from*

Πραγματεύομαι, f. ευσομαι, (πρᾶγμα) to be occupied with or employed in any business, do business; to trade, traffic, Lu. 19. 13.

Πραιτώριον, ίου, τό, (Lat. *prætorium*, fr. *prætor*) *when used in reference to a camp*, the tent of the general or commander-in-chief; *hence, in reference to a province*, the palace in which the governor of the province resided, Mat. 27. 27. Mar. 15. 16. Ac. 23. 35, et al.; the camp occupied by the prætorian cohorts at Rome, the prætorian camp, *or*, the Roman emperor's palace, Phi. 1. 13.

Πράκτωρ, ορος, ὁ, (πράσσω) an exactor of dues or penalties; an officer *who enforced payment of debts by imprisonment*, Lu. 12. 58.

Πρᾶξις, εως, ἡ, (fr. same) operation, business, office, Ro. 12. 4; πρᾶξις & πράξεις, actions, mode of acting, ways, deeds, practice, behaviour, Mat. 16. 27. Lu. 23. 51, et al.

Πρᾶος, εῖα, ον, mild; gentle, kind, Mat. 11. 29: *whence*

Πραότης, τητος, ἡ, meekness, forbearance, 1 Co. 4. 21. Ga. 5. 23; gentleness, kindness, benevolence, 2 Co. 10. 1, et al.

Πρασιά, ᾶς, ἡ, a small area or bed in a garden; *trop.* a company of persons disposed in squares; *fr. the Heb.* πρασιαὶ πρασιαί, by areas, by squares, *like beds in a garden,* Mar. 6. 40.

Πράσσω, v. ττω, f. ξω, p. πέπρᾱχα, a. 1. ἔπραξα, to do, execute, perform, practise, act, transact, *and of evil,* to commit, Lu. 22. 23; 23. 15. Jno. 3. 20. Ac. 26. 9, 20, 26, 31, et al.; to fulfil, obey, observe *a law,* Ro. 2. 25; to do *to any one,* Ac. 16. 28; 5. 35; to occupy one's self with, be engaged in, busy one's self about, Ac. 19. 19. 1 Th. 4. 11; to fare, Ac. 15. 29. Ep. 6. 21; to exact, require, collect *tribute, money lent,* &c. Lu. 3. 13; 19. 23.

Πραϋπάθεια, ας, ἡ, (πραΰς & πάθος, fr. πάσχω) meekness, gentleness of mind, kindness, v. r. 1 Ti. 6. 11. L. G.

Πραΰς, εῖα, ύ, έος, οῦς, είας, έος, οῦς, i. q. πρᾶος, meek, gentle, kind, forgiving, Mat. 5. 5; mild, benevolent, humane, Mat. 21. 5. 1 Pe. 3. 4: *whence*

Πραΰτης, τητος, ἡ, i. q. πραότης, meekness, mildness, forbearance, 1 Pe. 3. 15; gentleness, kindness, Ja. 1. 21; 3. 13. S.

Πρέπει, *impers. verb,* it becomes, it is fitting, it is proper, it is right, &c., *and part.* πρέπον, becoming, suitable, decorous, &c. Mat. 3. 15. 1 Co. 11. 13. Ep. 5. 3. 1 Ti. 2. 10, et al.

Πρεσβεία, ας, ἡ, eldership, seniority; an embassy, legation; ambassadors, legates, Lu. 14. 32; 19. 14: *from*

Πρεσβεύω, f. εύσω, (πρέσβυς, an old man, an ambassador) to be elder; to be an ambassador, perform the duties of an ambassador, 2 Co. 5. 20. Ep. 6. 20.

Πρεσβυτέριον, ίου, τό, a body of old men, an assembly of elders; the Jewish Sanhedrin, Lu. 22. 66. Ac. 22. 5; a body of elders *in the Christian church,* a presbytery, 1 Ti. 4. 14: (N. T.) *from*

Πρεσβύτερος, τέρα, τερον, (comp of πρέσβυς) elder, senior; older, more advanced in years, Lu. 15. 25. Jno 8. 9. Ac. 2. 17; an elder *in respect of age,* person advanced in years, 1 Ti. 5. 1, 2; *pl. spc.* ancients, ancestors, fathers, Mat. 15. 2. He. 11. 2; *as an appellation of dignity,* an elder, *local* dignitary, Lu. 7. 3; an elder, member of the Jewish Sanhedrin, Mat. 16. 21; 21. 23; 26. 3, 47, 57, 59; an elder or presbyter *of the Christian church,* Ac. 11. 30; 14. 23, et al. freq

Πρεσβύτης, ου, ὁ, (fr. same) an old man, aged person, Lu. 1. 18. Tit. 2. 2. Phile. 9: (ῡ) *whence fem.*

Πρεσβῦτις, ιδος, ἡ, an aged woman, Tit. 2. 3.

Πρηνής, έος, οῦς, ὁ, ἡ, prone, headforemost; πρηνὴς γενόμενος, falling headlong, Ac. 1. 18.

Πρίζω, v. πρίω, a. 1. pass. ἐπρίσθην, to saw, saw asunder, He. 11. 37.

Πρίν, *adv.* before, *of time,* Mat. 26. 34, 75. Mar. 14. 72; πρὶν ἤ, sooner than, before, Mat. 1. 18. Lu. 2. 26, et al.

Πρό, *prep. with a gen.,* before, *of place,* in front of, in advance of, Mat. 11. 10. Lu. 1. 76. Ac. 5. 23; before, *of time,* Mat. 5. 12. Lu. 11. 38; *before an infin. with the gen. of the article,* before, before that, Mat. 6. 8. Lu. 2. 21; before, above, *in preference,* Ja. 5. 12. 1 Pe. 4. 8.

Προάγω, f. άξω, (πρό & ἄγω) to lead, bring, or conduct forth, produce, Ac. 12. 6; 16. 30; 25. 26; *intrans.* to go before, to go first, Mat. 2. 9; 21. 9. Mar. 6. 45. 1 Ti. 5. 24; *part.* προάγων, ουσα, ον, preceding, previous, antecedent, 1 Ti. 1. 18. He. 7. 18; *hence in N. T., trans.* to precede, Mat. 14. 22, et al.; to be in advance of, Mat. 21. 31. (ᾰ.)

Προαιρέομαι, οῦμαι, f. ήσομαι, (πρό & αἱρέω) to prefer, choose; *met.* to purpose, to intend considerately, 2 Co. 9. 7.

Προαιτιάομαι, ῶμαι, f. άσομαι, (πρό & αἰτιάομαι, fr. αἰτία) *pr.* to charge beforehand; to convict beforehand, Ro. 3. 9, *since the charges in the case in question were drawn from Scripture.* N. T.

Προακούω, (πρό & ἀκούω) to hear

beforehand; a. 1. προήκουσα, to have heard of previously, or already, Col. 1. 5.

Προαμαρτάνω, (πρό & ἁμαρτάνω) to sin before; p. προημάρτηκα, to have already sinned, have sinned heretofore, 2 Co. 12. 21; 13. 2. N. T.

Προαύλιον, ίου, τό, (πρό & αὐλή) the exterior court *before an edifice*, Mar. 14. 68, *col.* Mat. 26. 71.

Προβαίνω, f. βήσομαι, a. 2. προὔβην, part. προβάς, (πρό & βαίνω) to go forward, advance, Mat. 4. 21. Mar. 1. 19; to advance *in life*, Lu. 1. 7, 18; 2. 36.

Προβάλλω, f. βαλῶ, a. 2. προὔβαλον, (πρό & βάλλω) to cast before, project; to put or urge forward, Ac. 19. 33; to put forth, *as a tree its blossoms*, &c. Lu. 21. 30.

Προβατικός, ή, όν, belonging or pertaining to sheep; ἡ προβατικὴ (πύλη) the sheep-gate, Jno. 5. 2: *from*

Πρόβᾰτον, ου, τό, a sheep, Mat. 7. 15; 9. 36; 10. 16; *met.* Mat. 10. 6; 15. 24, et al.

Προβιβάζω, f. άσω, (πρό & βιβάζω) to cause any one to advance, to lead forward; to advance, push forward, Ac. 19. 33; *met.* to incite, instigate, Mat. 14. 8.

Προβλέπω, f. ψω, (πρό & βλέπω) to foresee; *mid.* to provide beforehand, He. 11. 40. S.

Προγίνομαι, p. προγέγονα, (πρό & γίνομαι) to be or happen before, be previously done or committed; προγεγονώς, bygone, previous, Ro. 3. 25.

Προγινώσκω, f. γνώσομαι, a. 2. προέγνων, p. pass. προέγνωσμαι, (πρό & γινώσκω) to know beforehand, to be previously acquainted with, Ac. 26. 5. 2 Pe. 3. 17; to determine on beforehand, to fore-ordain, 1 Pe. 1. 20; *in N. T., fr. the Heb.*, to foreknow, to appoint as the subjects of future privileges, Ro. 8. 29; 11. 2: *whence*

Πρόγνωσις, εως, ἡ, foreknowledge, prescience; *in N. T.*, previous determination, purpose, Ac. 2. 23. 1 Pe. 1. 2.

Πρόγονος, ου, ὁ, (προγίνομαι) born earlier, elder; a progenitor, *pl.* progenitors; parents, 1 Ti. 5. 4; forefathers, ancestors, 2 Ti. 1. 3.

Προγράφω, f. ψω, p. pass. προγέγραμμαι, a. 2. pass. προεγράφην, (πρό & γράφω) to write before or aforetime, Ro. 15. 4. Ep. 3. 3; to make a subject of public notice; to set forth unreservedly and distinctly, Ga. 3. 1; to designate clearly, Jude 4.

Πρόδηλος, ου, ὁ, ἡ, τό, -ον, (πρό & δῆλος) previously manifest, before known; plainly manifest, very clear, prominently conspicuous, 1 Ti. 5. 24, 25. He. 7. 14.

Προδίδωμι, f. δώσω, (πρό & δίδωμι) to give before, precede in giving, Ro. 11. 35; to give up, abandon, betray: *whence*

Προδότης, ου, ὁ, a betrayer, traitor, Lu. 6. 16. Ac. 7. 52. 2 Ti. 3. 4.

Πρόδρομος, ου, ὁ, ἡ, (δραμεῖν) a precursor, forerunner, one who advances to explore and prepare the way, He. 6. 20.

Προεῖδον, part. προϊδών, 2. aor. of προοράω: *which see.*

Προεῖπα, 1. aor., & προεῖπον, 2. aor., of προλέγω: *which see.*

Προείρηκα, perf. of προλέγω.

Προελπίζω, f. ίσω, (πρό & ἐλπίζω) to repose hope and confidence *in a person or thing* beforehand, Ep. 1. 12.

Προενάρχομαι, f. ξομαι, (πρό & ἐνάρχομαι) to begin before *a particular time*, 2 Co. 8. 6, 10. N. T.

Προεπαγγέλλομαι, a. 1. προεπηγγειλάμην, (πρό & ἐπαγγέλλομαι) to promise beforehand, or aforetime, Ro. 1. 2. L. G.

Προέρχομαι, f. ελεύσομαι, a. 2. προῆλθον, (πρό & ἔρχομαι) to go forwards, advance, proceed, Mat. 26. 39. Mar. 14. 35. Ac. 12. 10; to precede, go before *any one*, Lu. 22. 47; to precede *in time*, be a forerunner or precursor, Lu. 1. 17; to outgo, outstrip in going, Mar. 6. 33; to travel in advance of *any one*, precede, Ac. 20. 5, 13. 2 Co. 9. 5.

Προετοιμάζω, f. άσω, (πρό & ἑτοιμάζω) to prepare beforehand; *in N. T.*, to appoint beforehand, Ro. 9. 23. Ep. 2. 10.

Προευαγγελίζομαι, f. ίσομαι, to announce joyful tidings beforehand, Ga. 3. 8. L. G.

Προέχω, f. ξω, (πρό & ἔχω) to have or hold before; *intrans. & mid.* to excel, surpass, have advantage or pre-eminence, Ro. 3. 9.

Προηγέομαι, οῦμαι, f. ήσομαι, (πρό & ἡγέομαι) to go before, precede, lead onward; *met.* to endeavour to take the lead of, vie with, *or*, to give precedence to, to prefer, Ro. 12. 10.

Πρόθεσις, εως, ἡ, (προτίθημι) a setting forth or before; οἱ ἄρτοι τῆς προθέσεως, & ἡ πρόθεσις τῶν ἄρτων, the shewbread, *the twelve loaves of bread, corresponding to the twelve tribes, which were* set out *in two rows upon the golden table in the sanctuary*, Mat. 12. 4. Mar. 2. 26. Lu. 6. 4. He. 9. 2; predetermination, purpose, Ac. 11. 23; 27. 13. Ro. 8. 28. 2 Ti. 3. 10, et al.

Προθεσμία, ας, ἡ, (pr. fem. of προθέσμιος, before appointed, πρό & θεσμός) sc. ἡμέρα, a time before appointed, set or appointed time, Ga. 4. 2.

Προθυμία, ας, ἡ, promptness, readiness, alacrity of mind, willingness, Ac. 17. 11. 2 Co. 8. 11, 12, 19; 9. 2: *from*

Πρόθῡμος, ου, ὁ, ἡ, (πρό & θυμός) ready in mind, prepared, prompt, willing, Mat. 26. 41. Mar. 14. 38; τὸ πρόθυμον, i. q. ἡ προθυμία, readiness, alacrity of mind, Ro. 1. 15: *whence*

Προθύμως, *adv.* promptly, with alacrity, readily, willingly, cheerfully, 1 Pe. 5. 2.

Προΐστημι, f. προστήσω, (πρό & ἵστημι) to set before; *met.* to set over, appoint with authority; *intrans.* a. 2. προύστην, p. προέστηκα, part. προεστώς, *and mid.* προΐσταμαι, to preside, govern, superintend, Ro. 12. 8. 1 Th. 5. 12. 1 Ti. 3. 4, 5, 12; 5. 17; *mid.* to undertake resolutely, to practise diligently, to maintain the practice of, Tit. 3. 8, 14.

Προκαλέομαι, οῦμαι, f. έσομαι, (προκαλέω, to call forth, invite to stand forth, fr. πρό & καλέω) to call out, challenge to fight; to provoke, irritate with feelings of ungenerous rivalry, Ga. 5. 26.

Προκαταγγέλλω, f. γελῶ, (πρό & ἀγγέλλω) to declare or announce beforehand, foretel, predict, Ac. 3. 18, 24; 7. 52. 2 Co. 9. 5. L. G.

Προκαταρτίζω, f. ίσω, (πρό & καταρτίζω) to make ready, prepare, or complete beforehand, 2 Co. 9. 5.

Πρόκειμαι, f. είσομαι, (πρό & κεῖμαι) to lie or be placed before; *met.* to be proposed or set before, *as a duty, example, reward*, &c. He. 6. 18; 12. 1, 2. Jude 7; to be at hand, be present, 2 Co. 8. 12.

Προκηρύσσω, f. ξω, (πρό & κηρύσσω) to announce publicly; *in N. T.*, to announce before, Ac. 3. 20; 13. 24.

Προκοπή, ῆς, ἡ, advance upon a way; *met.* progress, advancement, furtherance, Phi. 1. 12. 1 Ti. 4. 15: *from*

Προκόπτω, f. ψω, (πρό & κόπτω) *pr.* to cut *a passage* forward; to advance, make progress; to advance *as time*, to be far spent, Ro. 13. 12; *met.* to advance *in wisdom, age, or stature*, Lu. 2. 52; *seq.* ἐν, to make progress or proficiency in, Ga. 1. 4; *with* ἐπὶ πλεῖον, to proceed or advance further, 2 Ti. 2. 16; 3. 9; *with* ἐπὶ τὸ χεῖρον, to grow worse and worse, 2 Ti. 3. 13.

Πρόκρῐμα, ατος, τό, (προκρίνω, to prejudge, prefer) previous judgment, prejudice, prepossession, *or*, preference, partiality, 1 Ti. 5. 21. N. T.

Προκῡρόω, ῶ, f. ώσω, (πρό & κυρόω) to sanction and establish previously, ratify and confirm before, Ga. 3. 17. N. T.

Προλαμβάνω, f. λήψομαι, a. 2. προὔλᾰβον, (πρό & λαμβάνω) to take before *another*, 1 Co. 11. 21; *trop.* to anticipate, do beforehand, Mar. 14. 8; to take by surprise; *pass.* to be taken unexpectedly, be overtaken, be taken by surprise, Ga. 6. 1.

Προλέγω, f. ξω, a. 1. προεῖπα, a. 2. προεῖπον, p. προείρηκα, (πρό & λέγω) to tell beforehand, to foretel, Mat. 24. 25. Ac. 1. 16. Ro. 9. 29. 2 Co. 13. 2. Ga. 5. 21. 1 Th. 3. 4, et al.

Προμαρτύρομαι, (πρό & μαρτύρομαι) *pr.* to witness or testify beforehand; to declare beforehand, predict, 1 Pe. 1. 11. N. T.

Προμελετάω, ῶ, f. ήσω, (πρό & μελετάω) to practise beforehand; to premeditate, Lu. 21. 14.

Προμεριμνάω, ῶ, f. ήσω, (πρό & μεριμνάω) to be anxious or solicitous beforehand, to ponder beforehand, Mar. 13. 11. N. T.

Προνοέω, ῶ, f. ήσω, (πρό & νοέω) to perceive beforehand, foresee; to provide for, 1 Ti. 5. 8; *mid.* to provide for one's self; *by impl.* to apply one's self to *a thing*, practise, strive to exhibit, Ro. 12. 17. 2 Co. 8. 21.

Πρόνοια, ας, ἡ, forethought; providence, provident care, Ac. 24. 3; provision, Ro. 13. 14.

Προοράω, ῶ, f. προόψομαι, p. προεώρᾱκα, a. 2. προεῖδον, (πρό & ὁράω) to foresee, Ac. 2. 31. Ga. 3. 8; to see before, Ac. 21. 29; *in N. T.*, to have vividly present to the mind, to be mindful of, Ac. 2. 25.

Προορίζω, f. ίσω, (πρό & ὁρίζω) to limit or mark out beforehand; to design definitively beforehand, ordain beforehand, predestine, Ac. 4. 28. Ro. 8. 29, 30, et al.

Προπάσχω, (πρό & πάσχω) a. 2. προέπαθον, to experience previously; *of ill treatment*, 1 Th. 2. 2.

Προπέμπω, f. ψω, (πρό & πέμπω) to send on before; to accompany or attend out of respect, escort, accompany for a certain distance on setting out on a journey, Ac. 15. 3; 20. 38; 21. 5, et al.; to furnish with things necessary for a journey, Tit. 3. 13. 3 Jno. 6.

Προπετής, έος, οῦς, ὁ, ἡ, τό, -ές, (πρό & πίπτω) falling forwards; *met.* precipitate, rash, Ac. 19. 36. 2 Ti. 3. 4.

Προπορεύομαι, f. εύσομαι, (πρό & πορεύομαι) to precede, go before, Ac. 7. 40. Lu. 1. 76.

Πρός, *prep.*, *with a genitive*, from; *met.* for the benefit of, Ac. 27. 34; *with a dative*, near, by, at, by the side of, in the vicinity of, Mar. 5. 11. Lu. 19. 37; *with an accusative, used of the place to which any thing tends*, to, unto, towards, Mat. 2. 12; 3. 5, 13; at, close upon, Mat. 3. 10. Mar. 5. 22; near to, in the vicinity of, Mar. 6. 45; *after verbs of speaking, praying, answering to a charge*, &c., to, Mat. 3. 15; 27. 14; *of place where*, with, in, among, by, at, &c., Mat. 26. 55. Mar. 11. 4. Lu. 1. 80; *of time*, for, during, Lu. 8. 13. 1 Co. 7. 5; near, towards, Lu. 24. 29; *of the end, object, purpose for which an action is exerted, or to which any quality*, &c. *has reference*, to, Jno. 4. 35. Ac. 3. 10; 27. 12; *before an infin. with* τό, in order to, that, in order that, Mat. 6. 1; 13. 30; 26. 12; so as to, so that, Mat. 5. 28; *of the relation which any action, state, quality*, &c. *bears to any person or thing*, in relation to, of, concerning, in respect to, with reference to, Mat. 19. 8; Lu. 12. 41; 18. 1; 20. 19; as it respects, as it concerns, with relation to, Mat. 27. 4. Jno. 21. 22, 23; according to, in conformity with, Lu. 12. 47. 2 Co. 5. 10; in comparison with, Ro. 8. 18; in attention to, Eph. 3. 4; *of the actions, dispositions*, &c. *exhibited with respect to any one, whether friendly*, towards, Ga. 6. 10. Ep. 6. 9; *or unfriendly*, with, against, Lu. 23. 12. Ac. 23. 30; *after verbs signifying to converse, dispute, make a covenant*, &c., with, Lu. 24. 14. Ac. 2. 7; 3. 25.

Προσάββατον, ου, τό, (πρό & σάββατον) the day before the sabbath, sabbath-eve, Mar. 15. 42. S.

Προσαγορεύω, f. εύσω, (πρός & ἀγορεύω, to speak) to speak to, accost, to name, denominate; to nominate, declare, He. 5. 10.

Προσάγω, f. ξω, a. 2. προσήγαγον, (πρός & ἄγω) to lead or conduct to, bring, Lu. 9. 41. Ac. 16. 20; to conduct to the presence of, *met.* 1 Pe. 3. 18; *intrans.* to approach, Ac. 27. 27: (ᾰ) *whence*

Προσαγωγή, ῆς, ἡ, approach; access, admission *to the presence of any one*, Ro. 5. 2. Ep. 2. 18.

Προσαιτέω, ῶ, f. ήσω, (πρός & αἰτέω) to ask for in addition; to ask earnestly, beg; to beg *alms*, Mar. 10. 46. Lu. 18. 35. Jno. 9. 8: *whence*

Προσαίτης, ου, ὁ, a beggar, mendicant, v. r. Jno. 9. 8. N. T.

Προσαναβαίνω, f. βήσομαι, a. 2. έβην, (πρός & ἀναβαίνω) to go up further, Lu. 14. 10.

Προσανᾱλίσκω, f. λώσω, (πρός & ἀναλίσκω) to consume besides; to expend *on a definite object*, Lu. 8. 43.

Προσαναπληρόω, ῶ, f. ώσω, (πρός & ἀναπληρόω) to fill up by addition;

to supply *deficiencies*, 2 Co. 9. 12; 11. 9.

Προσανατίθημι, (πρός & ἀνατίθημι) to lay upon over and above; *mid.* to put one's self in free communication with, to confer with, Ga. 1. 16; to confer upon, to propound as a matter of consideration, Ga. 2. 6.

Προσαπειλέω, ῶ, f. ήσω, (πρός & ἀπειλέω) to threaten in addition, utter additional threats, Ac. 4. 21.

Προσδαπανάω, ῶ, f. ήσω, (πρός & δαπανάω) to spend besides, expend over and above, Lu. 10. 35. L. G.

Προσδέομαι, f. δεήσομαι, (πρός & δέομαι) to want besides or in addition, Ac. 17. 25.

Προσδέχομαι, f. δέξομαι, (πρός & δέχομαι) to receive, accept; to receive, admit, grant access to, Lu. 15. 2; to receive, admit, accept, *and with* οὐ, to reject, He. 11. 35; to submit to, He. 10. 34; to receive kindly, *as a guest*, entertain, Ro. 16. 2; to receive, admit, *as a hope*, Ac. 24. 15; to look or wait for, expect, await, Mar. 15. 43. Lu. 2. 25, et al.

Προσδοκάω, ῶ, f. ήσω, to look for, be expectant of, Mat. 11. 3. Lu. 7. 19, 20. Ac. 3. 5. 2 Pe. 3. 12, 13, 14; to expect, Ac. 28. 6; to wait for, Lu. 1. 21; 8. 40. Ac. 10. 24; 27. 33; *absol.* to think, anticipate, Mat. 24. 50. Lu. 12. 46: *whence*

Προσδοκία, ας, ἡ, a looking for, expectation, anticipation, Lu. 21. 26; *meton.* expectation, what is expected or anticipated, Ac. 12. 11.

Προσδραμών, a. 2. part. of προστρέχω: *which see.*

Προσεάω, ῶ, f. άσω, (πρός & ἐάω) to permit an approach, Ac. 27. 7. N. T.

Προσεγγίζω, f. ίσω, (πρός & ἐγγίζω) to approach, come near, Mar. 2. 4. L. G.

Προσεδρεύω, f. εύσω, (πρός & ἕδρα) to sit near; *met.* to wait or attend upon, have charge of, 1 Co. 9. 13.

Προσεργάζομαι, f. άσομαι, (πρός & ἐργάζομαι) *pr.* to work in addition; to gain in addition *in trade*, Lu. 19. 16.

Προσέρχομαι, f. ελεύσομαι, a. 2. προσῆλθον, p. προσελήλυθα, (πρός & ἔρχομαι) to come or go to *any one*, approach, Mat. 4. 3, 11; 5. 1; 8. 19, 25, et al. freq.; *trop.* to come, or go to, approach, draw near, *spiritually*, He. 7. 25; 11. 6; 4. 16. 1 Pe. 2. 4; *met.* to assent to, accede to, concur in, 1 Ti. 6. 3.

Προσευχή, ῆς, ἡ, prayer, Mat. 17. 21; 21. 13, 22. Lu. 6. 12. Ac. 1. 14, et al.; *meton.* a place where prayer is offered, an oratory, *perhaps*, Ac. 16. 13, 16. S.

Προσεύχομαι, f. εύξομαι, imperf. προσηυχόμην, a. 1. προσηυξάμην, to pray, offer prayer, Mat. 5. 44; 6. 5, 6, et al.

Προσέχω, f. ξω, (πρός & ἔχω) to have in addition; to hold to, bring near; *absol.* to apply the mind *to a thing*, to give heed to, attend to, observe, consider, Ac. 5. 35. He. 2. 1. 2 Pe. 1. 19; to take care of, provide for, Ac. 20. 28; *when followed by* ἀπό, μή, v. μήποτε, to beware of, take heed of, guard against, Mat. 6. 1; 7. 15; to assent to, yield credence to, follow, adhere or be attached to, Ac. 8. 6, 10, 11; 16. 14; to give one's self up to, be addicted to, engage in, be occupied with, 1 Ti. 1. 4; 3. 8, et al.

Προσηλόω, ῶ, f. ώσω, (πρός & ἧλος) to nail to, affix with nails, Col. 2. 14.

Προσήλυτος, ου, ὁ, ἡ, (προσέρχομαι) *pr.* a new comer, a stranger; *in N. T.*, a proselyte, convert from paganism to Judaism, Mat. 23. 15. Ac. 2. 10; 6. 5; 13. 43. S.

Πρόσκαιρος, ου, ὁ, ἡ, τό, -ον, (πρός & καιρός) opportune; *in N. T.*, continuing for a limited time, temporary, transient, Mat. 13. 21. Mar. 4. 17. 2 Co. 4. 18. He. 11. 25. L. G.

Προσκαλέομαι, οῦμαι, f. έσομαι, p. προσκέκλημαι, (mid. of προσκαλέω to call to, summon, invite, fr. πρός & καλέω) to call to one's self, summon, Mat. 10. 1; 15. 10, 32; 18. 2, et al. to invite, Ac. 2. 39; to call *to the performance of a thing*, appoint, Ac. 13. 2; 16. 10.

Προσκαρτερέω, ῶ, f. ήσω, (πρός & καρτερέω) to persist in adherence to *a thing*; to be intently engaged in, attend constantly to, Ac. 1. 14; 2. 42. Ro. 13. 6, et al.; to remain co-

stantly in *a place*, Ac. 2. 46; to constantly attend upon, continue near to, be at hand, Mar. 3. 9. Ac. 8. 13; 10. 7: *whence*

Προσκαρτέρησις, εως, ἡ, perseverance, unremitting continuance in *a thing*, Ep. 6. 18. N. T.

Προσκεφάλαιον, ου, τό, (πρός & κεφαλή) *pr.* a cushion for the head, pillow; *also*, a boat-cushion, Mar. 4. 38.

Προσκληρόω, ῶ, f. ώσω, (πρός & κληρόω) *pr.* to assign by lot; *in N. T. mid.*, a. 1. προσεκληρώθην, to adjoin one's self to, associate with, follow as a disciple, Ac. 17. 4.

Προσκλίνω, f. ινῶ, (πρός & κλίνω) *pr.* to make to lean upon or against *a thing*; *met.*, *mid.*, a. 1. προσεκλίθην, to join one's self to, follow as an adherent, v. r. Ac. 5. 36: *whence*

Πρόσκλῐσις, εως, ἡ, *pr.* a leaning upon or towards *a thing*; *met.* a leaning towards *any one*, inclination *of mind* towards, partiality, 1 Ti. 5. 21. L. G.

Προσκολλάω, ῶ, f. ήσω, (πρός & κολλάω) *pr.* to glue to; *in N. T.*, *mid.*, a. 1. προσεκολλήθη, f. προσκολληθήσομαι, to join one's self to *any one*, follow as an adherent, Ac. 5. 36; to cleave closely to, Mat. 19. 5. Mar. 10. 7. Ep. 5. 31.

Πρόσκομμα, ατος, τό, (προσκόπτω) a stumbling, Ro. 9. 32, 33. 1 Pe. 2. 8; *met.* a stumbling-block, an occasion of sinning, means of inducing to sin, Ro. 14. 13. 1 Co. 8. 9; *met.* a *moral* stumbling, a shock *to the moral or religious sense*, a *moral* embarrassment, Ro. 14. 20. L. G.

Προσκοπή, ῆς, ἡ, *pr.* a stumbling; offence; *in N. T.*, an offence, shock, ground of exception, 2 Co. 6. 3: *from*

Προσκόπτω, f. ψω, (πρός & κόπτω) to dash against, to beat upon, Mat. 7. 27; to strike *the foot* against, Mat. 4. 6. Lu. 4. 11; to stumble, Jno. 11. 9, 10; *met.* to stumble at, to take offence at, Ro. 9. 32; 14. 21. 1 Pe. 2. 8.

Προσκυλίω, v. προσκυλίνδω, f. ίσω, (πρός & κυλίω) to roll to or against, Mat. 27. 60. Mar. 15. 46. (ῐ.)

Προσκυνέω, ῶ, f. ήσομαι & ήσω, a. 1. προσεκύνησα, (πρός & κυνέω, to kiss) to do reverence or homage by kissing the hand; *in N. T.*, to do reverence or homage by prostration, Mat. 2. 2, 8, 11; 20. 20. Lu. 4. 7; 24. 52; to pay *divine* homage, worship, adore, Mat. 4. 10. Jno. 4. 20, 21. He. 1. 6, et al.; to bow one's self in adoration, He. 11. 21: *whence*

Προσκυνητής, οῦ, ὁ, a worshipper, Jno. 4. 23. N. T.

Προσλᾰλέω, ῶ, f. ήσω, (πρός & λαλέω) to speak to, converse with, Ac. 13. 43; 28. 20. L. G.

Προσλαμβάνω, to take besides; *mid.* προσλαμβάνομαι, f. λήψομαι, to take to one's self, assume, take as a companion or associate, Ac. 17. 5; 18. 26; to take, *as food*, Ac. 27. 33, 34, 36; to receive kindly or hospitably, admit to one's society and friendship, treat with kindness, Ac. 28. 2. Ro. 14. 1, 3; 15. 7. Phile. 12, 17; to take, or draw to one's self *as a preliminary to an address of admonition*, Mat. 16. 22. Mar. 8. 32: *whence*

Πρόσληψις, εως, ἡ, an assuming; a receiving, reception, Ro. 11. 15.

Προσμένω, f. ενῶ, (πρός & μένω) to continue, remain, stay *in a place*, 1 Ti. 1. 3; to remain or continue with *any one*, Mat. 15. 32. Mar. 8. 2. Ac. 18. 18; to adhere to, Ac. 11. 23; *met.* to remain constant in, persevere in, Ac. 13. 43. 1 Ti. 5. 5.

Προσορμίζω, f. ίσω, (πρός & ὁρμίζω, fr. ὅρμος, a station for ships) to bring a ship to its station or to land; *mid.* to come to the land, Mar. 6. 53.

Προσοφείλω, f. ήσω, (πρός & ὀφείλω) to owe besides, or in addition, Phile. 19.

Προσοχθίζω, f. ίσω, (πρός & ὀχθίζω, to be vexed, offended) to be vexed or angry at, He. 3. 10. S.

Πρόσπεινος, ου, ὁ, ἡ, (πρός & πεῖνα) very hungry, Ac. 10. 10. N. T.

Προσπήγνυμι, f. πήξω, (πρός & πήγνυμι) to fix to, affix to, Ac. 2. 23.

Προσπίπτω, f. πεσοῦμαι, a. 2. ἔπεσον, (πρός & πίπτω) to fall or impinge upon or against *a thing*; to fall down to *any one*, Mar. 3. 11; 7. 25, et al.; to rush violently upon, beat against, Mat. 7. 25.

Προσποιέω, ῶ, f. ήσω, (πρός & ποιέω) to add or attach; *mid.* to attach to one's self; to claim or arrogate to one's self; to assume the appearance of, make a show of, pretend, Lu. 24. 28.

Προσπορεύομαι, f. εύσομαι, (πρός & πορεύομαι) to go or come to *any one*, Mar. 10. 35. L. G.

Προσρήγνυμι, f. ήξω, (πρός & ῥήγνυμι) to break or burst upon, dash against, Lu. 6. 48. N. T.

Προστάτις, ιδος, ἡ, (fem. of προστάτης, one who stands in front or before; a leader; a protector, champion, patron, fr. προΐστημι) a patroness, protectress, Ro. 16. 2. (ᾰ.)

Προστάσσω, v. ττω, f. ξω, (πρός & τάσσω) *pr.* to place or station at or against; to enjoin, command, direct, Mat. 1. 24; 8. 4; 21. 6. Mar. 1. 44, et al.; to assign, constitute, appoint, Ac. 17. 26.

Προστίθημι, f. θήσω, a. 1. pass. προσετέθην, (πρός & τίθημι) to put to or near; to lay with or by the side of, Ac. 13. 36; to add, superadd, adjoin, Mat. 6. 27, 33. Lu. 3. 20. Ac. 2. 41, et al.; *fr. the Heb.* προστίθεμαι, *before an infinitive, and the part.* προσθείς *before a finite verb, denote* continuation, *or* repetition, Lu. 19. 11; 20. 11, 12. Ac. 12. 3.

Προστρέχω, a. 2. προσέδραμον, (πρός & τρέχω) to run to, *or* up, Mar. 9. 15; 10. 17. Ac. 8. 30.

Προσφάγιον, ου, τό, (πρός & φαγεῖν) what is eaten besides; *hence, genr.* victuals, food, Jno. 21. 5. N. T.

Πρόσφᾰτος, ου, ὁ, ἡ, (πρός & πέφαμαι) *pr.* recently killed; *hence, genr.* recent, new, newly or lately made, He. 10. 20: *whence*

Προσφάτως, *adv.* newly, recently, lately, Ac. 18. 2.

Προσφέρω, f. προσοίσω, a. 1. προσήνεγκα, a. 2. προσήνεγκον, (πρός & φέρω) to bear or bring to, Mat. 4. 24; 25. 20; to bring to or before *magistrates*, Lu. 12. 11; 23. 14; to bring near to, apply to, Jno. 19. 29; to offer, tender, proffer, *as money*, Ac. 8. 18; to offer, present, *as gifts, oblations*, &c., Mat. 2. 11; 5. 23. He. 5. 7; to offer *in sacrifice*, Mar. 1. 44. Lu. 5. 14; to offer up *any one as a sacrifice to God*, He. 9. 25. 28; 11. 17, et al.; *mid.* to bear one's self towards, behave or conduct one's self towards, to deal with, treat *any one*, He. 12. 7.

Προσφιλής, έος, οῦς, ὁ, ἡ, (πρός & φίλος) friendly, amiable, grateful, acceptable, Phi. 4. 8.

Προσφορά, ας, ἡ, (προσφέρω) *pr.* a bringing to; *in N. T.*, an offering, an act of offering up or sacrificing, He. 10. 10; *trop.* Ro. 15. 16; an offering, oblation, a thing offered, Ep. 5. 2. He. 10. 5, 8; a sacrifice, victim offered, Ac. 21. 26; 24. 17.

Προσφωνέω, ῶ, f. ήσω, (πρός & φωνέω) to speak to, address, Mat. 11. 16. Lu. 7. 32; 13. 12, et al.; to address, harangue, Ac. 22. 2; to call *to one's self*, Lu. 6. 13.

Πρόσχῠσις, εως, ἡ, (προσχέω, to pour out upon, besprinkle, fr. πρός & χέω) an effusion, sprinkling, He. 11. 28. L. G.

Προσψαύω, f. αύσω, (πρός & ψαύω, to touch) to touch upon, to touch lightly, Lu. 11. 46.

Προσωποληπτέω, ῶ, f. ήσω, to accept or respect the person *of any one*, to pay regard to external appearance, condition, circumstances, &c., to show partiality to, Ja. 2. 9: (N. T.) *from*

Προσωπολήπτης, ου, ὁ, ἡ, (πρόσωπον & λαμβάνω) a respecter of persons, Ac. 10. 34. N. T.

Προσωποληψία, ας, ἡ, (προσωποληπτέω) respect of persons, partiality, Ro. 2. 11, et al. N. T.

Πρόσωπον, ου, τό, (πρός & ὤψ) the face, countenance, visage, Mat. 6. 16, 17; 17. 2, 6; *according to later usage*, a person, individual, 2 Co. 1. 11; *hence*, personal presence, 1 Th. 2. 17; *fr. the Heb.* πρόσωπον πρὸ πρόσωπον, face to face, clearly, perfectly, 1 Co. 13. 12; face, surface, external form, figure, appearance, Mat. 16. 3. Lu. 12. 56; external circumstances, or condition *of any one*, Mat. 22. 16. Mar. 12. 14; πρόσωπον λαμβάνειν, to have respect to the external circumstances *of any one*, Lu. 20. 21. Ga. 2. 6; ἐν προσώπῳ, in the person, in the name, or by the authority, 2 Co. 2. 10; ἀπὸ προσώπου, from the presence of, from, Ac. 3. 1[illegible]

from before, Ac. 7. 45; εἰς πρόσωπον, in the presence of, before, 2 Co. 8. 24; κατὰ πρόσωπον, in the presence of, before, Ac. 3. 13; openly, Ga. 2. 11; κατὰ πρόσωπον ἔχειν, to have before one's face, to have *any one* present, Ac. 25. 16; ἀπὸ προσώπου, from, Re. 12. 14; πρὸ προσώπου, before, Ac. 13. 24.

Προτάσσω, v. ττω, f. ξω, (πρό & τάσσω) to place or arrange in front; to assign beforehand, foreordain, Ac. 17. 26.

Προτείνω, f. ενῶ, (πρό & τείνω) to extend before; to stretch out, Ac. 22. 25.

Πρότερον, *adv.* before, first, Jno. 7. 51. 2 Co. 1. 15; ὁ, ἡ, πρότερον, former, He. 10. 32, et al.: *pr. neut. of*

Πρότερος, α, ον, (comp. of πρό) former, prior, Ep. 4. 22; τὸ πρότερον, *as an adv.* before, formerly, Jno. 6. 62, et al.

Προτίθημι, f. προθήσω, (πρό & τίθημι) to place before; to set forth, propose publicly, Ro. 3. 25; προτίθεμαι, to purpose, determine, design beforehand, Ro. 1. 13. Ep. 1. 9.

Προτρέπω, f. ψω, (πρό & τρέπω) to turn forwards; to impel; to excite, urge, exhort, Ac. 18. 27.

Προτρέχω, a. 2. προὔδραμον, (πρό & τρέχω) to run before, or in advance, Lu. 19. 4. Jno. 20. 4.

Προϋπάρχω, f. ξω, (πρό & ὑπάρχω) imperf. προϋπῆρχον, to be before, or formerly, Lu. 23. 12. Ac. 8. 9.

Πρόφᾰσις, εως, ἡ, (πρό & φαίνω) *pr.* that which appears in front, that which is put forward to hide the true state of things; a fair show or pretext, Ac. 27. 30; a specious cloke, Mat. 23. 13. 1 Th. 2. 5; an excuse, Jno. 15. 22.

Προφέρω, f. προοίσω, (πρό & φέρω) to bring before, present; to bring forth or out, produce, Lu. 6. 45, *bis.*

Προφητεία, ας, ἡ, prophecy, a prediction of future events, Mat. 13. 14. 2 Pe. 1. 20, 21; prophecy, a gifted faculty of setting forth and enforcing revealed truth, 1 Co. 12. 10; 13. 2, et al.; prophecy, matter of divine teaching set forth by special gift, 1 Ti. 1. 18: *from*

Προφητεύω, f. εύσω, a. 1. προεφήτευσα, to exercise the function of a προφήτης; to prophesy, to foretel the future, Mat. 11. 13; to divine, Mat. 26. 68. Mar. 14. 65. Lu. 22. 64; to prophesy, to set forth matter of divine teaching by special faculty, 1 Co. 13. 9; 14. 1, et al.: *from*

Προφήτης, ου, ὁ, (πρό & φημί) *pr.* a spokesman for *another; spc.* a spokesman or interpreter *for a deity;* a prophet, seer, Tit. 1. 12; *in N. T.*, a prophet, a divinely commissioned and inspired person, Mat. 14. 5. Lu. 7. 16, 39. Jno. 9. 17, et al.; a prophet *in the Christian Church*, a person gifted for the exposition of divine truth, 1 Co. 12. 28, 29, et al.; a prophet, a foreteller of the future, Mat. 1. 22, et al. freq.; οἱ προφῆται, the prophetic scriptures of the Old Testament, Lu. 16. 29, et al.: *whence*

Προφητικός, ή, όν, prophetic, uttered by prophets, Ro. 16. 26. 2 Pe. 1. 19. L. G.

Προφῆτις, ιδος, ἡ, a prophetess, a divinely gifted female teacher, Lu. 2. 36. Re. 2. 20.

Προφθάνω, f. άσω, & ήσομαι, a. 1. προέφθᾰσα, (πρό & φθάνω) to outstrip, anticipate; to anticipate *any one in doing or saying a thing*, be beforehand with, Mat. 17. 25.

Προχειρίζομαι, f. ίσομαι, (πρό & χείρ) to take into the hand, to make ready for use or action; to constitute, destine, Ac. 22. 14; 26. 16.

Προχειροτονέω, ῶ, f. ήσω, (πρό & χειροτονέω) *pr.* to elect before; to fore-appoint, Ac. 10. 41.

Πρύμνα, ης, ἡ, (πρυμνός, last, hindmost) the hinder part of a vessel, stern, Mar. 4. 38, et al.

Πρωΐ, *adv.* in the morning, early, Mat. 16. 3; 20. 1. Mar. 15. 1. Ac. 28. 23, et al.; the morning watch, *which ushers in the dawn*, Mar. 13. 35: *whence*

Πρωΐα, ας, ἡ, (pr. fem. of πρώϊος, α, ον, in the morning, early) sc. ὥρα, morning, the morning hour, Mat. 21. 18; 27. 1. Jno. 18. 28; 21. 4.

Πρώϊμος, η, ον, early, Ja. 5. 7.

Πρωϊνός, ή, όν, (a later form of πρώϊος) belonging to the morning, morning, Re. 2. 28; 22. 16.

Πρῷρα, ας, ἡ, (πρό) the forepart of a vessel, prow, Ac. 27. 30, 41.

Πρωτεύω, f. εύσω, (πρῶτος) to be first, to hold the first rank or highest dignity, have the preeminence, be chief, Col. 1. 18.

Πρωτοκαθεδρία, ας, ἡ, (πρῶτος & καθέδρα) the first or uppermost seat, the most honourable seat, Mat. 23. 6. Mar. 12. 39. Lu. 11. 43; 20. 46. N. T.

Πρωτοκλισία, ας, ἡ, (πρῶτος & κλισία) the first place of reclining *at table*, the most honourable place at table, Mat. 23. 6. Mar. 12. 39. Lu. 14. 7, 8; 20. 46. N. T.

Πρῶτον, *adv.* first *in time*, in the first place, Mar. 4. 28; 16. 9; τὸ πρῶτον, at the first, formerly, Jno. 12. 16; 19. 39; first *in dignity*, *importance*, &c., before all things, Mat. 6. 33. Lu. 12. 1: *pr. neut. of*

Πρῶτος, η, ον, (superl. of πρό, as if contr. from πρότατος) first *in time*, *order*, &c. Mat. 10. 2; 26. 17; first *in dignity*, *importance*, &c., chief, principal, most important, Mar. 6. 21. Lu. 19. 47. Ac. 13. 50; 16. 12; *as an equivalent to the compar.* πρότερος, prior, Jno. 1. 15, 30; 15. 18; Mat. 27. 64; *adverbially*, first, Jno. 1. 42; 5. 4; 8. 7.

Πρωτοστάτης, ου, ὁ, (πρῶτος & ἵστημι) *pr.* one stationed in the first rank *of an army*; a leader; a chief, ringleader, Ac. 24. 5. (ᾰ.)

Πρωτοτόκια, ων, τά, the rights of primogeniture, birthright, He. 12. 16: (S.) *from*

Πρωτότοκος, ου, ὁ, ἡ, τό, -ον, (πρῶτος & τίκτω) firstborn, Mat. 1. 25. Lu. 2. 7. He. 11. 28; *in N. T.*, prior in generation, Col. 1. 15; a firstborn *head of a spiritual family*, Ro. 8. 29. He. 1. 6; firstborn, *as possessed of the peculiar privilege of spiritual generation*, He. 12. 23.

Πταίω, f. αίσω, a. 1. ἔπταισα, to cause to stumble; *intrans.* to stumble, stagger, fall; to make a false step; *met.* to err, offend, transgress, Ro. 11. 11. Ja. 2. 10; 3. 2, *bis*; *met.* to fail *of an object*, 2 Pe. 1. 10.

Πτέρνα, ης, ἡ, the heel, Jno. 13. 18.

Πτερύγιον, ου, τό, a little wing; the extremity, the extreme point *of a thing*; a pinnacle, or apex *of a building*, Mat. 4. 5. Lu. 4. 9: *dimin. of*

Πτέρυξ, υγος, ἡ, (πτερόν) a wing, pinion, Mat. 23. 37. Lu. 13. 34, et al.

Πτηνόν, οῦ, τό, (pr. neut. of πτηνός, ἡ, όν, winged, fr. πέτομαι, to fly) a bird, fowl, 1 Co. 15. 39.

Πτοέω, ῶ, f. ήσω, a. 1. pass. ἐπτοήθην, to terrify, affright; *pass.* to be terrified, be in consternation, Lu. 21. 9; 24. 37: *whence*

Πτόησις, εως, ἡ, consternation, dismay, 1 Pe. 3. 6.

Πτύον, ου, τό, (πτύω) a fan, winnowing-shovel, Mat. 3. 12. Lu. 3. 17.

Πτύρω, to scare, terrify; *pass.* to be terrified, be in consternation, Phi. 1. 28.

Πτύσμα, ατος, τό, (πτύω) spittle, saliva, Jno. 9. 6.

Πτύσσω, f. ξω, a. 1. ἔπτυξα, to fold; to roll up *a scroll*, Lu. 4. 20.

Πτύω, f. ύσω, a. 1. ἔπτῠσα, to spit, spit out, Mar. 7. 33; 8. 23. Jno. 9. 6.

Πτῶμα, ατος, τό, (πίπτω) a fall; a dead body, carcase, corpse, Mat. 24. 28. Mar. 6. 29. Re. 11. 8, 9.

Πτῶσις, εως, ἡ, (fr. same) a fall, crash, ruin, Mat. 7. 27; *met.* downfall, ruin, Lu. 2. 34.

Πτωχεία, ας, ἡ, begging; beggary, poverty, 2 Co. 8. 2, 9. Re. 2. 9: *from*

Πτωχεύω, f. εύσω, to be a beggar; to be or become poor, be in poverty, 2 Co. 8. 9: *from*

Πτωχός, ή, όν, reduced to beggary, mendicant; poor, indigent, Mat. 19. 21; 26. 9, 11, et al.; *met. spiritually* poor, Re. 3. 17; *by impl.* a person of low condition, Mat. 11. 5. Lu. 4. 18. 7. 22; *met.* beggarly, sorry, Ga. 4. 9; *met.* lowly, Mat. 5. 3. Lu. 6. 20.

Πυγμή, ῆς, ἡ, (πύξ) the fist; πυγμῇ, together with the fore-arm, or, with care, carefully, Mar. 7. 3.

Πύθων, ωνος, ὁ, Python, *the name of the mythological serpent slain by Apollo, thence named the Pythian; later, equivalent to* ἐγγαστρίμαντις, a soothsaying ventriloquist; πνεῦμα πύθωνος, i. q. δαιμόνιον μαντικόν, a soothsaying demon, Ac. 16. 16.

Πυκνός, ή, όν, dense, thick; frequent, 1 Ti. 5. 23; πυκνά, *as an*

verb, frequently, often, Lu. 5. 33; *so the compar.* πυκνότερον, very frequently, Ac. 24. 26.

Πυκτεύω, f. εύσω, (πύκτης, a boxer, fr. πύξ) to box, fight as a pugilist, 1 Co. 9. 26.

Πύλη, ης, ἡ, a gate, Mat. 7. 13, 14. Lu. 7. 12. Ac. 12. 10, et al.; πύλαι ᾄδου, the gates of hades, the nether world and its powers, the powers of destruction, dissolution, Mat. 16. 18: *whence*

Πυλών, ῶνος, ὁ, a gateway, vestibule, Mat. 26. 71. Lu. 16. 20; a gate, Ac. 14. 13. Re. 21. 12, 13, 15, 21, 25, et al. L. G.

Πυνθάνομαι, f. πεύσομαι, a. 2. ἐπυθόμην, to ask, inquire, Mat. 2. 4. Lu. 15. 26, et al.; to investigate, examine *judicially*, Ac. 23. 20; to ascertain by inquiry, understand, Ac. 23. 34.

Πῦρ, πυρός, τό, fire, Mat. 3. 10; 7. 19; 13. 40, et al. freq.; πυρός, *used by Hebraism with the force of an adjective*, fiery, fierce, He. 10. 27; fire *used figuratively to express various circumstances of severe trial*, Lu. 12. 49. 1 Co. 3. 13. Jude 23: *whence*

Πυρά, ᾶς, ἡ, a fire, heap of combustibles, Ac. 28. 2, 3.

Πύργος, ου, ὁ, a tower, Mat. 21. 33. Mar. 12. 1. Lu. 13. 4; *genr.* a castle, palace, Lu. 14. 28.

Πυρέσσω, v. ττω, f. ξω, to be feverish, be sick of a fever, Mat. 8. 14. Mar. 1. 30: *from*

Πυρετός, οῦ, ὁ, (πῦρ) scorching and noxious heat; a fever, Mat. 8. 15. Mar. 1. 31, et al.

Πύρϊνος, η, ον, (fr. same) *pr.* of fire, fiery, burning; shining, glittering, Re. 9. 17.

Πυρόω, ῶ, f. ώσω, (fr. same) to set on fire, burn; *pass.* to be kindled, be on fire, burn, flame, Ep. 6. 16. 2 Pe. 3. 12. Re. 1. 15; *met. of anger*, to be inflamed, incensed, provoked, 2 Co. 11. 29; *of lust*, to be inflamed, burn, 1 Co. 7. 9; to be tried with fire, *as metals*, Re. 3. 18.

Πυῤῥάζω, f. άσω, to be fiery red, Mat. 16. 2, 3: (N. T.) *from*

Πυῤῥός, ά, όν, (πῦρ) of the colour of fire, fiery-red, Re. 6. 4; 12. 3.

Πύρωσις, εως, ἡ, (πυρόω) a burning, conflagration, Re. 18. 9, 18; *met.* a fiery test *of trying circumstances*, 1 Pe. 4. 12.

Πω, *an enclitic particle*, yet: *see in* μήπω, μηδέπω, οὔπω, οὐδέπω, πώποτε.

Πωλέω, ῶ, f. ήσω, to sell, Mat. 10. 29; 13. 44, et al.

Πῶλος, ου, ὁ, ἡ, a youngling; a foal or colt, Mat. 21. 2, 5, 7. Mar. 11. 2, et al.

Πώποτε, *adv.* (πω & πότε) ever yet, ever, at any time, Lu. 19. 30. Jno. 1. 18, et al.

Πωρόω, ῶ, f. ώσω, (πῶρος, a stony concretion) to petrify; to harden; *in N. T.*, to harden *the feelings*, Jno. 12. 40; *pass.* to become callous, unimpressible, Mar. 6. 52; 8. 17. Ro. 11. 7. 2 Co. 3. 14: *whence*

Πώρωσις, εως, ἡ, a hardening; *met.* hardness of heart, callousness, insensibility, Mar. 3. 5. Ro. 11. 25. Ep. 4. 18.

Πως, *an enclitic particle*, in any way, by any means: *see* εἴπως, μήπως.

Πῶς, *adv.* how? in what manner? by what means? Mat. 7. 4; 22. 12. Jno. 6. 52; *used in interrogations which imply a negative*, Mat. 12. 26, 29, 34; 22. 45; 23. 33. Ac. 8. 31; *put concisely for* how is it that? how does it come to pass that? Mat. 16. 11; 22. 43. Mar. 4. 40. Jno. 7. 15; *with an indirect interrogation*, how, in what manner, Mat. 6. 28; 10. 19. Mar. 11. 18; *put for* τί, what? Lu. 10. 26; *put for* ὡς, *as a particle of exclamation*, how, how much, how greatly, Mar. 10. 23, 24.

Ρ.

Ῥαββί, ὁ, indec. (later Heb. רַבִּי, fr. רַב, which was deemed less honourable) Rabbi, my master, teacher, doctor, Mat. 23. 7, 8; 26. 25, 49, et al.

Ῥαββονί, v. **Ῥαββουνί**, (later Heb. רִבּוֹן, Aram. with suffix, רִבּוֹנִי) Rabboni, my master, *the highest title of honour in the Jewish schools*, Mar. 10. 51. Jno. 20. 16.

Ῥαβδίζω, f. ίσω, a. 1. ἐῤῥάβδισ-

a. 1. pass. ἐῤῥαβδίσθην, to beat with rods, Ac. 16. 22. 2 Co. 11. 25: *from*

Ῥάβδος, ου, ἡ, a rod, wand, He. 9. 4. Re. 11. 1; a rod *of correction*, 1 Co. 4. 21; a staff, Mat. 10. 10. He. 11. 21; a sceptre, He. 1. 8. Re. 2. 27.

Ῥαβδοῦχος, ου, ὁ, (ῥάβδος & ἔχω) the bearer of a wand *of office*; a lictor, serjeant, *a public servant who bore a bundle of rods before the magistrates as insignia of their office, and carried into execution the sentences they pronounced*, Ac. 16. 35, 38.

Ῥᾳδιούργημα, ατος, τό, (ῥᾳδιουργέω, to do easily, to act recklessly; ῥᾴδιος, easy, & ἔργον) *pr.* any thing done lightly, levity; reckless conduct, crime, Ac. 18. 14. L. G.

Ῥᾳδιουργία, ας, ἡ, (fr. same) facility of doing *any thing*; levity in doing; recklessness, profligacy, wickedness, Ac. 13. 10.

Ῥακά, *an Aramaean term of bitter contempt*, worthless fellow, Mat. 5. 22.

Ῥάκος, εος, τό, (ῥάσσω, ῥήσσω) a torn garment; a shred or strip of cloth, Mat. 9. 16. Mar. 2. 21.

Ῥαντίζω, f. ίσω, a. 1. ἐῤῥάντισα, p. pass. ἐῤῥάντισμαι, (ῥαίνω, idem) to sprinkle, besprinkle, He. 9. 13, 19, 21; *met. and by impl.* to cleanse by sprinkling, purify, free from pollution, He. 10. 22: (L. G.) *whence*

Ῥαντισμός, οῦ, ὁ, *pr.* a sprinkling; *met.* a cleansing, purification, lustration, He. 12. 24. 1 Pe. 1. 2. S.

Ῥαπίζω, f. ίσω, a. 1. ἐῤῥάπισα, (ῥαπίς, a rod) to beat with rods; to strike with the palm of the hand, cuff, slap, Mat. 5. 39; 26. 67: *whence*

Ῥάπισμα, ατος, τό, a blow with the palm of the hand, cuff, slap, Mar. 14. 65. Jno. 18. 22; 19. 3. L. G.

Ῥαφίς, ίδος, ἡ, (ῥάπτω, to sew, sew together) a needle, Mat. 19. 24. Mar. 10. 25. Lu. 18. 25.

Ῥέδα, v. ῥέδη, ης, ἡ, (Lat., *rheda*) a carriage with four wheels *for travelling*, chariot, Re. 18. 13.

Ῥεμφάν, v. Ῥεφάν, *the name of an idol*, Ac. 7. 43. *The original passage, Amos* 5. 26, *has* כִּיּוּן; *the Sept.* Ῥαιφάν, *the Egyptian name for the planet Saturn.*

Ῥέω, f. ῥεύσομαι, a. 1. ἔῤῥευσα, to flow, Jno. 7. 38.

Ῥηθείς, part. of ἐῤῥήθην, a. 1. pass. used in connexion with λέγω, φημί, and εἰπεῖν.

Ῥῆγμα, ατος, τό, a rent; a crash, ruin, Lu. 6. 49: *from*

Ῥήγνυμι, v. ῥήσσω, f. ξω, a. 1. ἔῤῥηξα, to rend, shatter; to break or burst in pieces, Mat. 9. 17. Mar. 2. 22. Lu. 5. 37, et al.; to rend, lacerate, Mat. 7. 6; to cast or dash *upon the ground*, convulse, Mar. 9. 18. Lu. 9. 42; *absol.* to break forth *into exclamation*, Ga. 4. 27.

Ῥῆμα, ατος, τό, (ἐρῶ) that which is spoken; declaration, saying, speech, word, Mat. 12. 36; 26. 75. Mar. 9. 32; 14. 72; a command, mandate, direction, Lu. 3. 2; 5. 5; a promise, Lu. 1. 38; 2. 29; a prediction, prophecy, 2 Pe. 3. 2; a doctrine *of God or Christ*, Jno. 3. 34; 5. 47; 6. 63, 68. Ac. 5. 20; an accusation, charge, crimination, Mat. 5. 11; 27. 14; *fr. the Heb.* a thing, Mat. 4. 4. Lu. 4. 4; a matter, affair, transaction, business, Mat. 18. 16. Lu. 1. 65. 2 Co. 13. 1, et al.

Ῥήσσω, *see* ῥήγνυμι.

Ῥήτωρ, ορος, ὁ, (ἐρῶ) an orator, advocate, Ac. 24. 1.

Ῥητῶς, *adv.* (ῥητός, ἐρῶ) in express words, expressly, 1 Ti. 4. 1. L. G.

Ῥίζα, ης, ἡ, a root *of a tree*, Mat. 3. 10; 13. 6; *met.* ἔχειν ῥίζαν, v. ἔχειν ῥίζαν ἐν ἑαυτῷ, to be rooted *in faith*, Mat. 13. 21. Mar. 4. 17. Lu. 8. 13; *met.* cause, source, origin, 1 Ti. 6. 10. He. 12. 15; *by synecd.* the trunk, stock *of a tree*, *met.* Ro. 11. 16, 17. 18; *met.* offspring, progeny, a descendant, Ro. 15. 12. Re. 5. 5; 22. 16: *whence*

Ῥιζόω, ῶ, f. ώσω, to root, cause to take root; *pass. part. perf.* ἐῤῥιζωμένος, firmly rooted, strengthened with roots; *met.* firm, constant, firmly fixed, Ep. 3. 18. Col. 2. 7.

Ῥιπή, ῆς, ἡ, (ῥίπτω) *pr.* a rapid sweep, jerk; a wink, twinkling *of the eye*, 1 Co. 15. 52.

Ῥιπίζω, f. ίσω, (ῥιπίς, a fan or bellows, fr. ῥίπτω) to fan, blow, ve

tilate; to toss, agitate, e. g. *the ocean by the wind*, Ja. 1. 6.

Ῥιπτέω, ῶ, to toss repeatedly, toss up *with violent gesture*, Ac. 22. 23: *freq. from*

Ῥίπτω, f. ψω, a. 1. ἔῤῥιψα, p. pass. ἔῤῥιμμαι, to hurl, throw, cast; to throw or cast down, Mat. 27. 5. Lu. 4. 35; 17. 2; to throw or cast *out*, Ac. 27. 19, 29; to lay down, set down, Mat. 15. 30; *pass.* to be dispersed, scattered, Mat. 9. 36.

Ῥοιζηδόν, *adv.* (ῥοῖζος, a whizzing, a rushing noise) with a noise, with a crash, &c., 2 Pe. 3. 10. L. G.

Ῥομφαία, ας, ἡ, *pr.* a *Thracian* broad-sword; a sword, Re. 1.16; 2. 12; *by meton.* war, Re. 6. 8; *met.* a thrill of anguish, Lu. 2. 35.

Ῥύμη, ης, ἡ, (ῥύω) *pr.* a rush or sweep *of a body in motion;* a street, Ac. 9. 11; 12. 10; a narrow street, lane, alley, *as distinguished from* πλατεῖα, Mat. 6. 2. Lu. 14. 21.

Ῥύομαι, f. ῥύσομαι, a. 1. ἐῤῥυσάμην, to drag *out of danger*, to rescue, save, Mat. 6. 13; 27. 43; *later also pass.*, a. 1. ἐῤῥύσθην, to be rescued, delivered, Lu. 1. 74. Ro. 15. 31. 2 Th. 3. 2. 2 Ti. 4. 17.

Ῥυπαρεύομαι, (ῥυπαρός) to be filthy, squalid; *met.* to be polluted, v. r. Re. 22. 11. N. T.

Ῥυπαρία, ας, ἡ, filth; *met. moral* filthiness, uncleanness, pollution, Ja. 1. 21: *from*

Ῥυπᾰρός, ά, όν, filthy, squalid, sordid, dirty, Ja. 2. 2; *met.* defiled, polluted, v. r. Re. 22. 11: *from*

Ῥύπος, ου, ὁ, filth, squalor, 1 Pe. 3. 21: *whence*

Ῥυπόω, ῶ, f. ώσω, to be filthy; *met.* to be *morally* polluted, Re. 22. 11, *bis*.

Ῥύσις, εως, ἡ, (ῥέω) a flowing; a *morbid* flux, Mar. 5. 25. Lu. 8. 43, 44.

Ῥυτίς, ίδος, ἡ, (ῥύω) a wrinkle; *met.* a *disfiguring* wrinkle, flaw, blemish, Ep. 5. 27.

Ῥωμαϊκός, ή, όν, Roman, Latin, Lu. 23. 38: *from*

Ῥωμαῖος, ου, ὁ, (Ῥώμη, Rome) a Roman, Roman citizen, Jno. 11. 48. Ac. 2. 10; 16. 21, et al.: *whence*

Ῥωμαϊστί, *adv.* in the Roman language, in Latin, Jno. 19. 20.

Ῥώννυμι, v. νύω, f. ῥώσω, to strengthen, render firm; *pass. perf.* ἔῤῥωμαι, to be well, enjoy firm health; *imperative* ἔῤῥωσο, ἔῤῥωσθε, *at the end of letters, like the Lat.* vale, farewell, Ac. 15. 29; 23. 30.

Σ.

Σαβαχθανί, (Aram. שְׁבַקְתַּנִי, fr. שְׁבַק, to leave, forsake) sabacthani, thou hast forsaken me; *interrogatively*, hast thou forsaken me? Mat. 27. 46. Mar. 15. 34.

Σαβαώθ, (Heb. צְבָאוֹת, pl. of צָבָא) hosts, armies, Ro. 9. 29. Ja. 5. 4.

Σαββατισμός, οῦ, ὁ, (σαββατίζω, i. q. Heb. שָׁבַת, *whence it is formed*, to cease or rest from labour, *and thus* keep sabbath) *pr.* a keeping of a sabbath; a state of rest, a sabbath-state, He. 4. 9.

Σάββᾰτον, ου, τό, (Heb. שַׁבָּת) *pr.* cessation from labour, rest; the Jewish sabbath, *both in the sing. and pl.*, Mat. 12. 2, 5, 8; 28. 1. Lu. 4. 16; a week, *sing. and pl.*, Mat. 28. 1. Mar. 16. 9, et al.; *pl.* sabbaths, or times of sacred rest, Col. 2. 16.

Σαγήνη, ης, ἡ, (σαγή, fr. σάττω, to load) a large net, drag, Mat. 13. 47. L. G.

Σαδδουκαῖος, ου, ὁ, a Sadducee, one belonging to the sect of the Sadducees, *which, according to the Talmudists, was founded by one* צָדוֹק, Sadoc, *about three centuries before the Christian era: they were directly opposed in sentiments to the Pharisees*, Mat. 3. 7; 16. 1, 6, 11, 12; 22. 23, 34, et al.

Σαίνω, f. σανῶ, a. 1. ἔσηνα & ἔσᾶνα, *pr.* to wag *the tail;* to fawn, flatter, cajole; *pass.* to be cajoled; to be wrought upon, to be perturbed, 1 Th. 3. 3.

Σάκκος, ου, ὁ, (Heb. שַׂק) sackcloth, *a species of very coarse black cloth made of hair*, Re. 6. 12; *a mourning garment of* sackcloth, Mat. 11. 21. Lu. 10. 13. Re. 11. 3.

Σαλεύω, f. εύσω, a. 1. ἐσάλευσα,

to make to rock, to shake, Mat. 11. 7; 24. 29. Lu. 6. 48. Ac. 4. 31, et al.; to shake down or together, Lu. 6. 38; *met.* to stir up, excite *the people*, Ac. 17. 13; to agitate, disturb *mentally*, Ac. 2. 25. 2 Th. 2. 2; *pass. impl.* to totter, be ready to fall, be near to ruin, *met.* He. 12. 27: *from*

Σάλος, ου, ὁ, agitation, tossing, rolling, *spc. of the sea*, Lu. 21. 25.

Σάλπιγξ, ιγγος, ἡ, a trumpet, Mat. 24. 31. 1 Th. 4. 16, et al.: *from*

Σαλπίζω, f. ίγξω, & later, ίσω, a. 1. ἐσάλπιγξα & ἐσάλπισα, to sound a trumpet, Re. 8. 6, 7, 8, 10, 12, 13, et al.: *whence*

Σαλπιστής, οῦ, ὁ, a trumpeter, Re. 18. 22. L. G.

Σαμαρείτης, ου, ὁ, a Samaritan, an inhabitant of the city or region of Σαμάρεια, Samaria, *applied by the Jews as a term of reproach and contempt*, Mat. 10. 5. Jno. 4. 9; 8. 48, et al.: *whence*

Σαμαρεῖτις, ιδος, a Samaritan woman, Jno. 4. 9, *bis*.

Σανδάλιον, ου, τό, (pr. dimin. of σάνδαλον) a sandal, *a sole of wood or hide, covering the bottom of the foot, and bound on with leather thongs*, Mar. 6. 9. Ac. 12. 8.

Σανίς, ίδος, ἡ, a board, plank, Ac. 27. 44.

Σαπρός, ά, όν, (σήπω) *pr.* rotten, putrid; *hence*, bad, of a bad quality, Mat. 7. 17, 18; 12. 33. Lu. 6. 43; refuse, Mat. 13. 48; *met.* corrupt, depraved, vicious, foul, impure, Ep. 4. 29.

Σάπφειρος, ου, ἡ, (Heb. ספיר) a sapphire, *a precious stone of a blue colour in various shades, next in hardness and value to the diamond*, Re. 21. 19.

Σαργάνη, ης, ἡ, twisted or plaited work; a network of cords like a basket, basket of ropes, &c. 2 Co. 11. 33. (ᾰ.)

Σαρδῖνος, ου, ὁ, a sardine, *a precious stone of a blood-red colour*, Re. 4. 3.

Σάρδιον, τό, *but in the common text of* Re. 21. 20. σάρδιος, a carnelian.

Σαρδόνυξ, υχος, ἡ, (σάρδιον & ὄνυξ) sardonyx, *a gem exhibiting the colour of the carnelian and the white of the chalcedony intermingled in alternate layers*, Re. 21. 20.

Σαρκικός, ή, όν, (σάρξ) fleshly; pertaining to the body, corporeal, physical, Ro. 15. 27. 1 Co. 9. 11; carnal, pertaining to the flesh, 1 Pe. 2. 11; carnal, subject to the propensity of the flesh, Ro. 7. 14; carnal, low in spiritual knowledge and frame, 1 Co. 3. 1, 3; carnal, human *as opposed to divine*, 2 Co. 1. 12; 10. 4; carnal, earthly, He. 7. 16. L. G.

Σάρκῐνος, η, ον, of flesh, fleshy, 2 Co. 3. 3: *from*

Σάρξ, σαρκός, ἡ, flesh, Lu. 24. 39. Jno. 3. 6, et al.; the *human* body, 2 Co. 7. 5; flesh, human nature, human frame, Jno. 1. 13, 14. 1 Jno. 4. 2, et al.; kindred, Ro. 11. 14; consanguinity, lineage, Ro. 1. 3; 9. 3, et al.; flesh, humanity, human beings, Mat. 24. 22. Lu. 3. 6. Jno. 17. 2, et al.; the circumstances of the body, material circumstances, 1 Co. 5. 5; 7. 28. Philem. 16, et al.; flesh, mere humanity, human fashion, 1 Co. 1. 26. 2 Co. 1. 17; flesh *as the seat of passion and frailty*, Ro. 8. 1, 3, 5, et al.; carnality, Ga. 5. 24. 1 Pe. 4. 1; materiality *as opposed to the spiritual*, Ga. 3. 3. Col. 2. 18, 23. He. 9. 10.

Σαρόω, ῶ, f. ώσω, p. pass. σεσάρωμαι, (i. q. σαίρω) to sweep, cleanse with a broom, Mat. 12. 44. Lu. 11. 25; 15. 8.

Σατανᾶς, ᾶ, ὁ, & *once*, 2 Co. 12. 7, Σατᾶν, ὁ, indec. (Heb. שטן) an adversary, opponent, enemy, *perhaps*, Mat. 16. 23. Mar. 8. 33. Lu. 4. 8; *elsewhere*, Satan, the devil, Mat. 4. 10. Mar. 1. 13, et al.

Σάτον, ου, τό, (Heb. סאה, Chald. סאתא) a satum or seah, *a Hebrew measure for things dry, containing, as Josephus testifies*, (Ant. l. ix. c. 4. § 5) *an Italian modius and a half, or* 24 *sextarii, and therefore equivalent to one peck and a half English*, Mat. 13. 33. Lu. 13. 21. N. T.

Σαυτοῦ, ῆς, οῦ, *contr. from* σεαυτοῦ.

Σβέννυμι, f. σβέσω, a. 1. ἔσβεσα, to extinguish, quench, Mat. 12. 20; 25. 8. Mar. 9. 44, 46, 48, et al.; *met.* to quench, damp, hinder, thwart, 1 Th. 5. 19.

Σεαυτοῦ, ῆς, οῦ, *reflexive pron.*, of

thyself, *and dat.* σεαυτῷ, ῇ, ῷ, to thyself, &c. Mat. 4. 6; 8. 4; 19. 19, et al.

Σεβάζομαι, f. άσομαι, a. 1. ἐσεβάσθην, (σέβας) to feel dread of *a thing;* to venerate, adore, worship, Ro. 1. 25: *whence*

Σέβασμα, ατος, τό, an object of religious veneration and worship, Ac. 17. 23. 2 Th. 2. 4. L. G.

Σεβαστός, ή, όν, *pr.* venerable, august; ὁ Σεβαστός, i. q. *Lat.* Augustus, Ac. 25. 21, 25; Augustan, *or*, Sebastan, *named from the city Sebaste*, Ac. 27. 1.

Σέβομαι, to stand in awe; to venerate, reverence, worship, adore, Mat. 15. 9. Ac. 19. 27, et al.; *part.* σεβόμενος, η, ον, worshipping, devout, pious, *a term applied to proselytes to Judaism*, Ac. 13. 43, et al.

Σειρά, ᾶς, ἡ, a cord, rope, band; *in N. T.*, a chain, 2 Pe. 2. 4.

Σεισμός, οῦ, ὁ, *pr.* a shaking, agitation, concussion; an earthquake, Mat. 24. 7; 27. 54, et al.; a tempest, Mat. 8. 24: *from*

Σείω, f. σείσω, a. 1. ἔσεισα, to shake, agitate, He. 12. 26. Re. 6. 13; *pass.* to quake, Mat. 27. 51; 28. 4; *met.* to put in commotion, agitate, Mat. 21. 10.

Σελήνη, ης, ἡ, the moon, Mat. 24. 29. Mar. 13. 24, et al.: *whence*

Σεληνιάζομαι, f. άσομαι, to be lunatic, Mat. 4. 24; 17. 15. L. G.

Σεμίδαλις, εως, ἡ, the finest flour, Re. 18. 13.

Σεμνός, ή, όν, (σέβομαι) august, venerable; honourable, reputable, Phi. 4. 8; grave, serious, dignified, 1 Ti. 3. 8, 11. Tit. 2. 2: *whence*

Σεμνότης, τητος, ἡ, *pr.* majesty; gravity, dignity, dignified seriousness, 2 Ti. 2. 2; 3. 4.

Σημαίνω, f. ανῶ, a. 1. ἐσήμηνα & ἐσήμāνα, (σῆμα, a sign, mark) to indicate by a sign, to signal; to indicate, intimate, Jno. 12. 33; to make known, communicate, Ac. 11. 28. Re. 1. 1; to specify, Ac. 25. 27.

Σημεῖον, ου, τό (fr. same) a sign, a mark, token, *by which any thing is known or distinguished*, Mat. 16. 3; 24. 3. 2 Th. 3. 17; a token, pledge, assurance, Lu. 2. 12; a proof, evidence, convincing token, Mat. 12. 38; 16. 1. Jno. 2. 18; *in N. T.*, a sign, wonder, remarkable event, wonderful appearance, extraordinary phenomenon, 1 Co. 14. 22. Re. 12. 1, 3; 15. 1; a portent, prodigy, Mat. 24. 30. Ac. 2. 19; a wonderful work, miraculous operation, miracle, Mat. 24. 24. Mar. 16. 17, 20; *meton.* a sign, a signal character, Lu. 2. 34: *whence*

Σημειόω, ῶ, f. ώσω, to mark, inscribe marks upon; *mid.* to mark for one's self, note, 2 Th. 3. 14.

Σήμερον, *adv.* to-day, this day, Mat. 6. 11, 30; 16. 3; 21. 28; now, at present, He. 13. 8. 2 Co. 3. 15; ἡ σήμερον, sc. ἡμέρα, *sometimes expressed*, this day, the present day, Ac. 20. 26; ἕως v. ἄχρι τῆς σήμερον, until this day, until our times, Mat. 11. 23; 27. 8, et al. freq.

Σήπω, to cause to putrify, make rotten; *mid.* σήπομαι, p. 2. σέσηπα, to putrify, rot, be corrupted or rotten, Ja. 5. 2.

Σηρικός, ή, όν, (σήρ, a silkworm) silk, of silk, silken; τὸ σηρικόν, silken stuff, silk, Re. 18. 12. L. G.

Σής, σεός & σητός, ὁ, a moth, Mat. 6. 19, 20. Lu. 12. 33.

Σητόβρωτος, ου, ὁ, ἡ, τό, -ον, (σής & βιβρώσκω) moth-eaten, Ja. 5. 2. S.

Σθενόω, ῶ, f. ώσω, a. 1. ἐσθένωσα, (σθένος, strength) to strengthen, impart strength, 1 Pe. 5. 10. N. T.

Σιαγών, όνος, ἡ, the jaw-bone; *in N. T.*, the cheek, Mat. 5. 39. Lu. 6. 29.

Σιγάω, ῶ, f. ήσω, p. pass. σεσίγημαι, to be silent, keep silence, Lu. 9. 36; 20. 26, et al.; *trans.* to keep in silence, not to reveal, to conceal; *pass.* to be concealed, not to be revealed, Ro. 16. 25: *from*

Σῑγή, ῆς, ἡ, silence, Ac. 21. 40. Re. 8. 1.

Σιδήρεος, οῦς, εα, ᾶ, εον, οῦν, made of iron, Ac. 12. 10. Re. 2. 27; 9. 9; 12. 5; 19. 15: *from*

Σίδηρος, ου, ὁ, iron, Re. 18. 12.

Σιδώνιος, ου, ὁ, a Sidonian, an inhabitant of Σιδών, Sidon, Ac. 12. 20.

Σικάριος, ου, ὁ, (Lat. *sicarius*, fr.

σίος, a dagger, poniard) an assassin, bandit, robber, Ac. 21. 38.

Σίκερα, τό, indec. (Heb. שֵׁכָר) strong or inebriating drink, Lu. 1. 15. S.

Σιμικίνθιον, ου, τό, (Lat. *semicinctium*, fr. *semi*, half, & *cingo*, to gird) an apron, Ac. 19. 12.

Σίνᾱπι, εως, τό, mustard; *in N. T., probably the shrub* Khardal (*Salvadora Persica*, L.), *the fruit of which possesses the pungency of mustard*, Mat. 13. 31; 17. 20, et al.

Σινδών, όνος, ἡ, sindon, *pr.* fine Indian cloth; fine linen; *in N. T.*, a linen garment, an upper garment or wrapper of fine linen, *worn in summer by night, and used to envelope dead bodies*, Mat. 27. 59. Mar. 14. 51, 52; 15. 46. Lu. 23. 53.

Σινιάζω, f. άσω, (σινίον, a sieve) to sift; *met.* to sift *by trials and temptations*, Lu. 22. 31. L. G.

Σιτευτός, ή, όν, (σιτεύω, to feed or fatten, σῖτος) fed, fatted, Lu. 15. 23, 27, 30.

Σιτίον, ου, τό, (σῖτος) provision of corn, food, v. r. Ac. 7. 12.

Σιτιστός, ή, όν, (σιτίζω, to fatten, fr. σῖτος) fatted, a fatling, Mat. 22. 4.

Σιτομέτριον, ου, τό, (σῖτος & μετρέω) a certain measure of grain *distributed for food at set times to the slaves of a family*, a ration, Lu. 12. 42. L. G.

Σῖτος, ου, ὁ, corn, grain, wheat, Mat. 3. 12; 13. 25, 29, 30. Mar. 4. 28, et al.; *pl.* σῖτα, bread, food, Ac. 7. 12.

Σιωπάω, ῶ, f. ήσω, a. 1. ἐσιώπησα, to be silent, keep silence, hold one's peace, Mat. 20. 31; 26. 63, et al.; σιωπῶν, silent, dumb, Lu. 1. 20; *met.* to be silent, still, hushed, calm, *as the sea*, Mar. 4. 39.

Σκανδαλίζω, f. ίσω, a. 1. ἐσκανδάλισα, a. 1. pass. ἐσκανδαλίσθην, *pr.* to cause to stumble; *met.* to offend, vex, Mat. 17. 27; to offend, shock, excite feelings of repugnance, Jno. 6. 61. 1 Co. 8. 13; *pass.* to be offended, shocked, pained, Mat. 15. 12. Ro. 14. 21. 2 Co. 11. 29; σκανδαλίζεσθαι ἔν τινι, to be affected with scruples or repugnance towards any one *as respects his claims or pretensions*, Mat. 11. 6; 13. 57, et al.; *met.* to cause to stumble *morally*, to cause to falter, or err, Mat. 5. 29; 18. 6, et al.; *pass.* to falter, fall away, Mat. 13. 21, et al.: (S.) *from*

Σκάνδᾰλον, ου, τό, (a later equivalent to σκανδάληθρον) *pr.* a trap-spring; *also genr.* a stumbling-block, any thing against which one stumbles, an impediment; *met.* a cause of ruin, destruction, misery, &c. Ro. 9. 33; 11. 9; a cause or occasion of sinning, Mat. 18. 7, *ter.* Lu. 17. 1; scandal, offence, cause of indignation, 1 Co. 1. 23. Ga. 5. 11.

Σκάπτω, f. σκάψω, a. 1. ἔσκαψα, to dig, excavate, Lu. 6. 48; 13. 8; 16. 3: *whence*

Σκάφη, ης, ἡ, *pr.* any thing excavated or hollowed; a boat, skiff, Ac. 27. 16, 30, 32.

Σκέλος, εος, τό, pl. τὰ σκέλη, the leg, Jno. 19. 31, 32, 33.

Σκέπασμα, ατος, τό, (σκεπάζω, to cover) covering; clothing, raiment, 1 Ti. 6. 8.

Σκευή, ῆς, ἡ, apparatus; tackle, Ac. 27. 19: *from*

Σκεῦος, εος, τό, a vessel, utensil *for containing any thing*, Mar. 11. 16. Lu. 8. 16. Ro. 9. 21; any utensil, instrument; σκεύη, household stuff, furniture, goods, &c. Mat. 12. 29. Mar. 3. 27, et al.; the mast of a ship, *or*, the sail, Ac. 27. 17; *met.* an instrument, means, organ, minister, Ac. 9. 15; σκεύη ὀργῆς & σκεύη ἐλέους, vessels of wrath, *or* of mercy, persons visited by punishment, *or* the divine favour, Ro. 9. 22, 23; the vessel or frame *of the human individual*, 1 Th. 4. 4. 1 Pe. 3. 7.

Σκηνή, ῆς, ἡ, a tent, tabernacle; *genr.* any temporary dwelling; a tent, booth, Mat. 17. 4. He. 11. 9; the tabernacle *of the covenant*, He. 8. 5; 9. 1, 21; 13. 10; *allegor.* the celestial *or true* tabernacle, He. 8. 2; 9. 11; a division or compartment of the tabernacle, He. 9. 2, 3, 6; a small portable tent or shrine, Ac. 7. 43; *trop.* a family, lineage, race, Ac. 15. 16; a mansion, habitation, abode, dwelling, Lu. 16. 9; Re. 13. 6.

Σκηνοπηγία, ας, ἡ, (σκῆνος & πήγνυμι) *pr.* a pitching of tents or booths; *hence*, the feast of tabernacles or booths, *instituted in memory of the* 40 *years' wandering of the*

raelites in the desert, and as a season of gratitude for the ingathering of harvest, celebrated during eight days, commencing on the 15th of Tisri, Jno. 7. 2.

Σκηνοποιός, οῦ, ὁ, (σκηνή & ποιέω) a tent-maker, Ac. 18. 3. N. T.

Σκῆνος, εος, τό, (equivalent to σκηνή) a tent, tabernacle; *met.* the *corporeal* tabernacle, 2 Co. 5. 1, 4: *whence*

Σκηνόω, ῶ, f. ώσω, a. 1. ἐσκήνωσα, to pitch tent, encamp; to tabernacle, dwell in a tent; to dwell, have one's abode, Jno. 1. 14. Re. 7. 15; 12. 12; 13. 6; 21. 3: *whence*

Σκήνωμα, ατος, τό, a habitation, abode, dwelling, Ac. 7. 46; the *corporeal* tabernacle *of the soul,* 2 Pe. 1. 13, 14.

Σκιά, ᾶς, ἡ, a shade, shadow, Mar. 4. 32. Ac. 5. 15; *met.* a shadow, a shadowing forth, adumbration, *in distinction from* ἡ εἰκών, *the perfect image or delineation,* & τὸ σῶμα, *the reality,* Col. 2. 17. He. 8. 5; 10. 1; gloom; σκιὰ θανάτου, death-shade, the thickest darkness, Mat. 4. 16. Lu. 1. 79.

Σκιρτάω, ῶ, f. ήσω, a. 1. ἐσκίρτησα, to leap, Lu. 1. 41, 44; to leap, skip, bound *for joy,* Lu. 6. 23.

Σκληροκαρδία, ας, ἡ, (σκληρός, & καρδία) hardness of heart, obduracy, obstinacy, perverseness, Mat. 19. 8. Mar. 10. 5; 16. 14. S.

Σκληρός, ά, όν, dry, hard; *met.* harsh, severe, stern, Mat. 25. 24; vehement, violent, fierce, Ja. 3. 4; grievous, painful, Ac. 9. 5; 26. 14; grating *to the mind,* repulsive, offensive, Jno. 6. 60; stubborn, contumacious, Jude 15: *whence*

Σκληρότης, τητος, ἡ, hardness; *met.* σκληρότης τῆς καρδίας, hardness of heart, obduracy, obstinacy, perverseness, Ro. 2. 5.

Σκληροτράχηλος, ου, ὁ, ἡ, (σκληρός & τράχηλος) stiff-necked, obstinate, refractory, Ac. 7. 51. S.

Σκληρύνω, f. υνῶ, a. 1. ἐσκλήρυνα, to harden; *met.* to harden *morally,* to make stubborn, He. 3. 8, 15; 4. 7; *as a negation of* ἐλεεῖν, to leave to stubbornness and contumacy, Ro. 9. 18; *mid. & pass.* to put on a stubborn frame, become obdurate, Ac. 19. 9. He. 3. 13.

Σκολιός, ά, όν, crooked, tortuous, Lu. 3. 5; *met.* perverse, wicked, Ac. 2. 40. Phi. 2. 15; crooked, peevish, morose, 1 Pe. 2. 18.

Σκόλοψ, οπος, ὁ, any thing pointed; *met.* a thorn, a plague, 2 Co. 12. 7.

Σκοπέω, ῶ, f. ήσω, to view attentively, watch, reconnoitre; to see, observe, take care, beware, Lu. 11. 35. Ga. 6. 1; to regard, have respect to, 2 Co. 4. 18. Phi. 2. 4; to mark, note, Ro. 16. 17. Ph. 3. 17: *from*

Σκοπός, οῦ, ὁ, (σκέπτομαι) a watcher; *also,* a distant object on which the eye is kept fixed; a mark, goal, Ph. 3. 14.

Σκορπίζω, f. ίσω, a. 1. ἐσκόρπισα, to disperse, scatter, Jno. 10. 12; 16. 32; to dissipate, waste, Mat. 12. 30. Lu. 11. 23; to scatter abroad *one's gifts,* give liberally, 2 Co. 9. 9.

Σκορπίος, ου, ὁ, a scorpion, scorpio Afer *of Linn., a large insect, sometimes several inches in length, shaped somewhat like a crab, and furnished with a tail terminating in a sting, whence it emits a dangerous poison,* Lu. 10. 19; 11. 12, et al.

Σκοτεινός, ή, όν, (σκότος) dark, darkling, Mat. 6. 23. Lu. 11. 34, 36.

Σκοτία, ας, ἡ, (fr. same) darkness, Jno. 6. 17; 20. 1; privacy, Mat. 10. 27. Lu. 12. 3; *met. moral or spiritual* darkness, Jno. 1. 5, *bis.;* 8. 12; 12. 35, 46, et al.

Σκοτίζω, f. ίσω, to darken, shroud in darkness; *pass.* to be darkened, obscured, Mat. 24. 29. Lu. 23. 45; *met.* to be shrouded in *moral* darkness, to be benighted, Ro. 1. 21, et al.: (L. G.) *from*

Σκότος, ου, ὁ, darkness, He. 12. 18.

Σκότος, εος, τό, *but* ου, ὁ, He. 12. 18, *according to ordinary Greek usage,* darkness, Mat. 27. 45. Ac. 2. 20; gloom *of punishment and misery,* Mat. 8. 12. 2 Pe. 2. 17; *met. moral or spiritual* darkness, Mat. 4. 16. Jno. 3. 19. Ep. 5. 11; *meton.* men in a state of *moral* darkness, Ep. 5. 8; 6. 12: *whence*

Σκοτόω, ῶ, f. ώσω, to darken, shroud in darkness, Re. 16. 10.

Σκύβαλον, ου, τό, offal, dung, sweepings, refuse, Phi. 3. 8.

Σκυθρωπός, οῦ, ὁ, ἡ, & ή, όν, (σκυθρός, stern, gloomy, & ὤψ) of a stern, morose, sour, gloomy, or dejected countenance, Mat. 6. 16. Lu. 24. 17.

Σκύλλω, f. υλῶ, p. pass. ἔσκυλμαι, to flay, lacerate; *met.* to vex, trouble, annoy, Mar. 5. 35. Lu. 7. 6; 8. 49; *pass. met.*, ἐσκυλμένοι, jaded, in sorry plight, v. r. Mat. 9. 36: *whence*

Σκῦλον, ου, τό, (σκύλλω) spoils stripped of an enemy; σκῦλα, spoil, plunder, booty, Lu. 11. 22.

Σκωληκόβρωτος, (σκώληξ, & βιβρώσκω) eaten of worms, consumed by worms, Ac. 12. 23.

Σκώληξ, ηκος, ὁ, a worm; *met.* gnawing anguish, Mar. 9. 44, 46, 48.

Σμαράγδινος, ίνη, ινον, of smaragdus or emerald, Re. 4. 3: (N. T.) *from*

Σμάραγδος, ου, ὁ, & ἡ, smaragdus, the emerald, *a gem of a pure green colour; but under this name the ancients probably comprised all stones of a fine green colour*, Re. 21. 19.

Σμύρνα, ης, ἡ, (Heb. מוֹר) myrrh, *an aromatic bitter resin, or gum, issuing by incision, and sometimes spontaneously, from the trunk and larger branches of a small thorny tree growing in Egypt, Arabia, and Abyssinia, much used by the ancients in unguents*, Mat. 2. 11. Jno. 19. 39.

Σμυρναῖος, ου, ὁ, a Smyrnean, an inhabitant of Σμύρνα, Smyrna, Re. 1. 11; 2. 8.

Σμυρνίζω, f. ίσω, (σμύρνα) to mingle or impregnate with myrrh, Mar. 15. 23. N. T.

Σορός, οῦ, ἡ, a coffer; an urn for receiving the ashes of the dead; a coffin; *in N. T.*, a bier, Lu. 7. 14.

Σός, σή, σόν, (σύ) thine, Mat. 7. 3, 22, et al.; οἱ σοί, thy kindred, friends, &c. Mar. 5. 19; τὸ σόν & τὰ σά, what is thine, thy property, goods, &c. Mat. 20. 14; 25. 25. Lu. 6. 30.

Σουδάριον, ου, τό, (Lat. *sudarium*) a handkerchief, napkin, &c. Lu. 19. 20. Jno. 11. 44, et al.

Σοφία, ας, ἡ, (σοφός) wisdom *in general*, knowledge, Mat. 12. 42. Lu. 2. 40, 52; 11. 31. Ac. 7. 10; ability, Lu. 21. 15. Ac. 6. 3, 10; *practical* wisdom, prudence, Col. 4. 5; learning, science, Mat. 13. 54. Mar. 6. 2. Ac. 7. 22; *scientific* skill, 1 Co. 1. 17; 2. 1; *professed* wisdom, *human* philosophy, 1 Co. 1. 19, 20, 22; 2. 4, 5, 6, et al.; *superior* knowledge and enlightenment, Col. 2. 23; *in N. T.*, *Divine* wisdom, Ro. 11. 33. Eph. 3. 10. Col. 2. 3; *revealed* wisdom, Mat. 11. 19. Lu. 11. 49. 1 Co. 1. 24, 30; 2. 7; *Christian* enlightenment, 1 Co. 12. 8. Eph. 1. 8, 17. Col. 1. 9, 28; 3. 16. Ja. 1. 5; 3. 13.

Σοφίζω, f. ίσω, a. 1. ἐσόφισα, to make wise, enlighten, 2 Ti. 3. 15; *mid.* to invent skilfully, devise artfully, *pass.* 2 Pe. 1. 16: *from*

Σοφός, ή, όν, wise *generally*, 1 Co. 1. 25; shrewd, sagacious, clever, Ro. 16. 19. 1 Co. 3. 10; 6. 5; learned, intelligent, Mat. 11. 25. Ro. 1. 14, 22. 1 Co. 1. 19, 20, 26, 27; 3. 18; *in N. T.*, *divinely* instructed, Mat. 23. 34; furnished with *Christian* wisdom, *spiritually* enlightened, Ja. 3. 13; all-wise, Ro. 16. 27. 1 Ti. 1. 17. Jude 25.

Σπαράσσω, v. ττω, f. ξω, a. 1. ἐσπάραξα, (σπάω) *pr.* to tear, lacerate; *by impl.* to agitate greatly, convulse, distort by convulsions, Mar. 1. 26; 9. 20, 26. Lu. 9. 39.

Σπαργανόω, ῶ, f. ώσω, (σπάργανον, a bandage; swaddling-cloth) to swathe, wrap in swaddling-cloths, Lu. 2. 7, 12.

Σπαταλάω, ῶ, f. ήσω, (σπατάλη, riot, luxury) to live luxuriously, voluptuously, wantonly, 1 Ti. 5. 6. Ja. 5. 5. L. G.

Σπάω, ῶ, f. άσω, p. ἔσπακα, a. 1. mid. ἐσπασάμην, to draw, pull; to draw a *sword*, Mar. 14. 47. Ac. 16. 27.

Σπεῖρα, ας, ἡ, any thing twisted or wreathed, a cord, coil, band, &c.; a band of soldiers, company, troop; *used for a Roman* maniple, *or* cohort, Mat. 27. 27. Ac. 10. 1; the *temple* guard, Jno. 18. 3, 12.

Σπείρω, f. σπερῶ, a. 1. ἔσπειρα, p. 2. ἔσπορα, a. pass. ἐσπάρην, to sow seed, Mat. 6. 26; 13. 3, 4, 18, 24, 27, 31, 37, 39; *in N. T.*, *used in a* *variety of metaphors*, Mat. 13. 19;

24. 1 Co. 9. 11. 2 Co. 9. 6. Ga. 6. 7, et al.

Σπεκουλάτωρ, *ορος*, *ὁ*, (Lat. *speculator*) a sentinel, life-guardman, *a kind of soldiers who formed the body-guard of princes, &c., one of whose duties was to put criminals to death*, Mar. 6. 27.

Σπένδω, f. *σπείσω*, to pour out a libation or drink offering; *in N. T.*, *mid.* to make a libation of one's self *by expending energy and life in the service of the gospel*, Phi. 2. 17; *pass.* to be in the act of being sacrificed *in the cause of the gospel*, 2 Ti. 4. 6.

Σπέρμα, *ατος*, *τό*, (*σπείρω*) seed, Mat. 13. 24, 27, 37, 38; semen virile, He. 11. 11; offspring, progeny, posterity, Mat. 22. 24, 25. Jno. 7. 42; a seed *of future generations*, Ro. 9. 29; *in N. T.*, *met.* a seed or principle *of spiritual life*, 1 Jno. 3. 9.

Σπερμολόγος, *ου*, *ὁ*, (*σπέρμα* & *λέγω*, to pick) *pr.* seed-picking; one who picks up and retails scraps of information; a babbler, Ac. 17. 18.

Σπεύδω, f. *σπεύσω*, a. 1. *ἔσπευσα*, *trans.* to urge on, impel, quicken; to quicken *in idea*, to be eager for the arrival of, 2 Pe. 3. 12; *intrans.* to hasten, make haste, Ac. 20. 16; 22. 18; *the part. has the force of an adverb*, quickly, hastily, Lu. 2. 16; 19. 5, 6.

Σπήλαιον, *ου*, *τό*, (*σπέος*) a cave, cavern, den, Mat. 21. 13, et al.

Σπιλάς, *άδος*, *ἡ*, a sharply cleft portion of rock; *in N. T.*, a flaw, stigma, Jude 12.

Σπῖλος, & *σπίλος*, *ὁ*, a spot, stain, blot; a *moral* blot, Eph. 5. 27. 2 Pe. 2. 13: (L. G.) *whence*

Σπιλόω, *ῶ*, f. *ώσω*, to spot, soil; to contaminate, defile, Ja. 3. 6. Jude 23. L. G.

Σπλαγχνίζομαι, f. *ίσομαι*, a. 1. *ἐσπλαγχνίσθην*, to be moved with pity or compassion, Mat. 9. 36; 14. 14; 20. 34. Lu. 7. 13, et al.; to compassionate, Mat. 18. 27: (N. T.) *from*

Σπλάγχνον, *ου*, *τό*, *but usually, and in N. T. only in pl.* *τὰ σπλάγχνα*, *ων*, the chief intestines, viscera; the entrails, bowels, Ac. 1. 18; *met.* the heart, the affections of the heart, the tender affections, Lu. 1. 78. 2 Co. 6. 12. Phi. 1. 8, et al.; *meton.* a cherished one, dear as one's self, Phile. 12.

Σπόγγος, *ου*, *ὁ*, a sponge, Mat. 27. 48. Mar. 15. 36. Jno. 19. 29.

Σποδός, *οῦ*, *ἡ*, ashes, Mat. 11. 21, et al.

Σπορά, *ᾶς*, *ἡ*, (*σπείρω*) a sowing; seed sown; *met.* *generative* seed, generation, 1 Pe. 1. 23.

Σπόρῐμος, *ου*, *ὁ*, *ἡ*, (fr. same) sown, fit to be sown; *in N. T.*, *τὰ σπόριμα*, fields which are sown, fields of grain, corn fields, Mat. 12. 1. Mar. 2. 23. Lu. 6. 1.

Σπόρος, *ου*, *ὁ*, (fr. same) a sowing; *in N. T.*, seed, that which is sown, Mar. 4. 26, 27. Lu. 8. 5, 11; *met.* the seed sown *in almsgiving*, 2 Co. 9. 10.

Σπουδάζω, f. *άσω* & *άσομαι*, p. *ἐσπούδακα*, a. 1. *ἐσπούδασα*, (*σπουδή*) to hasten; to be in earnest about, be bent upon, Ga. 2. 10; to endeavour earnestly, strive, Ep. 4. 3, et al.

Σπουδαῖος, *α*, *ον*, (fr. same) earnest, eager, forward, 2 Co. 8. 17, 22; *comparat. neut.* *σπουδαιοτέρον*, *as an adv.* earnestly, sedulously, 2 Ti. 1. 17: *whence*

Σπουδαίως, *adv.* earnestly, eagerly, diligently, Lu. 7. 4. Ti. 3. 13; *compar.* *σπουδαιοτέρως*, more earnestly, Phi. 2. 28.

Σπουδή, *ῆς*, *ἡ*, (*σπεύδω*) haste; *μετὰ σπουδῆς*, with haste, hastily, quickly, Mar. 6. 25. Lu. 1. 39; earnestness, earnest application, diligence, Ro. 12. 8, 11. 2 Co. 7. 11, 12, et al.

Σπυρίς, *ίδος*, *ἡ*, a basket, hand-basket *for provisions*, Mat. 15. 37; 16. 10. Mar. 8. 8, 20. Ac. 9. 25.

Στάδιον, *ου*, *τό*, pl. *στάδια* & *στάδιοι*, *pr.* a fixed standard of measure; a. stadium, *the eighth part of a Roman mile, and nearly equal to a furlong, containing* 201.45 *yards*, Lu. 24. 13, et al.; a race-course, a race, 1 Co. 9. 24.

Στάμνος, *ου*, *ὁ*, *ἡ*, a wine jar; a pot, jar, urn, vase, He. 9. 4.

Στάσις, *εως*, *ἡ*, (*ἵστημι*) a setting; a standing; an *effective* position, an *unimpaired* standing or dignity, He. 9. 8; a gathered party, a group;

hence, a tumultuous assemblage, popular outbreak, Mar. 15. 7. Ac. 19. 40, et al.; seditious movement, Ac. 24. 5; discord, dispute, dissension, Ac. 15. 2; 23. 7, 10.

Στατήρ, ῆρος, ὁ, (ἵστημι, to weigh) *pr.* a weight; a stater, *an Attic silver coin, equal in value to the Jewish shekel, or to 4 Attic or 2 Alexandrian drachms, and equivalent to about* 3s. *of our money*, Mat. 17. 27.

Σταυρός, οῦ, ὁ, a stake; a cross, Mat. 27. 32, 40, 42. Phi. 2. 8; *by impl.* the punishment of the cross, crucifixion, Ep. 2. 16. He. 12. 2; *meton.* the crucifixion *of Christ in respect of its import*, the doctrine of the cross, 1 Co. 1. 17, 18. Ga. 5. 11; 6. 12, 14; *met. in the phrases* αἴρειν, v. βαστάζειν, v. λαμβάνειν τὸν σταυρὸν αὐτοῦ, to take up, or bear one's cross, to be ready to encounter any extremity, Mat. 10. 38; 16. 24, et al.: *whence*

Σταυρόω, ῶ, f. ώσω, a. 1. ἐσταύρωσα, p. pass. ἐσταύρωμαι, to fix stakes; *later*, to crucify, affix to the cross, Mat. 20. 19; 23. 34; *met.* to crucify, to mortify, to deaden, to make a sacrifice of, Ga. 5. 24; *pass.* to be cut off *from a thing, as by a violent death*, to become dead to, Ga. 6. 14.

Σταφυλή, ῆς, ἡ, a cluster or bunch of grapes, Mat. 7. 16. Lu. 6. 44. Re. 14. 18.

Στάχυς, υος, ὁ, an ear of corn, Mat. 12. 1. Mar. 2. 23; 4. 28. Lu. 6. 1.

Στέγη, ῆς, ἡ, a roof, flat roof *of a house*, Mat. 8. 8. Mar. 2. 4. Lu. 7. 6: *from*

Στέγω, f. ξω, to cover; to hold off, to hold in; *hence*, to hold out against, to endure patiently, 1 Co. 9. 12; 13. 7; *absol.* to contain one's self, 1 Th. 3. 1, 5.

Στεῖρος, α, ον, sterile; barren, not bearing children, Lu. 1. 7, 36; 23. 29. Ga. 4. 27.

Στέλλω, f. στελῶ, p. ἔσταλκα, a. 1. ἔστειλα, *pr.* to place in set order, to arrange; to equip; to dispatch; to stow; to contract; *mid.* to contract one's self, to shrink; to withdraw from, avoid, shun, 2 Co. 8. 20. 2 Th. 3. 6.

Στέμμα, ατος, τό, (στέφω, to encircle) a crown; a fillet, wreath, Ac. 14. 13.

Στεναγμός, οῦ, ὁ, a sighing, groaning, groan, Ac. 7. 34; *an inward* sighing, aspiration, Ro. 8. 26: *from*

Στενάζω, f. άξω, a. 1. ἐστέναξα, to groan, sigh, Ro. 8. 23. 2 Co. 5. 2, 4. He. 13. 17; to sigh *inwardly*, Mar. 7. 34; to give vent to querulous or censorious feelings, Ja. 5. 9.

Στενός, ή, όν, narrow, strait, Mat. 7. 13, 14. Lu. 13. 24.

Στενοχωρέω, ῶ, f. ήσω, (στενός & χώρα) to crowd together into a narrow place, straiten; *pass. met.* to be in straits, to be cooped up, to be cramped *from action*, 2 Co. 4. 8; to be cramped *in feeling*, 2 Co. 6. 12: *whence*

Στενοχωρία, ας, ἡ, *pr.* narrowness of place, a narrow place; *met.* straits, distress, anguish, Ro. 2. 9; 8. 35. 2 Co. 6. 4; 12. 10.

Στερεός, ά, όν, stiff, hard; *of food*, solid, *as opposed to what is liquid and light*, He. 5. 12; firm, stedfast, 2 Ti. 2. 19. 1 Pe. 5. 9: *whence*

Στερεόω, ῶ, f. ώσω, a. 1. ἐστερέωσα, to render firm; to strengthen, Ac. 3. 7, 16; to settle, Ac. 16. 5: *whence*

Στερέωμα, ατος, τό, *pr.* what is solid and firm; *met.* firmness, stedfastness, constancy, Col. 2. 5.

Στέφανος, ου, ὁ, (στέφω, to encircle) that which forms an encirclement; a crown, Mat. 27. 29. Re. 4. 4, 10; a chaplet, wreath, *conferred on a victor in the public games*, 1 Co. 9. 25; *met.* a crown, reward, prize, 2 Ti. 4. 8. Ja. 1. 12; a crown, ornament, honour, glory, Phi. 4. 1, et al.: *whence*

Στεφανόω, ῶ, f. ώσω, a. 1. ἐστεφάνωσα, to encompass; to crown; to crown *as victor in the games*, 2 Ti. 2. 5; *met.* to crown, adorn, decorate, He. 2. 7, 9.

Στῆθος, εος, τό, & pl. τὰ στήθη, the breast, Lu. 18. 13; 23. 48. Jn. 13. 25, et al.

Στήκω, *a late equivalent to* ἕστηκα, to stand, Mar. 11. 25; *met.* to stand *when under judgment*, to be approved

Ro. 14. 4; to stand firm, be constant, persevere, 1 Co. 16. 13, et al.

Στηριγμός, οῦ, ὁ, *pr.* a fixing, settling; a state of firmness, fixedness; *met.* firmness *of belief*, settled frame *of mind*, 2 Pe. 3. 17: *from*

Στηρίζω, f. ίξω, a. 1. ἐστήριξα, (ἵστημι) to set fast; to set *in a certain position or direction*, Lu. 9. 51; *met.* to render *mentally* stedfast, to settle, confirm, Lu. 22. 32. Ro. 1. 11, et al.; *p. pass* ἐστήριγμαι, to stand immoveable, Lu. 16. 26; *met.* to be *mentally* settled, 2 Pe. 1. 12.

Στίγμα, ατος, τό, (στίζω, to prick; to burn in marks, brand) a mark, brand, Ga. 6. 17.

Στιγμή, ῆς, ἡ, (fr. same) *pr.* a point; *met.* a point *of time*, moment, instant, Lu. 4. 5.

Στίλβω, f. στίλψω, to shine, glisten, Mar. 9. 3.

Στοά, ᾶς, ἡ, (ἵστημι) a colonnade, piazza, cloister, covered walk supported by columns, Jno. 5. 2; 10. 23. Ac. 3. 11; 5. 12.

Στοιβάς, άδος, ἡ, (στείβω, to tread) a stuffing of leaves, boughs, &c.; *meton.* a bough, branch, Mar. 11. 8. N. T.

Στοιχεῖον, ου, τό, (dimin. of στοῖχος, a row, a straight rod or rule, fr. στείχω, to go in a straight line) an element; an element *of the natural universe*, 2 Pe. 3. 10, 12; an element or rudiment *of any intellectual or religious system*, Ga. 4. 3, 9. Col. 2. 8, 20. He. 5. 12.

Στοιχέω, ῶ, f. ήσω, (fr. same) *pr.* to advance in a line; *met.* to frame one's conduct *by a certain rule*, Act. 21. 24. Ro. 4. 12. Ga. 5. 25; 6. 16. Phi. 3. 16.

Στολή, ῆς, ἡ, (στέλλω, to arrange, to equip) equipment; dress; a long garment, flowing robe, *worn by priests, kings, and persons of distinction*, Mat. 12. 38; 16. 5, et al.

Στόμα, ατος, τό, the mouth, Mat. 12. 34; 15. 11, 17, 18; 21. 16, et al.; speech, words, Mat. 18. 16. 2 Co. 13. 1; command of speech, facility of language, Lu. 21. 15; *fr. Heb.* ἀνοίγειν τὸ στόμα, to make utterance, to speak, Mat. 5. 2; 13. 35, et al.; *also, used of the earth*, to rend, yawn, Re. 12. 16; στόμα πρὸς στόμα λαλεῖν, to speak mouth to mouth, face to face, 2 Jno. 12. 3 Jno. 14; the edge or point *of a weapon*, Lu. 21. 24. He. 11. 34.

Στόμἄχος, ου, ὁ, (στόμα) *pr.* the gullet *leading to the stomach*; *hence, later*, the stomach *itself*, 1 Ti. 5. 23.

Στρατεία, ας, ἡ, (στρατεύω) a military expedition, campaign; *and genr.* military service, warfare; *met.* the *Christian* warfare, 2 Co. 10. 4. 1 Ti. 1. 18.

Στράτευμα, ατος, τό, an army, Mat. 22. 7, et al.; an armed force, corps, Ac. 23. 10, 27; troops, guards, Lu. 23. 11: *from*

Στρατεύω, f. εύσω, & mid. στρατεύομαι, (στρατός, an army) to perform military duty, serve as a soldier, Lu. 3. 14. 1 Co. 9. 7. 2 Ti. 2. 4; to battle, Ja. 4. 1. 1 Pe. 2. 11; to be *spiritually* militant, 2 Co. 10. 3. 1 Ti. 1. 18.

Στρατηγός, οῦ, ὁ, (στρατός & ἄγω) a leader or commander of an army, general; a *Roman* prætor, provincial magistrate, Ac. 16. 20, 22, 35, 36, 38; στρατηγὸς τοῦ ἱεροῦ, the captain or prefect of the temple, *the chief of the Levites who kept guard in and around the temple*, Lu. 22. 4, 52. Ac. 4. 1; 5. 24, 26.

Στρατιά, ᾶς, ἡ, (στρατός) an army, host; *fr. Heb.* στρατιὰ οὐράνιος, v. τοῦ οὐρανοῦ, the heavenly host, the host of heaven, the hosts of angels, Lu. 2. 13; the stars, &c., Ac. 7. 42: *whence*

Στρατιώτης, ου, ὁ, a soldier, Mat. 8. 9; 27. 27, et al.; *met.* a soldier *of Christ*, 2 Ti. 2. 3.

Στρατολογέω, ῶ, f. ήσω, (στρατός & λέγω) to collect or levy an army, enlist troops, 2 Ti. 2. 4. L. G.

Στρατοπεδάρχης, ου, ὁ, (στρατόπεδον & ἄρχω) a commandant of a camp; a legionary tribune; *perhaps* the prefect of the prætorian camp, Ac. 28. 16. L. G.

Στρατόπεδον, (στρατός & πέδον) *pr.* the site of an encampment; an encampment; *meton.* an army, Lu. 21. 20.

Στρεβλόω, ῶ, f. ώσω, (στρεβλή, a windlass, a wrench, instrument of

torture, rack) *pr.* to distort *the limbs* on a rack; *met.* to wrench, distort, pervert, 2 Pe. 3. 16.

Στρέφω, f. ψω, a. 1. ἔστρεψα, a. 2. *pass.* ἐστράφην, to twist; to turn, Mat. 5. 39; to make a change *of substance*, to change, Re. 11. 6; *absol.* to change or turn *one's course of dealing*, Ac. 7. 42; *mid.* to turn one's self about, Mat. 16. 23. Lu. 7. 9, et al.; to turn back, Ac. 7. 39; to change one's direction, to turn *elsewhere*, Ac. 13. 46; to change one's course of principle and conduct, to be converted, Mat. 18. 3.

Στρηνιάω, ῶ, f. άσω, to be wanton, to revel, riot, Re. 18. 7, 9: *from*

Στρῆνος, εος, τό, (στρηνής, strong, hard) headstrong pride; wantonness, luxury, voluptuousness, Re. 18. 3.

Στρουθίον, ίου, τό, (dimin. of στρουθός) any small bird, *spc.* a sparrow, Mat. 10. 29, 31. Lu. 12. 6, 7.

Στρώννυμι, v. στρωννύω, f. στρώσω, a. 1. ἔστρωσα, p. pass. ἔστρωμαι, (by metath. for στορέννυμι) to spread, to strew, Mat. 21. 8. Mar. 11. 8; to spread *a couch*, Ac. 9. 34; *used of a supper chamber*, *pass.* to have the couches spread, to be prepared, furnished, Mar. 14. 15. Lu. 22. 12.

Στυγητός, ή, όν, & ος, ον, (στυγέω, to hate) hateful, odious, detested, Tit. 3. 3.

Στυγνάζω, f. άσω, a. 1. ἐστύγνασα, (στυγνός, gloomy) to put on a gloomy and downcast look, Mar. 10. 22; *of the sky*, to lower, Mat. 16. 3. S.

Στῦλος, ου, ὁ, a pillar, column, Re. 10. 1; *used of persons of authority, influence*, &c., a support or pillar *of the church*, Ga. 2. 9. Re. 3. 12; a support *of true doctrine*, 1 Ti. 3. 15.

Στωϊκός, ή, όν, stoic, belonging to the sect of the Stoics, *founded by Zeno, and deriving their name from the portico*, στοά, *where he taught*, Ac. 17. 18.

Σύ, gen. σοῦ, dat. σοί, acc. σέ, & enclit. σου, σοι, σε, pl. ὑμεῖς, *pron.* 2 *per.* thou, Mat. 1. 20; 2. 6, et al. freq.

Συγγένεια, ας, ἡ, kindred; kinsfolk, kinsmen, relatives, Lu. 1. 61. Ac. 7. 3, 14: *from.*

Συγγενής, έος, οῦς, ὁ, ἡ, (σύν & γένος) kindred, akin; *as a subs.* a kinsman or kinswoman, relative, Mar. 6. 4. Lu. 1. 36, 58, et al.; one *nationally* akin, a fellow-countryman, Ro. 9. 3.

Συγγνώμη, ης, ἡ, (συγγινώσκω, to agree in judgment with) pardon; concession, leave, permission, 1 Co. 7. 6.

Συγκάθημαι, (σύν & κάθημαι) to sit in company with, Mar. 14. 54. Ac. 26. 30.

Συγκαθίζω, f. ίσω, (σύν & καθίζω) *trans.* to cause to sit with, seat in company with, Ep. 2. 6; *intrans.* to sit in company with; to sit down together, Ac. 22. 55.

Συγκακοπαθέω, ῶ, f. ήσω (σύν & κακοπαθέω) to suffer evils along with *any one*; to be enduringly adherent, 2 Ti. 1. 8. N. T.

Συγκακουχέομαι, οῦμαι, (σύν & κακουχέω) to encounter adversity along with *any one*, He. 11. 25. N. T.

Συγκαλέω, ῶ, f. έσω, (σύν & καλέω) to call together, convoke, Mar. 15. 16; *mid.* to call around one's self, Lu. 9. 1, et al.

Συγκαλύπτω, f. ψω, p. pass. συγκεκάλυμμαι, (σύν & καλύπτω) to cover altogether, to cover up; *met.* to conceal, Lu. 12. 2.

Συγκάμπτω, f. ψω, (σύν & κάμπτω) to bend or bow together; to bow down *the back of any one afflictively*, Ro. 11. 10.

Συγκαταβαίνω, f. βήσομαι, (σύν & καταβαίνω) to go down with *any one*, Ac. 25. 5.

Συγκατάθεσις, εως, ἡ, assent; in *N. T.*, accord, alliance, 2 Co. 6. 16. (L. G.) *from*

Συγκατατίθημι, (σύν & κατατίθημι) to set down together with; *mid.* to assent, accord, Lu. 23. 51.

Συγκαταψηφίζω, f. ίσω, (σύν, καταψηφίζω, ψῆφος) to count, number with, Ac. 1. 26. N. T.

Συγκεράννυμι, v. νύω, f. κεράσω, συνεκέρᾰσα, p. κέκρᾱμαι, (σύν & κεράννυμι) to mix with, mingle together, commingle; to blend, 1 Co. 12. 24; *pass.* to be attempered, combined, He. 4. 2.

Συγκινέω, ῶ, f. ήσω, (σύν & κινέω) to move together, commove, put in commotion; to excite, Ac. 6. 12.

Συγκλείω, f. είσω, (σύν & κλείω) to shut up together, to hem in; to enclose, Lu. 5. 6; *met.* to band *under a sweeping sentence*, Ro. 11. 32. Ga. 3. 22; *pass.* to be banded *under a bar of disability*, Ga. 3. 23.

Συγκληρονόμος, ου, ὁ, ἡ, (σύν & κληρονόμος) *pr.* a coheir, Ro. 8. 17; a fellow participant, Ep. 3. 6. He. 11. 9. 1 Pe. 3. 7. N. T.

Συγκοινωνέω, ῶ, f. ήσω, to be a joint partaker, participate with *a person; in N. T.*, to mix one's self up *in a thing*, to involve one's self, be an accomplice in, Ep. 5. 11. Re. 18. 4; to sympathise actively in, to relieve, Phi. 4. 14: *from*

Συγκοινωνός, οῦ, ὁ, ἡ, (σύν & κοινωνός) one who partakes jointly; a coparticipant, copartner, Ro. 11. 17. 1 Co. 9. 23. Phi. 1. 7. Re. 1. 9. N. T.

Συγκομίζω, f. ίσω, (σύν & κομίζω) to bring together, collect; to prepare for burial, take charge of the funeral *of any one*, bury, Ac. 8. 2.

Συγκρίνω, f. ινῶ, (σύν & κρίνω) to combine, compound; to compare, to estimate by comparing with *something else*, *or*, to match, 2 Co. 10. 12, *bis*; to explain, illustrate, *or*, to suit, 1 Co. 2. 13.

Συγκύπτω, f. ψω, (σύν & κύπτω) to bend or bow together; to be bowed together, bent double, Lu. 13. 11.

Συγκυρία, ας, ἡ, (συγκυρέω, to happen together, σύν & κυρέω, to happen) concurrence, coincidence, chance, accident; κατὰ συγκυρίαν, by chance, accidentally, Lu. 10. 31.

Συγχαίρω, a. 2. συνεχάρην, (σύν & χαίρω) to rejoice with *any one*, sympathise in joy, Lu. 15. 6, 9. Phi. 2. 17, 18; *met.* 1 Co. 12. 26; to sympathise in the advancement of, 1 Co. 13. 6.

Συγχέω, & later, ύνω, imperf. συνέχεον & συνέχυνον, pass. p. συγκέχυμαι, a. 1. συνεχύθην, (σύν & χέω) to pour together, mingle by pouring together; *hence*, to confound, perplex, amaze, Ac. 2. 6; to confound *in dispute*, Ac. 9. 22; to throw into confusion, fill with uproar, Ac. 19. 32; 21. 27, 31.

Συγχράομαι, ῶμαι, f. ήσομαι, (σύν & χράομαι) to use at the same time with another, use in common; to have social intercourse with, associate with, Jno. 4. 9. L. G.

Συγχύνω, *see* συγχέω.

Σύγχυσις, εως, ἡ, (συγχέω) *pr.* a pouring together; *hence*, confusion, commotion, tumult, uproar, Ac. 19. 29.

Συζάω, ῶ, f. ήσω, (σύν & ζάω) to live with; to continue in life with *any one*, 2 Co. 7. 3; to coexist in life with *another*, Ro. 6. 8. 2 Ti. 2. 11.

Συζεύγνυμι, f. ζεύξω, a. 1. συνέζευξα, (σύν & ζεύγνυμι, to yoke) to yoke together; *trop.* to conjoin, join together, unite, Mat. 19. 6. Mar. 10. 9.

Συζητέω, ῶ, f. ήσω, (σύν & ζητέω) to seek, ask, or inquire with *another*; to deliberate, debate, Mar. 1. 27; 9. 10; to hold discourse with, argue, reason, Mar. 8. 11; 12. 28. Ac. 6. 9; to question, dispute, cavil, Mar. 9. 14, 16, et al.: *whence*

Συζήτησις, εως, ἡ, mutual discussion, debate, disputation, Ac. 15. 2, 7; 28. 29. L. G.

Συζητητής, οῦ, ὁ, a disputant, controversial reasoner, sophist, 1 Co. 1. 20. N. T.

Σύζυγος, ου, ὁ, ἡ, (συζεύγνυμι) a yoke-fellow; an associate, fellow-labourer, coadjutor, Phi. 4. 3.

Συζωοποιέω, ῶ, f. ήσω, (σύν & ζωοποιέω) to quicken together with *another*; to make a sharer in the quickening *of another*, Ep. 2. 5. Col. 2. 13. N. T.

Συκάμινος, ου, ἡ, & ὁ, a sycamine-tree, i. q. συκομοραία, q. v., Lu. 17. 6.

Συκῆ, ῆς, ἡ, *contr. for* συκέα, a fig-tree, ficus carica *of Linn.*, Mat. 21. 19, et al.

Συκομοραία, v. συκομορέα, ας, ἡ, (σῦκον & μόρον, a mulberry) *equivalent to* συκόμορος, the fig-mulberry, ficus sycamorus *of Linn.*, *a tree whose leaves resemble those of the mulberry, and its fruit that of the fig-tree*, Lu. 19. 4. N. T.

Σῦκον, ου, τό, a fig, Mat. 7. 16, et al.

Συκοφαντέω, ῶ, f. ήσω, (συκοφάντης, *pr., among the Athenians*, an informer against those who exported figs contrary to law, σῦκον, φαίνω) to inform against; to accuse falsely; *by impl.* to wrong by false accusations or insidious arts; to extort money by false informations, Lu. 3. 14; 19. 8.

Συλαγωγέω, ῶ, f. ήσω, (σύλη, v. σῦλον, & ἄγω) to carry off as a prey or booty; *met.* to make victims of imposture, Col. 2. 8. L. G.

Συλάω, ῶ, f. ήσω, a. 1. ἐσύλησα, (σύλη, v. σῦλον, the right of seizing the goods of a merchant in payment) to strip, rob; to rob, encroach on, 2 Co. 11. 8.

Συλλαλέω, ῶ, f. ήσω, (σύν & λαλέω) to talk, converse, or confer with, Mat. 17. 3. Mar. 9. 4, et al. L. G.

Συλλαμβάνω, f. λήψομαι, a. 2. συνέλαβον, p. συνείληφα, a. 1. pass. συνελήφθην, (σύν & λαμβάνω) to catch up; to seize, apprehend, Mat. 26. 55. Ac. 1. 16, et al.; to catch, *as prey*, Lu. 5. 9; to conceive, become pregnant, Lu. 1. 24, 31, 36; 2. 21; *met.* Ja. 1. 15; *mid.* to help, aid, assist, Lu. 5. 7. Phi. 4. 3.

Συλλέγω, f. ξω, (σύν & λέγω) to collect, gather, Mat. 7. 16; 13. 28, et al.

Συλλογίζομαι, f. ίσομαι, (σύν & λογίζομαι) to reckon up together; to consider, deliberate, reason, Lu. 20. 5.

Συλλυπέομαι, οῦμαι, (σύν & λυπέομαι) to be grieved together with; to be grieved, Mar. 3. 5.

Συμβαίνω, f. βήσομαι, a. 2. συνέβην, (σύν & βαίνω) to stand with the feet near together; to step or come together; to happen, befall, fall out, Mar. 10. 32, et al.

Συμβάλλω, f. βαλῶ, (σύν & βάλλω) *pr.* to throw together; *absol.* to meet and join, Ac. 20. 14; to meet *in war*, to encounter, engage with, Lu. 14. 31; to encounter *in discourse or dispute*, Ac. 17. 18; to consult together, Ac. 4. 15; *mid.* to contribute, be of service to, to aid, Ac. 18. 27; συμβάλλειν ἐν τῇ καρδίᾳ, to revolve in mind, ponder upon, Lu. 2. 19.

Συμβασιλεύω, f. εύσω, (σύν & βασιλεύω) to reign with; *met.* to enjoy honour and felicity with, 1 Co. 4. 8. 2 Ti. 2. 12. L. G.

Συμβιβάζω, f. άσω, (σύν & βιβάζω) *pr.* to cause to come together; to unite, knit together, Ep. 4. 16. Col. 2. 2, 19; to infer, conclude, Ac. 16. 10; *by impl.* to prove, demonstrate, Ac. 9. 22; *in N. T.*, to teach, instruct, 1 Co. 2. 16.

Συμβουλεύω, f. εύσω, (σύν & βουλεύω) to counsel, advise, exhort, Jno. 18. 14. Re. 3. 18; *mid.* to consult together, plot, Mat. 26. 4, et al.

Συμβούλιον, ίου, τό, counsel, consultation, mutual consultation, Mat. 12. 14; 22. 15, et al.; a council, counsellors, Ac. 25. 12: (N. T.) *from*

Σύμβουλος, ου, ὁ, (σύν & βουλή) a counsellor; one who shares one's counsel, Ro. 11. 34.

Συμμαθητής, οῦ, ὁ, (σύν & μαθητής) a fellow-disciple, Jno. 11. 16.

Συμμαρτυρέω, ῶ, f. ήσω, (σύν & μαρτυρέω) to testify or bear witness together with *another*, add testimony, Ro. 2. 15; 8. 16; 9. 1.

Συμμερίζομαι, f. ίσομαι, (συν & μερίζω) to divide with *another so as to receive a part to one's self*, share with, partake with, 1 Co. 9. 13. N. T.

Συμμέτοχος, ου, ὁ, ἡ, (σύν & μέτοχος) a partaker with *any one*, a joint partaker, Ep. 3. 6; 5. 7. L. G.

Συμμορφίζω, f. ίσω, (σύν & μορφίζω) *equivalent to* συμμορφόω: *which see:* v. r. Phi. 3. 10.

Σύμμορφος, ου, ὁ, ἡ, (σύν & μορφή) of like form, assimilated, conformed, Ro. 8. 29. Phi. 3. 21. N. T.

Συμμορφόω, ῶ, f. ώσω, (σύν & μορφόω) to conform to, Phi. 3. 10. N. T.

Συμπαθέω, ῶ, f. ήσω, to sympathise with, He. 4. 15; to compassionate, He. 10. 34: *from*

Συμπᾰθής, έος, οῦς, ὁ, ἡ, (σύν & πάθος, πάσχω) sympathising, compassionate, 1 Pe. 3. 8.

Συμπαραγίνομαι, a. 2. συμπαρεγενόμην, (σύν & παραγίνομαι) to be present together with; to come together, convene, Lu. 23. 48; to stand by or support *one judicially*, adesse, 2 Ti. 4. 16.

Συμπαρακαλέω, ῶ, f. ήσω, (συν & παρακαλέω) to invite, exhort *along with others*; to animate *in company with others*; *pass.* to share in mutual encouragement, Ro. 1. 12.

Συμπαραλαμβάνω, a. 2. συμπαρέλαβον, (σύν & παραλαμβάνω) to take along with, take as a companion, Ac. 12. 25; 15. 37, 38. Ga. 2. 1.

Συμπαραμένω, f. μενῶ, (σύν & παραμένω) to remain or continue with or among, Phi. 1. 25.

Συμπάρειμι, (σύν & πάρειμι) to be present with *any one*, Ac. 25. 24.

Συμπάσχω, f. πείσομαι, (σύν & πάσχω) to suffer with, sympathise, 1 Co. 12. 26; to suffer as *another*, endure corresponding sufferings, Ro. 8. 17.

Συμπέμπω, f. ψω, (σύν & πέμπω) to send with *any one*, 2 Co. 8. 18, 22.

Συμπεριλαμβάνω, f. λήψομαι, (σύν & περιλαμβάνω) to embrace together; to embrace, Ac. 20. 10.

Συμπίνω, f. πίομαι, & πιοῦμαι, a. 2. συνέπϊον, (σύν & πίνω) to drink with *any one*, Ac. 10. 41. (ῐ)

Συμπίπτω, a. 2. συνέπεσον, (σύν & πίπτω) to fall together; to fall in ruins, v. r. Lu. 6. 49.

Συμπληρόω, ῶ, f. ώσω, (σύν & πληρόω) to fill, fill up, fill full, Lu. 8. 23; *pass.*, *of time*, to be completed, have fully come, Lu. 9. 51. Ac. 2. 1.

Συμπνίγω, f. ιξοῦμαι, (σύν & πνίγω) to throttle, choke; *trop.* to choke *the growth or increase of seed or plants*, Mat. 13. 22. Mar. 4. 7, 19. Lu. 8. 14; to press upon, crowd, throng, Lu. 8. 42. (ῑ)

Συμπολίτης, ου, ὁ, (σύν & πολίτης) a fellow-citizen, *met.* Ep. 2. 19. (ῑ)

Συμπορεύομαι, f. εύσομαι, (σύν & πορεύομαι) to go with, accompany, Lu. 7. 11; 14. 25; 24. 15; to come together, assemble, Mar. 10. 1.

Συμπόσιον, ίου, τό, (συμπίνω) a drinking together; a feast, banquet; a festive company; *in N. T.*, *pl.* συμπόσια, mess-parties, Mar. 6. 39.

Συμπρεσβύτερος, ου, ὁ, (σύν & πρεσβύτερος) a fellow-elder, fellow-presbyter, 1 Pe. 5. 1. N. T.

Συμφέρω, f. συνοίσω, a. 1. συνήνεγκα, a. 2. συνήνεγκον, (σύν & φέρω) to bring together, collect, Ac. 19. 19; *absol.* to conduce to, to be for the benefit of *any one*, be profitable, advantageous, expedient, 1 Co. 6. 12. 2 Co. 8. 10; *particip. neut.* τὸ συμφέρον, good, benefit, profit, advantage, Ac. 20. 20. 1 Co. 7. 35; *impers.* συμφέρει, it is profitable, advantageous, expedient, Mat. 5. 29, 30; 19. 10, et al.

Σύμφημι, (σύν & φημί) *pr.* to affirm with; to assent, Ro. 7. 16.

Συμφυλέτης, ου, ὁ, (σύν & φυλή) *pr.* one of the same tribe; a fellow-citizen, fellow-countryman, 1 Th. 2. 14.

Σύμφῠτος, ου, ὁ, ἡ, (σύν & φύω) *pr.* planted together, grown together; *in N. T.*, *met.* grown together, closely entwined or united with, Ro. 6. 5.

Συμφύω, f. φύσω, pass. a. 2. συνεφύην, (fr. same) to make to grow together; *pass.* to grow or spring up with, Lu. 8. 7.

Συμφωνέω, ῶ, f. ήσω, (σύμφωνος) to sound together, to be in unison, be in accord; *trop.* to agree with, accord with *in purport*, Ac. 15. 15; to harmonise with, be congruous, suit with, Lu. 5. 36; to agree with, make an agreement, Mat. 18. 19; 20. 2, 13. Ac. 5. 9: *whence*

Συμφώνησις, εως, ἡ, unison, accord; agreement, concord, 2 Co. 6. 15. N. T.

Συμφωνία, ας, ἡ, symphony, harmony of sounds; concert of instruments, music, Lu. 15. 25.

Σύμφωνος, ου, ὁ, ἡ, (σύν & φωνή) agreeing in sound; *met.* accordant, harmonious, agreeing, *and neut.* τὸ σύμφωνον, accord, agreement, 1 Co. 7. 5.

Συμψηφίζω, f. ίσω, (σύν & ψηφίζω, ψῆφος) to calculate together, compute, reckon up, Ac. 19. 19.

Σύμψῡχος, ου, ὁ, ἡ, (σύν & ψυχή) united in mind, at unity, Phi. 2. 2. N. T.

Σύν, *prep. governing a dat.*, with, together with, Mat. 25. 27; 26. 35; 27. 38; attendant on, 1 Co. 15. 10; besides, Lu. 24. 21; with, with the assistance of, 1 Co. 5. 4; with, in the same manner as, Ga. 3. 9; εἶναι σύν

τινι, to be with any one, to be in company with, accompany, Lu. 2. 13; 8. 38; to be on the side of, be a partisan of any one, Ac. 4. 13; 14. 4; οἱ σύν τινι, those with any one, the companions of any one, Mar. 2. 26. Ac. 22. 9; the colleagues, associates of any one, Ac. 5. 17, 21.

Συνάγω, f. άξω, a. 2. συνήγᾰγον, p. pass. συνῆγμαι, a. 1. pass. συνήχθην, f. pass. συναχθήσομαι, (σύν & ἄγω) to bring together, collect, gather, *as grain, fruits, &c.*, Mat. 3. 12; 6. 26; 13. 30, 47; to collect *an assembly*, convoke; *pass.* to convene, come together, meet, Mat. 2. 4; 13. 2; 18. 20; 22. 10; *in N. T.*, to receive with kindness and hospitality, to entertain, Mat. 25. 35, 38, 43, et al.: (ᾰ) *whence*

Συναγωγή, ῆς, ἡ, a collecting, gathering; a *Christian* assembly or congregation, Ja. 2. 2; the congregation *of a synagogue*, Ac. 9. 2, et al.; a synagogue, *place of Jewish worship*, Lu. 7. 5, et al.

Συναγωνίζομαι, f. ίσομαι, (σύν & ἀγωνίζομαι) to combat in company with *any one*; to exert one's strength with, to be earnest in aiding, Ro. 15. 30.

Συναθλέω, ῶ, f. ήσω, (σύν & ἀθλέω) *pr.* to contend on the side of *any one*; *in N. T.*, to co-operate vigorously with *a person*, Phi. 4. 3; to make effort in the cause of, in support of *a thing*, Phi. 1. 27. L. G.

Συναθροίζω, f. οίσω, (σύν & ἀθροίζω, to gather, ἀθρόος) to gather; to bring together, convoke, Ac. 19. 25; *pass.* to come together, convene, Lu. 24. 33. Ac. 12. 12.

Συναίρω, f. αρῶ, (σύν & αἴρω) to take up *a thing* with *any one*; *in N. T.*, συναίρειν λόγον, to adjust accounts, reckon *in order to payment*, Mat. 18. 23, 24; 25. 19.

Συναιχμάλωτος, ου, ὁ, ἡ, (σύν & αἰχμάλωτος) a fellow-captive, Ro. 16. 7. Col. 4. 10. Phile. 23. N. T.

Συνακολουθέω, ῶ, f. ήσω, (σύν & ἀκολουθέω) to follow in company with, accompany, Mar. 5. 37. Lu. 23. 49.

Συνᾱλίζω, f. ίσω, (σύν & ἁλίζω, to collect) to cause to come together, collect, assemble, congregate; *mid.* to convene to one's self, Ac. 1. 4.

Συναναβαίνω, f. βήσομαι, a. 2. συνανέβην (σύν & ἀναβαίνω) to go up, ascend with *any one*, Mar. 15. 41. Ac. 13. 31.

Συνανάκειμαι, f. είσομαι, (σύν & ἀνάκειμαι) to recline with *any one at table*, Mat. 9. 10; 14. 9, et al. N. T.

Συναναμίγνυμι, (σύν & ἀναμίγνυμι, to mix, mingle) to mix together with, commingle; *mid. met.* to mingle one's self with, to associate with, have familiar intercourse with, 1 Co. 5. 9, 11. 2 Th. 3. 14. L. G.

Συναναπαύομαι, f. αύσομαι, (σύν & ἀναπαύομαι) to experience refreshment in company with *any one*, Ro. 15. 32. L. G.

Συναντάω, ῶ, f. ήσω, (σύν & ἀντάω, αντί) to meet with, fall in with, encounter; to meet, Lu. 9. 37; 22. 10. Ac. 10. 25. He. 7. 1, 10; to occur, happen to, befall, Ac. 20. 22: *whence*

Συνάντησις, εως, ἡ, a meeting, Mat. 8. 34.

Συναντιλαμβάνομαι, f. λήψομαι, (σύν & ἀντιλαμβάνομαι) *pr.* to take hold of with *any one*; to support, help, aid, Lu. 10. 40. Ro. 8. 26. L. G.

Συναπάγω, f. άξω, (σύν & ἀπάγω) to lead or conduct away with; to seduce; *pass.* to be led away, carried astray, Ga. 2. 13. 2 Pe. 3. 17; *mid.* to conform one's self willingly to *certain circumstances*, Ro. 12. 16.

Συναποθνήσκω, a. 2. συναπέθανον, (σύν & ἀποθνήσκω) to die together with *any one*, Mar. 14. 31. 2 Co. 7. 3; *met.* to die with, *in respect of a spiritual likeness*, 2 Ti. 2. 11.

Συναπόλλυμι, a. 2. mid. συναπωλόμην, (σύν & ἀπόλλυμι) to destroy together with *others*; *mid.* to perish or be destroyed with *others*, He. 11. 31.

Συναποστέλλω, f. στελῶ, (σύν & ἀποστέλλω) to send forth together with *any one*, 2 Co. 12. 18.

Συναρμολογέω, ῶ, f. ήσω, (σύν & ἁρμολογέω, fr. ἁρμός, a joint, & λόγος) to join together fitly, fit or frame together, compact, Ep. 2. 21. N. T.

Συναρπάζω, f. άσω, (σύν & ἁρπ-

ζω) to snatch up, clutch; to seize and carry off suddenly, Ac. 6. 12; to seize with force and violence, Lu. 8. 29; *pass., of a ship*, to be caught and swept on *by the wind*, Ac. 27. 15.

Συναυξάνομαι, f. ήσομαι, (σύν & αὐξάνω) to grow together *in company*, Mat. 13. 30.

Σύνδεσμος, ου, ὁ, that which binds together; a ligature, Col. 2. 19; a band *of union*, Eph. 4. 3. Col. 3. 14; a bundle, *or*, bond, Ac. 8. 23: *from*

Συνδέω, f. δήσω, (σύν & δέω) to bind together; *in N. T., pass.* to be in bonds together with, He. 13. 3.

Συνδοξάζω, f. άσω, (σύν & δοξάζω) *in N. T.*, to glorify together with, to exalt to a state of dignity and happiness in company with, to make to partake in the glorification *of another*, Ro. 8. 17.

Σύνδουλος, ου, ὁ, (σύν & δοῦλος) a fellow-slave, fellow-servant, Mat. 24. 49, et al.; a fellow-minister *of Christ*, Col. 1. 7, et al.

Συνδρομή, ῆς, ἡ, (σύν & ἔδραμον) a running together, concourse, Ac. 21. 30.

Συνεγείρω, f. γερῶ, (σύν & ἐγείρω) to raise up with *any one*; to raise up with *Christ by spiritual resemblance of His resurrection*, Ep. 2. 6. Col. 2. 12; 3. 1. L. G.

Συνέδριον, ίου, τό, (σύν & ἕδρα) *pr.* a sitting together, assembly, &c.; *in N. T.*, the Sanhedrin, *the supreme council of the Jewish nation*, Mat. 5. 22; 26. 59; *meton.* the Sanhedrin *as including the members and place of meeting*, Lu. 22. 66. Ac. 4. 15, et al.; *genr.* a *judicial* council, tribunal, Mat. 10. 17. Mar. 13. 9.

Συνείδησις, εως, ἡ, (συνειδέναι) consciousness, He. 10. 2; a present idea, persisting notion, impression of reality, 1 Co. 8. 7. 1 Pe. 2. 19; conscience, *as an inward moral impression of one's actions and principles*, Jno. 8. 9. Ac. 23. 1; 24. 16. Ro. 9. 1. 2 Co. 1. 12, et al.; conscience, *as the inward faculty of moral judgment*, Ro. 2. 15; 13. 5. 1 Co. 8. 7, 10, 12; 10. 25, 27, 28, 29. 2 Co. 4. 2; 5. 11, et al.; conscience, *as the inward moral and spiritual frame*, Tit. 1. 15, He. 9. 14.

Συνεῖδον, a. 2. of συνοράω, part. συνιδών, to see under one range of view; to take a deliberate glance *of a state of matters*, Ac. 12. 12; 14. 6.

Συνειδώς, *see* σύνοιδα.

Σύνειμι, f. έσομαι, (σύν & εἰμί) to be with, be in company with, Lu. 9. 18. Ac. 22. 11.

Σύνειμι, part. συνιών, (σύν & εἶμι) to come together, assemble, Lu. 8. 4.

Συνεισέρχομαι, a. 2. συνεισῆλθον, (σύν & εἰσέρχομαι) to enter with *any one*, Jno. 18. 15; to embark with, Jno. 6. 22.

Συνέκδημος, ου, ὁ, ἡ, (σύν & ἔκδημος, a traveller to foreign countries) one who accompanies *another* to foreign countries, fellow-traveller, Ac. 19. 29. 2 Co. 8. 19. L. G.

Συνεκλεκτός, ή, όν, (σύν & ἐκλεκτός) chosen along with *others*; elected *to Gospel privileges* along with, 1 Pe. 5. 13. N. T.

Συνελαύνω, f. ελάσω, a. 1. συνήλᾶσα, (σύν & ἐλαύνω) *pr.* to drive together; to urge to meet; *in N. T.*, to urge *to union*, Ac. 7. 26.

Συνεπιμαρτυρέω, ῶ, f. ήσω, (σύν & ἐπιμαρτυρέω) to join in according attestation; to support by attestation, to confirm, sanction, He. 2. 4.

Συνεπιτίθεμαι, (σύν & ἐπιτίθημι) to set upon along with, assail at the same time; to unite in impeaching, v. r. Ac. 24. 9.

Συνέπομαι, imperf. συνειπόμην, (σύν & ἕπομαι, to follow) to follow with, attend, accompany, Ac. 20. 4.

Συνεργέω, ῶ, f. ήσω, to work together with, to co-operate, &c., 1 Co. 16. 16. 2 Co. 6. 1; to assist, afford aid to, Mar. 16. 20; to be a motive principle, Ja. 2. 22; *absol.* to conspire actively *to a result*, Ro. 8. 28: *from*

Συνεργός, οῦ, ὁ, ἡ, (σύν & ἔργον) a fellow-labourer, associate, coadjutor, Ro. 16. 3, 9, 21. 2 Co. 1. 24, et al.

Συνέρχομαι, a. 2. συνῆλθον, (σύν & ἔρχομαι) to come together; to assemble, Mar. 3. 20; 6. 33; 14. 53; to cohabit *matrimonially*, Mat. 1. 13. 1 Co. 7. 5; to go or come with *any one*, to accompany, Lu. 23. 55. Ac.

9. 39; to company with, associate with, Ac. 1. 21, et al.

Συνεσθίω, a. 2. συνέφαγον, (σύν & ἐσθίω) to eat with, 1 Co. 5. 11; *by impl.* to associate with, live on familiar terms with, Lu. 15. 2. Ga. 2. 12.

Σύνεσις, εως, ἡ, (συνίημι) *pr.* a sending together, a junction, *as of streams; met.* understanding, intelligence, discernment, sagaciousness, Lu. 2. 47. 1 Co. 1. 19, et al.; *meton.* the understanding, intellect, mind, Mar. 12. 33.

Συνετός, ή, όν, (fr. same) intelligent, discerning, sagacious, wise, prudent, Mat. 11. 25. Lu. 20. 21, et al.

Συνευδοκέω, ῶ, f. ήσω, (σύν & εὐδοκέω) to approve with *another;* to accord with in principle, Ro. 1. 32; to stamp approval, Lu. 11. 48. Ac. 8. 1; 22. 20; to be willing, agreeable, 1 Co. 7. 12, 13.

Συνευωχέομαι, οῦμαι, f. ήσομαι, (σύν & εὐωχέομαι, to feast, banquet) to feast together with, 2 Pe. 2. 13. Ju. 12.

Συνέφαγον, a. 2. of συνεσθίω: *which see.*

Συνεφίστημι, (σύν & ἐφίστημι) to set together upon; *intrans.* a. 2. συνεπέστην, to assail together, Ac. 16. 22.

Συνέχω, f. έξω, (σύν & ἔχω) *pr.* to hold together; to confine, shut up close; τὰ ὦτα, to stop the ears, Ac. 7. 57; to confine, straiten, *as a besieged city,* Lu. 19. 43; to hold, hold fast, have the custody of *any one,* Lu. 22. 63; to hem in, urge, press upon, Lu. 8. 45; to exercise a constraining influence on, 2 Co. 5. 14; *pass.* to be seized with, be affected with, *as fear, disease,* &c., Mat. 4. 24. Lu. 4. 38, et al.; to be in a state of *mental* constriction, to be hard pressed *by urgency of circumstances,* Lu. 12. 50. Ac. 18. 5. Phi. 1. 23.

Συνήδομαι, f. ησθήσομαι, (σύν & ἥδομαι, to be pleased, delighted) to be pleased along with *others;* to congratulate; to delight in, approve cordially, Ro. 7. 22.

Συνήθεια, ας, ἡ, (συνηθής, accustomed, familiar, customary, fr. σύν & ἦθος) intercourse; use, custom; an established custom, practice, Jno. 18. 39. 1 Co. 11. 16.

Συνηλικιώτης, ου, ὁ, (σύν & ἡλικιώτης, idem, fr. ἡλικία) one of the same age, an equal in age, Ga. 1. 14. L. G.

Συνθάπτω, f. ψω, a. 2. pass. συνετάφην, (σύν & θάπτω) to bury with; *pass. in N. T.,* to be buried with *Christ symbolically,* Ro. 6. 4. Col. 2. 12.

Συνθλάω, ῶ, f. άσω, f. pass. συνθλασθήσομαι, (σύν & θλάω, to break) to crush together; to break in pieces, shatter, Mat. 21. 44. Lu. 20. 18.

Συνθλίβω, f. ψω, (σύν & θλίβω) to press together; to press upon, crowd, throng, Mar. 5. 24, 31. (ῑ)

Συνθρύπτω, f. ψω, (σύν & θρύπτω) to crush to pieces; *met.* to break *the heart of any one,* to make to quail, Ac. 21. 13. N. T.

Συνίημι, f. συνήσω, & ήσομαι, a. 1. συνῆκα, a. 2. subj. συνῶ, and in N. T., pr. 3. pl. συνιοῦσι, part. συνιῶν & συνιών, (σύν & ἵημι, to send) *pr.* to send together; *met.* to understand, comprehend thoroughly, Mat. 13. 51. Lu. 2. 50; 18. 34; 24. 45; to perceive clearly, Mat. 16. 12; 17. 13. Ac. 7. 25. Ro. 15. 21. Eph. 5. 17; *absol.* to be well judging, sensible, 2 Co. 10. 12; to be *spiritually* intelligent, Mat. 13. 13, 14, 15. Ac. 28. 26, 27, et al.; to be *religiously* wise, Ro. 3. 11.

Συνίστημι, and, later, συνιστάω, & συνιστάνω, f. στήσω, (σύν & ἵστημι) to place together; to recommend to favourable attention, Ro. 16. 1. 2 Co. 3. 1; 10. 18, et al.; to place in a striking point of view, to evince, Ro. 3. 5; 5. 8. Ga. 2. 18; *intrans.,* p. συνέστηκα, part. συνεστώς, to stand beside, Lu. 9. 32; to have been permanently framed, Col. 1. 17; to possess consistence, 2 Pe. 3. 5.

Συνοδεύω, f. εύσω, (σύν & ὁδεύω) to journey or travel with, accompany on a journey, Ac. 9. 7. L. G.

Συνοδία, ας, ἡ, (σύν & ὁδός) *pr.* a journeying together; *meton.* a company of fellow-travellers, caravan, Lu. 2. 44. L. G.

Σύνοιδα, *a perf. with the sense of a present,* part. συνειδώς, to share in the knowledge *of a thing;* to be privy

to, Ac. 5. 2; to be conscious; οὐδὲν σύνοιδα, to have a clear conscience, 1 Co. 4. 4.

Συνοικέω, ῶ, f. ήσω, (σύν & οἰκέω) to dwell with; to live or cohabit with, 1 Pe. 3. 7.

Συνοικοδομέω, ῶ, (σύν & οἰκοδομέω) to build in company with *any one*; *pass.* to be built in along with, form a constituent part of a structure, Ep. 2. 22. L. G.

Συνομιλέω, ῶ, f. ήσω, (σύν & ὁμιλέω) *pr.* to be in company with; to talk or converse with, Ac. 10. 27. N. T.

Συνομορέω, ῶ, f. ήσω, (σύν & ὁμορέω, to border upon, fr. ὁμός & ὅρος) to be contiguous, adjoin, Ac. 18. 7. N. T.

Συνοχή, ῆς, ἡ, (συνέχω) *pr.* a being held together; compression; *in N. T.*, *met.* distress of mind, anxiety, Lu. 21. 25. 2 Co. 2. 4.

Συντάσσω, v. ττω, f. ξω, (σύν & τάσσω) *pr.* to arrange or place in order together; *in N. T.*, to order, charge, direct, Mat. 26. 19; 27. 10.

Συντέλεια, ας, ἡ, a complete combination; a completion, consummation, end, Mat. 13. 39, 40, 49; 24. 3; 28. 20. He. 9. 26: *from*

Συντελέω, ῶ, f. έσω, (σύν & τελέω) *pr.* to bring to an end altogether; to finish, end, Mat. 7. 28; to consummate, Ro. 9. 28; to ratify *a covenant*, He. 8. 8; *pass.* to be terminated, Lu. 4. 2. Ac. 21. 27; to be fully realised, Mar. 13. 4.

Συντέμνω, f. τεμῶ, p. τέτμηκα, p. pass. τέτμημαι, (σύν & τέμνω) *pr.* to cut short, contract by cutting off; *met.* to execute speedily, *or fr. the Heb.*, to determine, decide, decree, Ro. 9. 28.

Συντηρέω, ῶ, f. ήσω, (σύν & τηρέω) to keep safe and sound, Mat. 9. 17. Lu. 5. 38; to observe strictly, *or*, to secure from harm, protect, Mar. 6. 20; to preserve in memory, keep carefully in mind, Lu. 2. 19. L. G.

Συντίθημι, (σύν & τίθημι) to place together; *mid.*, a. 2. συνεθέμην, p. συντέθειμαι, to agree together, come to a mutual understanding, Jno. 9. 22. Ac. 23. 20; to bargain, to pledge one's self, Lu. 22. 5; to second *a statement*, Ac. 24. 9.

Συντόμως, *adv.* (συντέμνω) concisely, briefly, Ac. 24. 4.

Συντρέχω, a. 2. συνέδρᾰμον, (σύν & τρέχω) to run together, flock together, Mar. 6. 33. Ac. 3. 11; to run in company with *others*, *met.* 1 Pe. 4. 4.

Συντρίβω, f. ψω, p. pass. συντέτριμμαι, f. pass. συντρῐβήσομαι, (σύν & τρίβω) to rub together; to shiver, Mar. 14. 3. Re. 2. 27; to break, break in pieces, Mar. 5. 4. Jno. 19. 36; to break down, crush, bruise, Mat. 12. 20; *met.* to break the power of *any one*, deprive of strength, debilitate, Lu. 9. 39. Ro. 16. 20; *pass.* to be broken *in heart*, be contrite, Lu. 4. 18: (ῑ) *whence*

Σύντριμμα, ατος, τό, a breaking, bruising; *in N. T.*, destruction, ruin, Ro. 3. 16.

Σύντροφος, ου, ὁ, (συντρέφω, to nurse, bring up together, σύν & τρέφω) nursed with *another*; one brought up or educated with *another*, Ac. 13. 1.

Συντυγχάνω, a. 2. συνέτῠχον, (σύν & τυγχάνω) to meet or fall in with; *in N. T.*, to get to, approach, Lu. 8. 19.

Συνυποκρίνομαι, (σύν & ὑποκρίνομαι) a. 1. συνυπεκρίθην, to dissemble, feign with, or in the same manner as *another*, Ga. 2. 13. L. G.

Συνυπουργέω, ῶ, f. ήσω, (σύν & ὑπουργέω, to render service, fr. ὑπό & ἔργον) to aid along with *another*, help together, 2 Co. 1. 11. L. G.

Συνωδίνω, f. ινῶ, (σύν & ὠδίνω, to be in birth-pangs) *pr.* to travail at the same time with; *trop.* to be altogether in throes, Ro. 8. 22. (ῑ)

Συνωμοσία, ας, ἡ, (συνόμνυμι, to swear together, fr. σύν & ὄμνυμι) a banding by oath; a combination, conspiracy, Ac. 23. 13.

Σύρος, ου, ὁ, a Syrian, Lu. 4. 27.

Συροφοινικίσσα, v. Συροφοινίσσα, ης, ἡ, a Syrophenician woman, *Phenicia being included in Syria*, Mar. 7. 26.

Σύρτις, εως, ἡ, a shoal, sand-bank, a place dangerous on account of

shoals, *two of which were particularly famous on the northern coast of Africa, one lying near Carthage, and the other*, the syrtis major, *lying between Cyrene and Leptis, which is probably referred to in* Ac. 27. 17: *from*

Σύρω, to draw, drag, Jno. 21. 8. Re. 12. 4; to force away, hale *before magistrates*, &c. Ac. 8. 3; 14. 19; 17. 6. (ῡ)

Συσπαράσσω, v. ττω, f. ξω, (σύν & σπαράσσω) to tear to pieces; to convulse altogether, Lu. 9. 42. N. T.

Σύσσημον, ου, τό, (σύν & σῆμα) a concerted signal, Mar. 14. 44.

Σύσσωμος, ου, ὁ, ἡ, τό, -ον, (σύν & σῶμα) united in the same body; *met. pl.* joint members *in a spiritual body*, Ep. 3. 6. N. T.

Συστασιάστης, ου, ὁ, (συστασιάζω, to join in a sedition with, (fr. σύν & στάσις) an accomplice in sedition, associate in insurrection, Mar. 15. 7. L. G.

Συστατικός, ή, όν, (συνίστημι) commendatory, recommendatory, 2 Co. 3. 1, *bis.* L. G.

Συσταυρόω, ῶ, f. ώσω, p. pass. συνεσταύρωμαι, a. 1. συνεσταυρώθην, (σύν & σταυρόω) to crucify with *another*, Mat. 27. 44. Mar. 15. 32. Jno. 19. 32; *pass. met.* to be crucified with *another in a spiritual resemblance*, Ro. 6. 6. Ga. 2. 20. N. T.

Συστέλλω, f. ελῶ, a. 1. συνέστειλα, p. pass. συνέσταλμαι, (σύν & στέλλω) to draw together, contract, straiten; to enwrap; *hence*, i. q. περιστέλλω, to lay out, prepare for burial, Ac. 5. 6; *pass.* to be shortened, *or*, to be environed with trials, 1 Co. 7. 29.

Συστενάζω, f. ξω, (σύν & στενάζω) to groan altogether, Ro. 8. 22.

Συστοιχέω, ῶ, f. ήσω, (σύν & στοιχέω) *pr.* to be in the same row with; *met.* to correspond to, Ga. 4. 25.

Συστρατιώτης, ου, ὁ, (σύν & στρατιώτης) a fellow-soldier; *met.* a fellow-soldier, co-militant, *in the service of Christ*, Phi. 2. 25. Phile. 2.

Συστρέφω, f. ψω, (σύν & στρέφω) to turn or roll together; to collect, gather, Ac. 28. 3: *whence*

Συστροφή, ῆς, ἡ, a gathering, concourse, tumultuous assembly, Ac. 19. 40; a combination, conspiracy, Ac. 23. 12, col. v. 13.

Συσχηματίζω, (σύν & σχηματίζω, to form, fr. σχῆμα) to fashion in accordance with; *mid.* to conform or assimilate one's self to, *met.* Ro. 12. 2. 1 Pe. 1. 14.

Σφαγή, ῆς, ἡ, (σφάζω) slaughter, Ac. 8. 32. Ro. 8. 36. Ja. 5. 5.

Σφάγιον, ου, τό, a victim *slaughtered in sacrifice*, Ac. 7. 42: *from*

Σφάζω, v. Att. σφάττω, f. ξω, a. 1. ἔσφαξα, a. 2. pass. ἐσφάγην, p. pass. ἔσφαγμαι, to slaughter, kill, slay; *pr. used of animals killed in sacrifice*, &c., Re. 5. 6, 9, 12; 13. 8; *of persons*, &c., 1 Jno. 3. 12. Re. 6. 4, 9; 18. 24; to wound mortally, Re. 13. 3.

Σφόδρα, *adv.* (pr. neut. pl. of σφοδρός, vehement, violent, strong) much, greatly, exceedingly, Mat. 2. 10; 17. 6, et al.

Σφοδρῶς, *adv.* (fr. same) exceedingly, vehemently, Ac. 27. 18.

Σφραγίζω, f. ίσω, a. 1. ἐσφράγισα, p. pass. ἐσφράγισμαι, a. 1. pass. ἐσφραγίσθην, to seal, stamp with a seal, Mat. 27. 66; to seal up, to close up, conceal, Re. 10. 4; 22. 10; to set a mark upon, distinguish by a mark, Re. 7. 3, 8; to seal, to mark distinctively *as invested with a certain character*, Jno. 6. 27; *mid.* to set one's own mark upon, seal as one's own, to impress with a mark of acceptance, 2 Co. 1. 22; to obtain a quittance of, to deliver over safely to *any one*, Ro. 15. 28; *absol.* to set one's seal, to make a solemn declaration, Jno. 3. 33: *from*

Σφρᾱγίς, ῖδος, ἡ, a seal, a signet ring, Re. 7. 2; an inscription on a seal, motto, 2 Ti. 2. 19; a seal, the impression of a seal, Re. 5. 1, et al.; a seal, a distinctive mark, Re. 9. 4; a seal, a token, proof, 1 Co. 9. 2; a token *of guarantee*, Ro. 4. 11.

Σφυρόν, οῦ, τό, the ankle; *pl.* τὰ σφυρά, the ankle bones, malleoli, Ac. 3. 7.

Σχεδόν, *adv.* (ἔχω, σχεῖν) *pr.* near, *of place*; *hence*, nearly, almost, Ac. 13. 44; 19. 26. He. 9. 22.

Σχῆμα, ατος, τό, (fr. same) fashion

form; fashion, external show, 1 Co. 7. 31; guise, appearance, Phi. 2. 8.

Σχίζω, f. ίσω, a. 1. ἔσχισα, a. 1. pass. ἐσχίσθη, to split, Mat. 27. 51; to rend, tear asunder, Mat. 27. 51. Lu. 5. 36, et al.; *mid.* to open or unfold *with a chasm*, Mar. 1. 10; *pass. met.* to be divided *into parties or factions*, Ac. 14. 4; 23. 7: *whence*

Σχίσμα, ατος, τό, a rent, Mat. 9. 16. Mar. 2. 21; *met.* a division *into parties*, schism, Jno. 7. 43; 9. 16, et al.

Σχοινίον, ου, τό, (σχοῖνος, a rush) *pr.* a cord made of rushes; *genr.* a rope, cord, Jno. 2. 15. Ac. 27. 32.

Σχολάζω, f. άσω, to be unemployed, to be at leisure; to be at leisure *for a thing*, to devote one's self entirely *to a thing*, 1 Co. 7. 5; to be unoccupied, empty, Mat. 12. 44: *from*

Σχολή, ῆς, ἡ, freedom from occupation; *later*, ease, leisure; a school, Ac. 19. 9.

Σώζω, f. σώσω, p. σέσωκα, a. 1. ἔσωσα, a. 1. pass. ἐσώθην, p. pass, σέσωσμαι, to save, rescue; to preserve safe and unharmed, Mat. 8. 25; 10. 22; 24. 22; 27. 40, 42, 49. 1 Ti. 2. 15; σώζειν εἰς, to bring safely to, 2 Ti. 4. 18; to cure, heal, restore to health, Mat. 9. 21, 22. Mar. 5. 23, 28, 34; 6. 56, et al.; to save, preserve *from being lost*, Mat. 16. 25. Mar. 3. 4; 8. 35; σώζειν ἀπό, to deliver from, set free from, Mat. 1. 21. Jno. 12. 27. Ac. 2. 40; *in N. T.*, to rescue *from unbelief*, convert, Ro. 11. 14. 1 Co. 1. 21; 7. 16; to bring within the pale of Christian privilege, Tit. 3. 5. 1 Pe. 3. 21; to save *from final ruin*, 1 Ti. 1. 15; *pass.* to be brought within the Gospel pale, Ac. 2. 47. Eph. 2. 5, 8; to be in the way of salvation, 1 Co. 15. 2. 2 Co. 2. 15.

Σῶμα, ατος, τό, the body *of an animal; a living* body, Mat. 5. 29, 30; 6. 22, 23, 25. Ja. 3. 3; a person, individual, 1 Co. 6. 16; a *dead* body, corpse, carcass, Mat. 14. 12; 27. 52, 8. He. 13. 11; the *human* body [illegible]sidered as the seat and occasion of [illegible]l imperfection, as inducing to sin [illegible]gh its appetites and passions*, Ro. [illegible]4; 8. 13; *genr.* a body, a material substance, 1 Co. 15. 37, 38, 40; the substance, reality, *as opp. to* ἡ σκιά, Col. 2. 17; *in N. T., met.* the *aggregate* body *of believers*, the body *of the church*, Ro. 12. 5. Col. 1. 18, et al.: *whence*

Σωματικός, ή, όν, bodily, of or belonging to the body, 1 Ti. 4. 8; corporeal, material, Lu. 3. 22: *whence*

Σωματικῶς, *adv.* bodily, in a bodily frame, Col. 2. 9.

Σωρεύω, f. εύσω, (σωρός, a heap) to heap or pile up, Ro. 12. 20; *met. pass.* to be laden *with sins*, 2 Ti. 3. 6.

Σωτήρ, ῆρος, ὁ, (σώζω) a saviour, preserver, deliverer, Lu. 1. 47; 2. 11. Ac. 5. 31, et al: *whence*

Σωτηρία, ας, ἡ, a saving, preservation, Ac. 27. 34. He. 11. 7; deliverance, Lu. 1. 69, 71. Ac. 7. 25; salvation, *spiritual and eternal*, Lu. 1. 77; 19. 9. Ac. 4. 12. Re. 7. 10; a being placed in a condition of salvation *by an embracing of the Gospel*, Ro. 10. 1, 10. 2 Ti. 3. 15; means or opportunity of salvation, Ac. 13. 26. Ro. 11. 11. He. 2. 3, et al.; ἡ σωτηρία, the *promised* deliverance *by the Messiah*, Jno. 4. 22.

Σωτήριος ου, ὁ, ἡ, (σωτήρ) imparting salvation, saving, Tit. 2. 11; *neut.* τὸ σωτήριον, *equivalent to* σωτηρία, Lu. 2. 30; 3. 6. Ac. 28. 28. Eph. 6. 17.

Σωφρονέω, ῶ, f. ήσω, a. 1. ἐσωφρόνησα (σώφρων) to be of a sound mind, be in one's right mind, be sane, Mar. 5. 15; to be calm, 2 Co. 5. 13; to be sober-minded, sedate, staid, Tit. 2. 6. 1 Pe. 4. 7; to be of a modest, humble mind, Ro. 12. 3.

Σωφρονίζω, f. ίσω, (fr. same) *pr.* to render *any one* σώφρων, to restore to a right mind; to make sober-minded, to steady *by exhortation and guidance*, Tit. 2. 4: *whence*

Σωφρονισμός, οῦ, ὁ, a rendering sound-minded; calm vigour of mind, Tit. 1. 7.

Σωφρόνως, *adv.* (σώφρων) in the manner of a person in his right mind; soberly, staidly, temperately, 2 Ti. 2. 12.

Σωφροσύνη, ης, ἡ, sanity, soundness of mind, a sane mind, Ac. 26. 25; *female* modesty, 1 Ti. 2. 9, 15: *from*

Σώφρων, ονος, ὁ, ἡ, (σῶς, sound,

& φρήν) of a sound mind, sane; staid, temperate, discreet, 1 Ti. 3. 2. Tit. 1. 8; 2. 2; modest, chaste, Tit. 2. 5.

T.

Ταβέρνη, ης, ἡ, (Lat. *taberna*) a tavern, inn; Τρεῖς Ταβέρναι, the Three Taverns, *the name of a small place on the Appian road, according to Antoninus*, 33 *Roman miles from Rome*, Ac. 28. 15.

Ταβιθά, ἡ, (Aram. טביתא) i. q. Δορκάς, an antelope, Ac. 9. 36, 40.

Τάγμα, ατος, τό, (τάσσω) *pr.* any thing placed in order; *in N. T.*, order *of succession*, 1 Co. 15. 23.

Τακτός, ή, όν, (fr. same) *pr.* arranged; fixed, appointed, set, Ac. 12. 21.

Ταλαιπωρέω, ῶ, f. ήσω, p. τεταλαιπώρηκα, (ταλαίπωρος) to endure severe labour and hardship; to be harassed; to suffer compunction, Ja. 4. 9.

Ταλαιπωρία, ας, ἡ, toil, difficulty, hardship; calamity, misery, distress, Ro. 3. 16. Ja. 5. 1: *from*

Ταλαίπωρος, ου, ὁ, ἡ, *pr.* enduring severe effort and hardship; *hence*, wretched, miserable, afflicted, Ro. 7. 24. Re. 3. 17.

Ταλαντιαῖος, αία, αῖον, of a talent weight, weighing a talent, Re. 16. 21: *from*

Τάλαντον, ου, τό, (ταλάω, to sustain) the scale of a balance; a talent, *which as a weight was among the Jews equivalent to* 3000 *shekels, i. e. as usually estimated*, 114*lbs*. 15*dwts*. *Troy, while the Attic talent, on the usual estimate, was only equal to* 56*lbs*. 11*oz*. *troy; and as a denomination of money, it was equal among the former to* 342*l*. 3*s*. 9*d*., *or if reckoned of gold*, 5,475*l*., *and among the latter to* 198*l*. 15*s*., *or* 225*l*., *or* 243*l*. 15*s*. *sterling, according to various estimates*, Mat. 18. 24; 25. 15, 16, 20, 24, 25, 28.

Ταλιθά, (Aram. טליתא) talitha, i. q. κοράσιον, a damsel, maiden, Mar. 5. 41.

Ταμεῖον, ου, τό, *equivalent to* ταμιεῖον, (ταμιεύω, to be ταμίας, manager, storekeeper) a storehouse, granary, barn, Lu. 12. 24; a chamber, closet, place of retirement and privacy, Mat. 6. 6; 24. 26. Lu. 12. 3.

Ταννῦν, i. e. τὰ νῦν, q. v.

Τάξις, εως, ἡ, (τάσσω) order, regular disposition, arrangement; order, series, succession, Lu. 1. 8; an order, distinctive class, *as of priests*, He. 5. 6; 7. 11; order, good order, 1 Co. 14. 40; orderliness, well regulated conduct, Col. 2. 5.

Ταπεινός, ή, όν, low *in situation; of condition*, humble, poor, mean, depressed, Lu. 1. 52. 2 Co. 7. 6. Ja. 1. 9; *met. of the mind*, humble, lowly, modest, Mat. 11. 29. Ro. 12. 16, et al.

Ταπεινοφροσύνη, ης, ἡ, lowliness or humility of mind and deportment, modesty, Ac. 20. 19. Ep. 4. 2. Phi. 2. 3, et al.: (N. T.) *from*

Ταπεινόφρων, (ταπεινός & φρήν) humble-minded, v. r., 1 Pe. 3. 8. L. G.

Ταπεινόω, ῶ, f. ώσω, a. 1. ἐταπείνωσα, (ταπεινός) to bring low, depress, level, Lu. 3. 5; *met.* to humble, abase, Phi. 2. 8; *mid.* to descend to, or live in, a humble condition, 2 Co. 11. 7; Phi. 4. 12; to humble, depress the pride of *any one*, Mat. 18. 4; *mid.* to humble one's self, exhibit humility and contrition, Ja. 4. 10; to humble *with respect to hopes and expectations*, to depress *with disappointment*, 2 Co. 12. 21: *whence*

Ταπείνωσις, εως, ἡ, depression; meanness, low estate, abject condition, Lu. 1. 48. Ac. 8. 33. Phi. 3. 21. Ja. 1. 10.

Ταράσσω, v. ττω, f. ξω, a. 1. ἐτάραξα, p. pass. τετάραγμαι, a. 1. pass. ἐταράχθην, to agitate, trouble, *as water*, Jno. 5. 4, 7; *met.* to agitate, trouble *the mind; with fear*, to terrify, put in consternation, Mat. 2. 3; 14. 26; *with grief*, &c., to disquiet, affect with grief, anxiety, &c., Jno. 12. 27; 13. 21; *with doubt*, &c., to unsettle, perplex, Ac. 15. 24. Ga. 1. 7, et al.: *whence*

Ταρᾰχή, ῆς, ἡ, agitation, troubling, *of water*, Jno. 5. 4; *met.* commotion, tumult, Mat. 13. 8.

Τάρᾰχος, ου, ὁ, agitation, commo-

tion; perturbation, consternation, terror, Ac. 12. 18; excitement, tumult, public contention, Ac. 19. 23.

Ταρσεύς, έως, ὁ, of, or a native of Τάρσος, Tarsus, *the metropolis of Cilicia*, Ac. 9. 11; 21. 39.

Ταρταρόω, ῶ, f. ώσω, (Τάρταρος, Tartarus, *which in the mythology of the ancients was that part of Hades where the wicked were confined and tormented*) to cast or thrust down to Tartarus or Gehenna, 2 Pe. 2. 4. N. T.

Τάσσω, v. ττω, f. ξω, a. 1. ἔταξα, p. pass. τέταγμαι, to arrange; to set, appoint, *in a certain station*, Lu. 7. 8. Ro. 13. 1; to set, devote, *to a pursuit*, 1 Co. 16.15; to dispose, frame, *for an object*, Ac. 13. 48; to arrange, appoint, *place or time*, Mat. 28. 16. Ac. 28. 23; to allot, assign, Ac. 22. 10; to settle, decide, Ac. 15. 2.

Ταῦρος, ου, ὁ, a bull, beeve, Mat. 22. 4, et al.

Ταὐτά, *by crasis for* τὰ αὐτά, the same things, 1 Th. 2. 14; κατὰ ταὐτά, after the same manner, thus, so, Lu. 6. 23, 26; 17. 30.

Ταφή, ῆς, ἡ, (θάπτω) burial, the act of burying, sepulture, Mat. 27. 7.

Τάφος, ου ὁ, (fr. same) a sepulchre, Mat. 23. 27, 29; 27. 61, 64, 66; 28. 1; *met*. Ro. 3. 13.

Τάχα, *adv*. (ταχύς) *pr*. quickly, soon; perhaps, possibly, Ro. 5. 7. Phile. 15.

Ταχέως, *adv*. (fr. same) quickly, speedily; soon, shortly, 1 Co. 4. 19. Ga. 1. 6; hastily, Lu. 14. 21; 16. 6, et al.; with inconsiderate haste, 1 Ti. 5. 22.

Ταχινός, ή, όν, (fr. same) swift, speedy, 2 Pe. 2. 1; near at hand, impending, 2 Pe. 1. 14.

Τάχιον, *adv*. (pr. neut. of ταχίων, comparat. of ταχύς) more swiftly, more quickly, more speedily, Jno. 20. 4. He. 13. 19; quickly, speedily, Jno. 13. 27, et al.

Τάχιστα, *adv*. (pr. neut. of the superlat. of ταχύς) most quickly, most speedily, very quickly; ὡς τάχιστα, as soon as possible, Ac. 17. 15.

Τάχος, εος, τό, (ταχύς) swiftness, speed, quickness, celerity; ἐν τάχει, with speed, quickly, speedily; soon, shortly, Lu. 18. 8. Ac. 25. 4; hastily, immediately, Ac. 12. 7, et al.

Ταχύ, *adv*. quickly, speedily, hastily, Mat. 28. 7, 8; soon, shortly, immediately, Mat. 5. 25; suddenly, Re. 2. 5, 16; 3. 11, et al.; easily, readily, Mar. 9. 39; *pr. neut. of*

Ταχύς, εῖα, ύ, swift, fleet, quick; *met*. ready, prompt, Ja. 1. 19.

Τε, *a combinatory enclitic particle; serving either as a lightly appending link*, Ac. 1. 15; and, Ac. 2. 3; *or as an inclusive prefix*, Lu. 12. 45; both, Lu. 24. 20. Ac. 26. 16, et al.

Τεῖχος, εος, τό, a wall *of a city*, Ac. 9. 25, et al.

Τεκμήριον, ίου, τό, (τέκμαρ, a fixed mark) a sign, indubitable token, clear proof, Ac. 1. 3.

Τεκνίον, ου, τό, (dimin. of τέκνον) a little child; τεκνία, *an endearing compellation*, my dear children, Jno. 13. 33. Ga. 4. 19. 1 Jno. 2. 1, et al.

Τεκνογονέω, ῶ, f. ήσω, (τέκνον & γίγνομαι) to bear children; to rear a family, 1 Ti. 5. 14: (L. G.) *whence*

Τεκνογονία, ας, ἡ, the bearing of children, the rearing of a family, 1 Ti. 2. 15. N. T.

Τέκνον, ου, τό, (τίκτω) a child, a son or daughter, Mat. 2. 18. Lu. 1. 7, et al.; *pl*. descendants, posterity, Mat. 3. 9. Ac. 2. 39; child, son, *as a term of endearment*, Mat. 9. 2. Mar. 2. 5; 10. 24; *pl*. children, inhabitants, people, *of a city*, Mat. 23. 37. Lu. 19. 44; *fr. the Heb., met*. a child or son *in virtue of discipleship*, 1 Co. 4. 17. 1 Ti. 1. 2. 2 Ti. 1. 2. Tit. 1. 4. Phile. 10. 3 Jno. 4; a child *in virtue of gracious acceptance*, Jno. 1. 12; 11. 52. Ro. 8. 16, 21. 1 Jno. 3. 1; a child *in virtue of spiritual conformity*, Jno. 8. 39. Phi. 2. 15. 1 Jno. 3. 10; a child of, one characterised by, *some condition or quality*, Mat. 11. 19. Eph. 2. 3; 5. 8. 1 Pe. 1. 14. 2 Pe. 2. 14.

Τεκνοτροφέω, ῶ, f. ήσω, (τέκνον & τρέφω) to rear a family, 1 Ti. 5. 10.

Τέκτων, ονος, ὁ, an artizan; *and spc*. one who works in wood, a carpenter, Mat. 13. 55. Mar. 6. 3.

Τέλειος, εία, ειον, (τέλος) brought to completion; fully accomplished,

fully developed, Ja. 1. 4; fully realised, thorough, 1 Jno. 4. 18; complete, entire, *as opposed to what is partial and limited*, 1 Co. 13. 10; full grown, of ripe age, 1 Co. 14. 20. Eph. 4. 13. He. 5. 14; fully accomplished *in Christian enlightenment*, 1 Co. 2. 6. Phi. 3. 15. Col. 1. 28; perfect *in some point of character*, without shortcoming *in respect of a certain standard*, Mat. 5. 48; 19. 21. Col. 4. 12. Ja. 1. 4; 3. 2; perfect, consummate, Ro. 12. 2. Ja. 1. 17, 25; *comp.* of higher excellence and efficiency, He. 9. 11: *whence*

Τελειότης, τητος, ἡ, completeness, perfectness, Col. 3. 14; ripeness *of knowledge or practice*, He. 6. 1. L. G.

Τελειόω, ῶ, f. ώσω, p. τετελείωκα, a. 1. ἐτελείωσα, to execute fully, discharge, Jno. 4. 34; 5. 36; 17. 4; to reach the end of, run through, finish, Lu. 2. 43. Ac. 20. 24; to consummate, place in a condition of finality, He. 7. 19; to perfect *a person*, advance *a person* to final completeness *of character*, He. 2. 10; 5. 9; 7. 28; to perfect *a person*, advance *a person* to a completeness *of its kind, which needs no further provision*, He. 9. 9; 10. 1, 14; *pass.* to receive fulfilment, Jno. 19. 28; to be brought to the goal, to reach the end of one's course, Lu. 13. 32. Phi. 3. 12. He. 11. 40; 12. 23; to be fully developed, 2 Co. 12. 9. Ja. 2. 22. 1 Jno. 2. 5; 4. 12, 17; to be completely organised, to be closely embodied, Jno. 17. 23.

Τελείως, *adv.* perfectly, 1 Pe. 1. 13.

Τελείωσις, εως, ἡ, a completing; a fulfilment, accomplishment *of predictions, promises*, &c. Lu. 1. 45; finality *of function*, completeness *of operation and effect*, He. 7. 11.

Τελειωτής, οῦ, ὁ, a finisher, one who completes and perfects *a thing*; one who brings through to final attainment, He. 12. 2; cf. ch. 2. 10.

Τελεσφορέω, ῶ, f. ήσω, (τελεσφόρος, fr. τέλος & φέρω) to bring to maturity, *as fruits*, &c.; *met.* Lu. 8. 14.

Τελευτάω, ῶ, f. ήσω, p. τετελεύτηκα, a. 1. ἐτελεύτησα, to end, finish, complete; *absol.* to end *one's life*, to die, Mat. 2. 19; 15. 4; 22. 25, et al.: *from*

Τελευτή, ῆς, ἡ, a finishing, end; *hence*, end *of life*, death, decease, Mat. 2. 15: *from*

Τελέω, ῶ, f. έσω, p. τετέλεκα, a. 1. ἐτέλεσα, to finish, complete, conclude, *an operation*, Mat. 11. 1; 13. 53; 19. 1, et al.; to finish *a circuit*, Mat. 10. 23; to fulfil, to carry out into full operation, Ro. 2. 27; Ga. 5. 16. Ja. 2. 8; to pay *dues*, Mat. 17. 24, et al.; *pass.* to be fulfilled, realised, Lu. 12. 50; 18. 31, et al.; *of time*, to be ended, elapse, Re. 15. 8; 20. 3, 5, 7: *from*

Τέλος, εος, τό, an end attained, consummation; an end, closing act, Mat. 24. 6, 14. 1 Co. 15. 24, et al.; full performance, perfect discharge, Ro. 10. 4; fulfilment, realisation, Lu. 22. 37; final dealing, *developed* issue, Ja. 5. 11; issue, final stage, 1 Co. 10. 11; issue, result, Mat. 26. 58. Ro. 6. 21, 22. 1 Pe. 1. 9; *antitypical* issue, 2 Co. 3. 13; *practical* issue, 1 Ti. 1. 5; ultimate destiny, Phi. 3. 19. He. 6. 8. 1 Pe. 4. 17; an impost, due, Mat. 17. 25. Ro. 13. 7; εἰς τέλος, to the full, 1 Th. 2. 16; εἰς τέλος, continually, Lu. 18. 5; εἰς τέλος, μέχρι, ἄχρι τέλους, throughout, Mat. 10. 22. Mar. 13. 13. Jno. 13. 1. He. 3. 6, 14; 6. 11. Re. 2. 26.

Τελώνης, ου, ὁ, (τέλος & ὠνέομαι) one who farms the public revenues; *in N. T.*, a publican, collector of imposts, tax-gatherer, Mat. 5. 46; 9. 10, 11; 10. 3, et al.: *whence*

Τελώνιον, ίου, τό, a custom-house, toll-house; collector's office, Mat. 9. 9. Mar. 2. 14. Lu. 5. 27.

Τέρας, ᾰτος, τό, a prodigy, portent, Ac. 2. 19; a signal act, wonder, miracle, Jno. 4. 48. Ac. 2. 43, et al.

Τεσσαράκοντα, οἱ, αἱ, τά, (τέσσαρες) forty, Mat. 4. 2, et al.

Τεσσαρακονταετής, έος, οῦς, ὁ, ἡ, (preced. & ἔτος) of forty years, Ac. 7. 23; 13. 18.

Τέσσᾰρες, At. τέτταρες, ων, οἱ, αἱ, neut. τέσσαρα, At. τέτταρα, ων, four, Mat. 24. 31. Mar. 2. 3, et al.

Τεσσαρεσκαιδέκατος, η, ον, (τέσσαρες, καί, & δέκατος) the fourteenth, Ac. 27. 27, 33.

Τεταρταῖος, αία, αῖον, on the fourth day, Jno. 11. 39: *from*

Τέταρτος, η, ον, (τέσσαρες) fourth, Mat. 14. 25, et al.

Τετράγωνος, ου, ὁ, ἡ, (τέσσαρες & γωνία) four-angled, quadrangular, square, Re. 21. 16.

Τετράδιον, ίου, τό, (dimin. of τετράς) a set of four, quaternion; a detachment of four *men*, Ac. 12. 4. L. G.

Τετρακισχίλιοι, αι, α, (τετράκις, four times, & χίλιοι) four thousand, Mat. 15. 38, et al.

Τετρακόσιοι, αι, α, four hundred, Ac. 5. 36, et al.

Τετράμηνος, ου, ὁ, ἡ, τό, -ον, (τέσσαρες & μήν) of four months, four months in duration, Jno. 4. 35.

Τετραπλόος, οῦς, όη, ῆ, όον, οῦν, (τετράς) quadruple, fourfold, Lu. 19. 8.

Τετράπους, οδος, ὁ, ἡ, τό, -ουν, (τέσσαρες & πούς) four-footed; *pl.* τὰ τετράποδα, sc. ζῶα, quadrupeds, Ac. 10. 12; 11. 6. Ro. 1. 23.

Τετραρχέω, ῶ, f. ήσω, to be tetrarch, rule as tetrarch, Lu. 3. 1, *ter.*: (L. G.) *from*

Τετράρχης, ου, ὁ, (τετράς & ἄρχω) a tetrarch; *pr. one of a sovereign body of four; in N. T., according to later usage, a provincial sovereign under the Roman emperor*, Mat. 14. 1. Lu. 3. 19; 9. 7. Ac. 13. 1.

Τεφρόω, ῶ, f. ώσω, (τέφρα, ashes) to reduce to ashes, to consume, destroy, 2 Pe. 2. 6.

Τέχνη, ης, ἡ, art, skill, Ac. 17. 29; an art, trade, craft, Ac. 18. 3. Re. 18. 22: *whence*

Τεχνίτης, ου, ὁ, an artisan, artificer, workman, mechanic, Ac. 19. 24, 38. Re. 18. 22; an architect, builder, He. 11. 10. (ῐ)

Τήκω, f. ξω, to dissolve, render liquid; *pass.* to be liquefied, melt, 2 Pe. 3. 12.

Τηλαυγῶς, *adv.* (τηλαυγής, widely resplendent, fr. τῆλε, afar, & αὐγή) clearly, plainly, distinctly, Mar. 8. 25.

Τηλικοῦτος, αύτη, οῦτο, (τηλίκος, so great) so great, 2 Co. 1. 10. He. 2. 3. Ja. 3. 4. Re. 16. 18.

Τηρέω, ῶ, f. ήσω, p. τετήρηκα, a. 1. ἐτήρησα, (τηρός) to keep watch upon, guard, Mat. 27. 36, 54; 28. 4. Ac. 12. 6; to watch over *protectively*, guard, 1 Jno. 5. 18. Re. 16. 15; to mark attentively, to heed, Re. 1. 3; to observe *practically*, keep strictly, Mat. 19. 17; 23. 3; 28. 20. Mar. 7. 9. Jno. 8. 51, et al.; to preserve, shield, Jno. 17. 15; to store up, reserve, Jno. 2. 10; 12. 7. 1 Pe. 1. 4. 2 Pe. 2. 4, 9, 17, et al.; to keep in custody, Ac. 12. 5; 16. 23, et al.; to maintain, Eph. 4. 3. 2 Ti. 4. 7; to keep *in a condition*, Jno. 17. 11, 12. 1 Co. 7. 37. 2 Co. 11. 9. 1 Ti. 5. 22. Ja. 1. 27: *whence*

Τήρησις, εως, ἡ, a keeping, custody; *meton.* a place of custody, prison, ward, Ac. 4. 3; *met. practical* observance, strict performance, 1 Co. 7. 19.

Τίθημι, f. θήσω, a. 1. ἔθηκα, p. τέθεικα, a. 2. ἔθην, a. 2. mid. ἐθέμην, pass. a. 1. ἐτέθην, p. τέθειμαι, plu. p. ἐτεθείμην, to place, set, lay, Mat. 5. 15. Mar. 6. 56. Lu. 6. 48, et al.; to produce *at table*, Jno. 2. 10; to deposit, lay, Mat. 27. 60. Lu. 23. 53. Ac. 3. 2; to lay down, Lu. 19. 21, 22. Jno. 10. 11, 15, 17, 18. 1 Jno. 3. 16, et al.; to lay aside, put off, Jno. 13. 4; to allocate, assign, Mat. 24. 51. Lu. 12. 46; to set, constitute, appoint, Jno. 15. 16. Ac. 13. 47. He. 1. 2; to render, make, Mat. 22. 44. Ro. 4. 17. 1 Co. 9. 18; *mid.* to put *in custody*, Mat. 14. 3. Ac. 4. 3; to reserve, Ac. 1. 7; to commit *as a matter of charge*, 2 Co. 5. 19; to set, *with design, in a certain arrangement or position*, Ac. 20. 28. 1 Co. 12. 18, 28. 1 Th. 5. 9. 1 Ti. 1. 12; *pass.* 1 Ti. 2. 7. 2 Ti. 1. 11. 1 Pe. 2. 8; τιθέναι τὰ γόνατα, to kneel down, Mar. 15. 19. Lu. 22. 41. Ac. 7. 60; 9. 40; 20. 36; 21. 5; τίθεσθαι ἐν τῇ καρδίᾳ, to lay to heart, ponder, Lu. 1. 66; *also*, εἰς τὰς καρδίας, Lu. 21. 14; τίθεσθαι ἐν τῇ καρδίᾳ, to design, resolve, Ac. 5. 4; *also*, ἐν πνεύματι, Ac. 19. 21; *also*, βουλήν, Ac. 27. 12; τίθεσθαι εἰς τὰ ὦτα, to give attentive audience to, to listen to retentively, Lu. 9. 44.

Τίκτω, f. τέξω & τέξομαι, a. 2. ἔτεκον, p. τέτοκα, a. 1. pass. ἐτέχθην, to bear, bring forth *children*, Mat. 1. 21, 23, et al.; *trop.* to bear, produce, *as the earth*, yield, He. 6. 7; *met.* to give birth to, Ja. 1. 15.

Τίλλω, f. τιλῶ, to pull, pluck off, Mat. 12. 1. Mar. 2. 23. Lu. 6. 1.

Τιμάω, ῶ, f. ήσω, a. 1. ἐτίμησα, to estimate in respect of worth; to hold in estimation, respect, honour, reverence, Mat. 15. 4, 5, 8; 19. 19. Mar. 7. 10, et al.; to honour *with reverent service*, Jno. 5. 23, *quater*; 8. 49; to treat with honour, manifest consideration towards, Ac. 28. 10; to treat graciously, visit with marks of favour, Jno. 12. 26; *mid.* to price, Mat. 27. 9: *from*

Τιμή, ῆς, ἡ, (τίω) a pricing, estimate of worth; price, value, Mat. 27. 9; price *paid*, Mat. 27. 6; *meton.* a thing of price, *and collectively*, precious things, Re. 21. 24, 26; preciousness, 1 Pe. 2. 7; *substantial* value, *real* worth, Col. 2. 23; careful regard, honour, state of honour, dignity, Ro. 9. 21. He. 5. 4; honour *conferred*, observance, veneration, Ro. 2. 7, 10; 12. 10; mark of favour and consideration, Ac. 28. 10: *whence*

Τίμιος, α, ον, precious, costly, of great price, 1 Co. 3. 12. Re. 18. 12; precious, dear, valuable, Ac. 20. 24. 1 Pe. 1. 7, 19; honoured, esteemed, respected, Ac. 5. 34. He. 13. 4: *whence*

Τιμιότης, τητος, ἡ, preciousness, costliness; *meton.* precious things, valuable merchandise, Re. 18. 19. N. T.

Τιμωρέω, ῶ, f. ήσω, a. 1. pass. ἐτιμωρήθην, (τιμωρός, an aider, an avenger, fr. τιμή & αἴρω) to succour, to avenge, *any one*; *in N. T.*, to punish, Ac. 22. 5; 26. 11: *whence*

Τιμωρία, ας, ἡ, punishment, He. 10. 29.

Τίνω, f. τίσω, to pay; to pay *a penalty*, incur *punishment*, 2 Th. 1. 9.

Τις, ὁ, ἡ, τό, -τι, gen. τινός, *indefinite pron.*, a certain one, some one, Mat. 12. 47, et al.; *pl.* some, certain, several, Lu. 8. 2. Ac. 9. 19. 2 Pe. 3. 16, et al.; one, a person, Mat. 12. 29. Lu. 14. 8. Jno. 6. 50, et al.; *combined with the name of an individual*, one, Mar. 15. 21, et al.; as it were, in a manner, a kind of, He. 10. 27. Ja. 1. 18; any *whatever*, Mat. 8. 28. Lu. 11. 36. Ro. 8. 39, et al.; τις, somebody *of consequence*, Ac. 5. 36; τι, something *of consequence*, Ga. 2. 6; 6. 3; τι, any thing *at all*, any thing *worth account*, 1 Co. 3. 7; 10. 19; τι, at all, Phi. 3. 15. Phile. 18.

Τίς, τί, τίνος, *interrogative pron., strictly of direct inquiry*, who? what? Mat. 3. 7; 5. 13; 19. 27; *equivalent to* πότερος, whether? which *of two things?* Mat. 9. 5. Phi. 1. 22; *neut.* τί, why? wherefore? Mat. 8. 26; 9. 11, 14; τί ὅτι, why is it that? Mar. 2. 16. Jno. 14. 22; *neut.* τί, what? *as an emphatic interrogative*, Ac. 26. 8; τί, how very! v. r. Mat. 7.14; *in indirect question*, Mat. 10. 11; 12. 3, et al.

Τίτλος, ου, ὁ, (Lat. *titulus*) an inscribed scroll, superscription, Jno. 19. 19, 20.

Τοιγαροῦν, (τοι, γάρ & οὖν) *a doubly strengthened form of the particle* τοι, well then, so then, wherefore, 1 Th. 4. 8. He. 12. 1.

Τοίνυν, *a strengthening of the particle* τοι *by the enclitic* νυν, well then, therefore now, therefore, Lu. 20. 25. 1 Co. 9. 26, et al.

Τοιόσδε, τοιάδε, τοιόνδε, *a more pointedly demonstrative form of* τοῖος, such as this; such as follows, 2 Pe. 1. 17.

Τοιοῦτος, τοιαύτη, τοιοῦτο & τοιοῦτον, *a lengthened and more demonstrative form of* τοῖος, such, such like, of this kind or sort, Mat. 18. 5; 19. 14; such, so great, Mat. 9. 8. Mar. 6. 2; ὁ τοιοῦτος, such a fellow, Ac. 22. 22; *also*, the one alluded to, 1 Co. 1. 5. 2 Co. 2. 6, 7; 12. 2, 3, 5.

Τοῖχος, ου, ὁ, a wall *of a building, as distinct from a city wall or fortification* (τεῖχος), Ac. 23. 3.

Τόκος, ου, ὁ, (τίκτω) a bringing forth; offspring; *met.* produce *of money lent*, interest, usury, Mat. 25. 27. Lu. 19. 23.

Τολμάω, ῶ, f. ήσω, a. 1. ἐτόλμησα, to assume resolution *to do a thing*, Mar. 15. 43. Ro. 5. 7. Phi. 1. 14; to dare, Ac. 5. 13; 7. 32; to presume, Mat. 22. 46. Mar. 12. 34. Lu. 20. 40. Jno. 21. 12. Ro. 15. 18. 2 Co. 10. 12. Ju. 9; to have the face, 1 Co. 6. 1; *absol.* to assume a bold bearing, 2 Co. 10. 2; 11. 21.

Τολμηρότερος, α, ον, (compar. *of* τολμηρός, bold, fr. τολμάω) bolder

neut. τολμηρότερον, *as an adv.*, more boldly, with more confidence, more freely, Ro. 15. 15.

Τολμητής, οῦ, ὁ, (τολμάω) one who is bold; *in a bad sense*, a presumptuous, audacious person, 2 Pe. 2. 10.

Τομώτερος, α, ον, (compar. of τομός, cutting, sharp, keen, fr. τέμνω) keener, sharper, He. 4. 12.

Τόξον, ου, τό, a bow, Re. 6. 2.

Τοπάζιον, ου, τό, a topaz, *a gem of of a yellowish colour, different from the modern topaz*, Re. 21. 20. L. G.

Τόπος, ου, ὁ, a place, locality, Mat. 12. 43. Lu. 6. 17, et al.; a *limited* spot or ground, Mat. 24. 15; 27. 33. Jno. 4. 20. Ac. 6. 13, et al.; a *precise* spot or situation, Mat. 28. 6. Mar. 16. 6. Lu. 14. 9, et al.; a *dwelling* place, abode, mansion, dwelling, seat, Jno. 14. 2, 3. Ac. 4. 31. a place *of ordinary deposit*, Mat. 26. 52; a place, passage *in a book*, Lu. 4. 17; place *occupied*, room, space, Lu. 2. 7; 14. 9, 22; place, opportunity, Ac. 25. 16. He. 12. 17; place, condition, position, 1 Co. 14. 16.

Τοσοῦτος, τοσαύτη, τοσοῦτο & τοσοῦτον, *a lengthened and more demonstrative form of* τόσος, so great, so much, Mat. 8. 10; 15. 33; so long, *of time*, Jno. 14. 9; *pl.* so many, Mat. 15. 33, et al.

Τότε, *adv. of time*, then, at that time, Mat. 2. 17; 3. 5; 11. 20; then, thereupon, Mat. 12. 29; 13. 26; 25. 31; ἀπὸ τότε, from that time, Mat. 4. 17; 16. 21; ὁ τότε, which then was, 2 Pe. 3. 6.

Τοὐναντίον, (by crasis for τὸ ἐναντίον) that which is opposite; *as an adv.* on the contrary, on the other hand, 2 Co. 2. 7. Ga. 2. 7. 1 Pe. 3. 9.

Τοὔνομα, (by crasis for τὸ ὄνομα) the name; *in the acc.* by name, Mat. 27. 57.

Τουτέστι, (by crasis for τοῦτ' ἔστι) that is, which signifies, which implies, Ac. 1. 19; 19. 4, et al.

Τράγος, ου, ὁ, a he-goat, He. 9. 12, 13, 19; 10. 4.

Τράπεζα, ης, ἡ, (τετράς, four, & πέζα, a foot) a table, an eating-table, Mat. 15. 27. Mar. 7. 28. He. 9. 2; *by impl.* a meal, feast, Ro. 11. 9. 1 Co. 10. 21; a table or counter *of a money-changer*, Mat. 21. 12; a bank, Lu. 19. 23; *by impl.*, *pl.* money matters, Ac. 6. 2: *whence*

Τραπεζίτης, ου, ὁ, a money-changer, broker, banker, *who exchanges or loans money for a premium*, Mat. 25. 27. (ῑ.)

Τραῦμα, ατος, τό, (τιτρώσκω) a wound, Lu. 10. 34: *whence*

Τραυματίζω, f. ίσω, a. 1. ἐτραυμάτισα, to wound, Lu. 20. 12. Ac. 19. 16.

Τραχηλίζω, f. ίσω, p. pass. τετραχήλισμαι, *pr.* to gripe the neck; to bend the neck back *so as to make bare or expose the throat, as in slaughtering animals*, &c.; *met.* to lay bare *to view*, He. 4. 13: *from*

Τράχηλος, ου, ὁ, the neck, Mat. 18. 6, et al.; ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον, to put a yoke upon the neck *of any one*, *met.* to bind to a burdensome observance, Ac. 15. 10; ὑποτιθέναι τὸν τράχηλον, to lay down one's neck *under the axe of the executioner*, to imperil one's life, Ro. 16. 4.

Τρᾱχύς, εῖα, ύ, rough, rugged, uneven, Lu. 3. 5; εἰς τραχεῖς τόπους, on a rocky shore, Ac. 27. 29.

Τρεῖς, οἱ, αἱ, τά, τρία, three, Mat. 12. 40, et al.

Τρέμω, (τρέω, idem) to tremble, be agitated from fear, Mar. 5. 33. Lu. 8. 47. Ac. 9. 6; *by impl.* to fear, be afraid, 2 Pe. 2. 10.

Τρέφω, f. θρέψω, a. 1. ἔθρεψα, p. pass. τέθραμμαι, to thicken; to nourish; to feed, support, cherish, provide for, Mat. 6. 26; 25. 37, et al.; to bring up, rear, educate, Lu. 4. 16; to gorge, to pamper, Ja. 5. 5.

Τρέχω, f. θρέξομαι, & δραμοῦμαι, a. 2. ἔδραμον, to run, Mat. 27. 48; 28. 8, et al.; to run *a race*, 1 Co. 9. 24; *met.* 1 Co. 9. 24, 26. He. 12. 1; *in N. T.*, to run *a certain course of conduct*, Ga. 5. 7; to run *a course of exertion*, Ro. 9. 16. Ga. 2. 2. Phi. 2. 16; to run, to progress freely, to advance rapidly, 2 Th. 3. 1.

Τριάκοντα, οἱ, αἱ, τά, (τρεῖς) thirty, Mat. 13. 8, 23, et al.

Τριακόσιοι, αι, α, (τρεῖς) three hundred, Mar. 14. 5. Jno. 12. 5.

Τρίβολος, ου, ὁ, (τρεῖς & βέλος)

pr. three-pronged; *as subst.* a caltrop; *a plant*, land-caltrop, a thorn, Mat. 7. 16. He. 6. 8.

Τρίβος, ου, ἡ, (τρίβω, to rub, wear) a beaten track; a road, highway, Mat. 3. 3. Mar. 1. 3. Lu. 3. 4.

Τριετία, ας, ἡ, (τρεῖς & ἔτος) the space of three years, Ac. 20. 31.

Τρίζω, f. ίσω, to creak, to utter a creaking, stridulous, grating sound; to gnash, grind *the teeth*, Mar. 9. 18.

Τρίμηνον, ου, τό, (τρεῖς & μήν) the space of three months, He. 11. 23.

Τρίς, *adv.* (τρεῖς) three times, thrice, Mat. 26. 34, 75, et al.; ἐπὶ τρίς, to the extent of thrice, as many as three times, Ac. 10. 16; 11. 10.

Τρίστεγον, ου, τό, (neut. of τρίστεγος, having three stories, fr. τρεῖς & στέγη) the third floor, third story, Ac. 20. 9. L. G.

Τρισχίλιοι, αι, α, (τρεῖς & χίλιοι) three thousand, Ac. 2. 41.

Τρίτος, η, ον, (τρεῖς) third, Mat. 20. 3; 27. 64; ἐκ τρίτου, the third time, for the third time, Mat. 26. 44; τὸ τρίτον, sc. μέρος, the third part, Re. 8. 7, 12; τρίτον & τὸ τρίτον, *as an adv.*, the third time, for the third time, Mar. 14. 41. Lu. 20. 12, et al.

Τρίχινος, η, ον, (θρίξ, τριχός) of hair, made of hair, Re. 6. 12.

Τρόμος, ου, ὁ, (τρέμω) *pr.* a trembling, quaking; trembling *from fear*, fear, terror, agitation of mind, Mar. 16. 8; anxious diffidence, 1 Co. 2. 3; reverence, veneration, awe, 2 Co. 7. 15. Ep. 6. 5. Phi. 2. 12.

Τροπή, ῆς, ἡ, (τρέπω) a turning round; a turning back, change, mutation, Ja. 1. 17.

Τρόπος, ου, ὁ, (fr. same) a turn; mode, manner, way, Jude 7; ὃν τρόπον, & καθ' ὃν τρόπον, in which manner, as, even as, Mat. 23. 37. Ac. 15. 11, et al.; κατὰ μηδένα τρόπον, in no way, by no means, 2 Th. 2. 3; ἐν παντὶ τρόπῳ, & παντὶ τρόπῳ, in every way, by every means, Phi. 1. 18. 2 Th. 3. 16; turn *of mind or action*, habit, disposition, He. 13. 5.

Τροποφορέω, ῶ, f. ήσω, a. 1. ἐτροποφόρησα, (τρόπος & φορέω) bear with the disposition, manners, and conduct of *any one*, Ac. 13. 18. L. G.

Τροφή, ῆς, ἡ, (τρέφω) nutriment, nourishment, food, Mat. 3. 4, et al.; provision, victual, Mat. 24. 45; sustenance, maintenance, Mat. 10. 10; *met.* nutriment *of the mind*, He. 5. 12, 14.

Τροφός, οῦ, ἡ, (fr. same) a nurse, 1 Th. 2. 7.

Τροφοφορέω, ῶ, f. ήσω, (τροφός & φορέω) to sustain, provide for, cherish, v. r. Ac. 13. 18. S.

Τροχιά, ᾶς, ἡ, a wheel-track; a track, way, path, *met.* He. 12. 13: *from*

Τροχός, οῦ, ὁ, (τρέχω) *pr.* a runner; any thing orbicular, a wheel; drift, course, *with which signification the word is usually written* τρόχος, Ja. 3. 6.

Τρύβλιον, ίου, τό, a bowl, dish, Mat. 26. 23. Mar. 14. 20.

Τρυγάω, ῶ, f. ήσω, a. 1. ἐτρύγησα, (τρύγη, ripe fruits) to harvest, gather, *fruits, and spc. grapes*, Lu. 6. 44. Re. 14. 18, 19.

Τρυγών, όνος, ἡ, (τρύζω, to murmur) a turtle-dove, Lu. 2. 24.

Τρυμαλιά, ᾶς, ἡ, (τρύμη, fr. τρύω, to rub, wear) a hole, perforation; eye *of a needle*, Mar. 10. 25. Lu. 18. 25.

Τρύπημα, ατος, τό, (τρυπάω, τρύπη, a hole, fr. τρύω) a hole; eye *of a needle*, Mat. 19. 24.

Τρυφάω, ῶ, f. ήσω, a. 1. ἐτρύφησα, to live delicately and luxuriously, Ja. 5. 5: *from*

Τρυφή, ῆς, ἡ, (θρύπτω, to break small, to enfeeble, enervate) delicate living, luxury, Lu. 7. 25. 2 Pe. 2. 13.

Τρώγω, f. τρώξομαι, a. 2. ἔτρᾰγον, *pr.* to crunch; to eat, Mat. 24. 38; *fr. the Heb.* ἄρτον τρώγειν, to take food, partake of a meal, Jno. 13. 18.

Τυγχάνω, f. τεύξομαι, p. τετύχηκα & τέτευχα, a. 2. ἔτυχον, to hit *an object;* to attain to, to obtain, acquire, enjoy, Lu. 20. 35. Ac. 24. 3, et al.; *intrans.* to happen, fall out, chance; *part.* τυχών, οῦσα, όν, common, ordinary, Ac. 19. 11; 28. 2; *neut.* τυχόν, *as an adv.*, it may be, perchance, perhaps, 1 Co. 16. 6; εἰ τύχοι, if it so

happen, as the case may be, 1 Co. 14. 10; 15. 37; to be *in a certain condition*, Lu. 10. 30.

Τυμπανίζω, f. ίσω, a. 1. pass. ἐτυμπανίσθην, (τύμπανον, a drum) *pr.* to beat a drum; to drum upon; *in N. T.*, to bastinade, beat to death with rods and clubs, He. 11. 35.

Τύπος, ου, ὁ, *pr.* a blow; an impress; a print, mark, *of a wound inflicted*, Jno. 20. 25; a delineation; an image, statue, Ac. 7. 43; a formula, scheme, Ro. 6. 17; form, purport, Ac. 23. 25; a figure, counterpart, 1 Co. 10. 6; an *anticipative* figure, type, Ro. 5. 14. 1 Co. 10. 11; a model, pattern, Ac. 7. 44. He. 8. 5; a *moral* pattern, Phi. 3. 17. 1 Th. 1. 7. 2 Th. 3. 9. 1 Ti. 4. 12. 1 Pe. 5. 3.

Τύπτω, f. ψω, a. 1. ἔτυψα, to beat, strike, smite, Mat. 24. 49; 27. 30, et al.; to beat *the breast, as expressive of grief, or strong emotion*, Lu. 18. 13; 23. 48; *in N. T., met.* to wound or shock *the conscience of any one*, 1 Co. 8. 12; *fr. the Heb.* to smite *with evil*, punish, Ac. 23. 3.

Τυρβάζω, f. άσω, (τύρβη, tumult) to stir up, render turbid; to throw into a state of perturbation, disquiet; *mid.* to trouble one's self, be troubled, be disquieted, Lu. 10. 41.

Τύριος, ου, ὁ, ἡ, a Tyrian, an inhabitant of Τύρος, Tyre, Ac. 12. 20.

Τυφλός, ή, όν, blind, Mat. 9. 27, 28; 11. 5; 12. 22; *met. mentally* blind, Mat. 15. 14; 23. 16, et al.: *whence*

Τυφλόω, ῶ, f. ώσω, p. τετύφλωκα, to blind, render blind; *met.* Jno. 12. 40. 1 Jno. 2. 11. 2 Co. 4. 4.

Τυφόω, ῶ, f. ώσω, p. pass. τετύφωμαι, (τῦφος, smoke, fr. τύφω) to besmoke; *met.* to possess with the fumes *of conceit*; *pass.* to be demented with conceit, puffed up, 1 Ti. 3. 6; 6. 4. 2 Ti. 3. 4.

Τύφω, f. θύψω, to raise a smoke; *pass.* to emit smoke, smoke, smoulder, Mat. 12. 20.

Τυφωνικός, ή, όν, (τυφῶν, typhon, a hurricane) stormy, tempestuous, Ac. 27. 14.

Τυχόν, *see* τυγχάνω.

Υ.

Ὑακίνθινος, η, ον, hyacinthine, resembling the hyacinth in colour, Re. 9. 17: *from*

Ὑάκινθος, ου, ἡ, a hyacinth, *a gem resembling the colour of the* hyacinth flower, Re. 21. 20.

Ὑάλινος, η, ον, made of glass; glassy, translucent, Re. 4. 6: *from*

Ὕαλος, ου, ἡ, a transparent stone, crystal; *also*, glass, Re. 21. 18, 21.

Ὑβρίζω, f. ίσω, a. 1. ὕβρισα, to run riot; *trans.* to outrage, Mat. 22. 6. Lu. 11. 45, et al.: *from*

Ὕβρις, εως, ἡ, violent wantonness, insolence; contumelious treatment, outrage, 2 Co. 12. 10; damage *by sea*, Ac. 27. 10.

Ὑβριστής, οῦ, ὁ, (ὑβρίζω) an overbearing, wantonly violent person, Ro. 1. 30. 1 Ti. 1. 13.

Ὑγιαίνω, f. ανῶ, to be hale, sound, in health, Lu. 5. 31; 7. 10; to be safe and sound, Lu. 15. 27; *met.* to be healthful or sound *in faith, doctrine*, &c., Tit. 1. 13; 2. 2; *part.* ὑγιαίνων, ουσα, ον, sound, pure, uncorrupted, 1 Ti. 1. 10, et al.: *from*

Ὑγιής, έος, οῦς, ὁ, ἡ, τό,-ές, hale, sound, in health, Mat. 12. 13; 15. 31, et al.; *met. of doctrine*, sound, pure, wholesome, Tit. 2. 8.

Ὑγρός, ά, όν, (ὕω, to wet) *pr.* wet, moist, humid; *used of a tree*, full of sap, fresh, green, Lu. 23. 31.

Ὑδρία, ας, ἡ, (ὕδωρ) a water-pot, pitcher, Jno. 2. 6, 7; a bucket, pail, Jno. 4. 28.

Ὑδροποτέω, ῶ, f. ήσω, (ὑδροπότης, ὕδωρ & πίνω) to be a water-drinker, 1 Ti. 5. 23.

Ὑδρωπικός, ή, όν, (ὕδρωψ, the dropsy, fr. ὕδωρ) dropsical, Lu. 14. 2.

Ὕδωρ, ὕδατος, τό, water, Mat. 3. 11, 16; 14. 28, 29; 17. 15. Jno. 5. 3, 4, 7; the watery fluid *of the pericardium*, Jno. 19. 34; ὕδωρ ζῶν, living water, fresh flowing water, Jno. 4. 11; *met. of spiritual refreshment*, Jno. 4. 10; 7. 38.

Ὑετός, οῦ, ὁ, (ὕω, to rain) rain, Ac. 14. 17, et al.

Υἱοθεσία, ας, ἡ, (υἱός & τίθημι) adoption, a placing in the condition of a son, Ro. 8. 15, 23; 9. 4. Ga. 4. 5. Ep. 1. 5. N. T.

Υἱός, οῦ, ὁ, a son, Mat. 1. 21, 25; 7. 9; 13. 55, et al. freq.; a *legitimate* son, He. 12. 8; a son *artificially constituted*, Ac. 7. 21. He. 11. 24; a descendant, Mat. 1. 1, 20; Mar. 12. 35, et al.; *in N. T.*, the young *of an animal*, Mat. 21. 5; a *spiritual* son *in respect of conversion or discipleship*, 1 Pe. 5. 13; *fr. Heb.* a disciple, *perhaps* Mat. 12. 27; a son *as implying connexion in respect of membership, service, resemblance, manifestation, destiny*, &c., Mat. 8. 12; 9. 15; 13. 38; 23. 15. Mar. 2.19; 3. 17. Lu. 5. 34; 10. 6; 16. 8; 20. 34, 36. Jno. 17. 12. Ac. 2. 25; 4. 36; 13. 10. Eph. 2. 2; 5. 6. Col. 3. 6. 1 Th. 5. 5. 2 Th. 2. 3; υἱὸς θεοῦ, κ. τ. λ., son of God *in respect of divinity*, Mat. 4. 3, 6; 14. 33. Ro. 1. 4, et al.; *also, in respect of privilege and character*, Mat. 5. 9, 45. Lu. 6. 35. Ro. 8. 14, 19; 9. 26. Ga. 3. 26; ὁ υἱὸς τοῦ θεοῦ, κ. τ. λ., *a title of the Messiah*, Mat. 26. 63. Mar. 3. 11; 14. 61. Jno. 1. 34, 50; 20. 31, et al.; υἱὸς ἀνθρώπου, a son of man, a man, Mar. 3. 28. Eph. 3. 5. He. 2. 6; ὁ υἱὸς τοῦ ἀνθρώπου, *a title of the Messiah*, Mat. 8. 20, et al. freq.; *as also* ὁ υἱὸς Δαβίδ, Mat. 12. 23, et al.

Ὕλη, ης, ἡ, wood, a forest; *in N. T.*, firewood, a mass of fuel, Ja. 3. 5.

Ὑμέτερος, α, ον, *possess. pron.* (ὑμεῖς) your, yours, Lu. 6. 20. Jno. 7. 6; 15. 20, et al.

Ὑμνέω, ῶ, f. ήσω, a. 1. ὕμνησα, to hymn, praise, celebrate or worship with hymns, Ac. 16. 25. He. 2. 12; *absol.* to sing a hymn, Mat. 26. 30. Mar. 14. 26: *from*

Ὕμνος, ου, ὁ, a song; a hymn, song of praise *to God*, Ep. 5. 19. Col. 3. 16.

Ὑπάγω, f. ξω, (ὑπό & ἄγω) to lead or bring under; to lead or bring from under; to draw on or away; *in N. T.*, *intrans.* to go away, depart, Mat. 8. 4, 13; 9. 6; ὕπαγε ὀπίσω μου, get behind me! away! begone! Mat. 4. 10; 16. 23; to go, Mat. 5. 41. Lu. 12. 58, et al.; to depart *life*, Mat. 26. 24.

Ὑπακοή, ῆς, ἡ, a hearkening to; obedience, Ro. 5. 19; 6. 16. 1 Pe. 1. 14; submissiveness, Ro. 16. 19. 2 Co. 7. 15; submission, Ro. 1. 5; 15. 18; 16. 26. 2 Co. 10. 5. He. 5. 8. 1 Pe. 1. 2, 22; compliance, Philem. 21: (S.) *from*

Ὑπακούω, f. ούσομαι, (ὑπό & ἀκούω) to give ear, hearken; to listen, Ac. 12. 13; to obey, Mat. 8. 27. Mar. 1. 27, et al.; *in N. T.*, to render submissive acceptance, Ac. 6. 7. Ro. 6. 17. 2 Th. 1. 8. He. 5. 9; *absol.* to be submissive, Phi. 2. 12.

Ὕπανδρος, ου, ἡ, (ὑπό & ἀνήρ) bound to a man, married, Ro. 7. 2. L. G.

Ὑπαντάω, ῶ, f. ήσω, (ὑπό & ἀντάω) to meet, Mat. 8. 28. Lu. 8. 27. Jno. 11. 20, 30; 12. 18: *whence*

Ὑπάντησις, εως, ἡ, a meeting, act of meeting, Jno. 12. 13. L. G.

Ὕπαρξις, εως, ἡ, goods possessed, substance, property, Ac. 2. 45. He. 10. 34: (L. G.) *from*

Ὑπάρχω, f. ξω, (ὑπό & ἄρχω) to begin; to come into existence; to exist; to be, subsist, Ac. 19. 40; 28. 18; to be in possession, to belong, Ac. 3. 6; 4. 37; *part. neut. pl.* τὰ ὑπάρχοντα, goods, possessions, property, Mat. 19. 21. Lu. 8. 3; to be, Lu. 7. 25; 8. 41, et al.

Ὑπείκω, f. ξω, (ὑπό & εἴκω) to yield, give way; *absol.* to be submissive, He. 13. 17.

Ὑπεναντίος, ία, ίον, (ὑπό & ἐναντίος) over against; contrary, adverse; ὁ ὑπεναντίος, an opponent, adversary, He. 10. 27; untoward, inimical, Col. 2. 14.

Ὑπέρ, *prep. with a genitive*, above, over; *met.* in behalf of, Mat. 5. 44. Mar. 9. 40. Jno. 17. 19, et al.; instead of *beneficially*, Philem. 13; in maintenance of, Ro. 15. 8; for the furtherance of, Jno. 11. 4. 2 Co. 1. 6. 8, et al.; for the fulfilment of, Phi. 2. 13; *equivalent to* περί, about, concerning, *with the further signification of interest or concern in the subject*, Ac. 5. 41. Ro. 9. 27. 2 Co. 5. 12; 8. 23. 2 Th. 2. 1, et al.; *with an acc.*, over, beyond; *met.* beyond, more than, Mat. 10. 37. 2 Co. 1. 8, et al.; *used after comparative terms*, Lu. 16.

8. 2 Co. 12. 13. He. 4. 12; *in N. T. as an adv.*, in a higher degree, in fuller measure, 2 Co. 11. 23.

Ὑπεραίρω, (ὑπέρ & αἴρω) to raise or lift up above or over; *mid.* to lift up one's self; *met.* to be over-elated, 2 Co. 12. 7; to bear one's self arrogantly, to rear a haughty front, 2 Th. 2. 4.

Ὑπέρακμος, ου, ὁ, ἡ, (ὑπέρ & ἀκμή, a point, prime) past the bloom of life, 1 Co. 7. 36. N. T.

Ὑπεράνω, *adv.* (ὑπέρ & ἄνω) above, over, far above; *of place*, Ep. 4. 10. He. 9. 5; *of rank, dignity, &c.* Ep. 1. 21. L. G. (ᾰ.)

Ὑπεραυξάνω, f. ξήσω, (ὑπέρ & αὐξάνω) to increase exceedingly, 2 Th. 1. 3.

Ὑπερβαίνω, f. βήσομαι, (ὑπέρ & βαίνω) to overstep; to wrong, aggrieve, 1 Th. 4. 6.

Ὑπερβαλλόντως, *adv.* exceedingly, above measure, 2 Co. 11. 23: *from*

Ὑπερβάλλω, f. βαλῶ, (ὑπέρ & βάλλω) *pr.* to cast or throw over or beyond, to overshoot; *met.* to surpass, excel; *part.* ὑπερβάλλων, ουσα, ον, surpassing, 2 Co. 3. 10; 9. 14, et al.: *whence*

Ὑπερβολή, ῆς, ἡ, *pr.* a throwing beyond, an overshooting; extraordinary amount or character, transcendency, 2 Co. 12. 7; 4. 7; καθ' ὑπερβολήν, *adverbially*, exceedingly, extremely, Ro. 7. 13. 2 Co. 1. 8, et al.

Ὑπερεῖδον, a. 2. of ὑπεροράω, to look over or above *a thing; met.* to overlook, disregard; to bear with, Ac. 17. 30.

Ὑπερέκεινα, *adv.* (ὑπέρ ἐκεῖνα) beyond, 2 Co. 10. 16. N. T.

Ὑπερεκπερισσοῦ, *adv.* (ὑπέρ, ἐκ, περισσοῦ) in over-abundance; beyond all measure, superabundantly, Ep. 3. 20. 1 Th. 3. 10; 5. 13. S.

Ὑπερεκτείνω, f. τενῶ, (ὑπέρ & ἐκτείνω) to over-extend, over-stretch, 2 Co. 10. 14. L. G.

Ὑπερεκχύνω, (ὑπέρ & ἐκχύνω) to pour out above measure or in excess; *pass.* to run over, overflow, Lu. 6. 38. L. G.

Ὑπερεντυγχάνω, (ὑπέρ & ἐντυγχάνω) to intercede for, Ro. 8. 26. N. T.

Ὑπερέχω, f. ξω, (ὑπέρ & ἔχω) to hold above; *intrans.* to stand out above, to overtop; *met.* to surpass, excel, Phi. 2. 3; 4. 7; τὸ ὑπερέχον, excellence, preeminence, Phi. 3. 8; to be higher, superior, Ro. 13. 1. 1 Pe. 2. 13.

Ὑπερηφανία, ας, ἡ, haughtiness, arrogance, Mar. 7. 22: *from*

Ὑπερήφᾰνος, ου, ὁ, ἡ, (ὑπέρ & φαίνω) *pr.* conspicuous above, supereminent; *met.* assuming, haughty, arrogant, Lu. 1. 51. Ro. 1. 30. 2 Ti. 3. 2. Ja. 4. 6. 1 Pe. 5. 5.

Ὑπερλίαν, *adv.* (ὑπέρ & λίαν) in the highest degree, preeminently, especially, superlatively, 2 Co. 11. 5; 12. 11. N. T.

Ὑπερνικάω, ῶ, f. ήσω, (ὑπέρ & νικάω) to overpower in victory; to be abundantly victorious, prevail mightily, Ro. 8. 37. L. G.

Ὑπέρογκος, ου, ὁ, ἡ, (ὑπέρ & ὄγκος) *pr.* over-swollen, overgrown; *of language*, swelling, pompous, boastful, 2 Pe. 2. 18. Jude 16.

Ὑπεροχή, ῆς, ἡ, (ὑπερέχω) prominence; *met.* excellence, rare quality, 1 Co. 2. 1; eminent station, authority, 1 Ti. 2. 2.

Ὑπερπερισσεύω, f. εύσω, (ὑπέρ & περισσεύω) to superabound; to abound still more, Ro. 5. 20; *mid.* to be abundantly filled, overflow, 2 Co. 7. 4. N. T.

Ὑπερπερισσῶς, *adv.* (ὑπέρ & περισσῶς) superabundantly, most vehemently, above all measure, Mar. 7. 37. N. T.

Ὑπερπλεονάζω, f. άσω, (ὑπέρ & πλεονάζω) to superabound, be in exceeding abundance, over-exceed, 1 Ti. 1. 14. N. T.

Ὑπερυψόω, ῶ, f. ώσω, (ὑπέρ & ὑψόω) to exalt supremely, Phi. 2. 9. S.

Ὑπερφρονέω, ῶ, f. ήσω, (ὑπέρ & φρονέω) to overween, have lofty thoughts, be elated, Ro. 12. 3.

Ὑπερῷον, ου, τό, (pr. neut. of ὑπερῷος, upper, fr. ὑπέρ) the upper part of a house, upper room, or chamber, Ac. 1. 13; 9. 37, 39; 20. 8.

Ὑπέχω, f. ὑφέξω, (ὑπό & ἔχω) *pr.* to hold under; to render, undergo, suffer, Jude 7.

Ὑπήκοος, οῦ, ὁ, ἡ, (ὑπακούω) giving ear; obedient, submissive, Ac. 7. 39. 2 Co. 2. 9. Ph. 2. 8.

Ὑπηρετέω, ῶ, f. ήσω, a. 1. ὑπηρέτησα, to subserve, Ac. 13. 36; to relieve, supply, Ac. 20. 34; to render kind offices, Ac. 24. 23: *from*

Ὑπηρέτης, ου, ὁ, (ὑπό & ἐρέτης, a rower) *pr.* an under-rower, a rower, one of a ship's crew; a minister, attendant, servant; an attendant *on a magistrate*, a lictor, apparitor, officer, Mat. 5. 25; an attendant or officer *of the Sanhedrin*, Mat. 26. 58; an attendant, or servant *of a synagogue*, Lu. 4. 20; a minister, attendant, assistant *in any work*, Lu. 1. 2. Jno. 18. 36, et al.

Ὕπνος, ου, ὁ, sleep, Mat. 1. 24, et al.; *met. spiritual* sleep, *religious* slumber, Ro. 13. 11.

Ὑπό, *prep., with a genitive, pr.* under; *hence used to express influence, causation, agency;* by, Mat. 1. 22, et al. freq.; by the agency of, at the hands of, 2 Co. 11. 24. He. 12. 3; *with acc.*, under, *with the idea of motion associated*, Mat. 5. 15, et al.; under, Jno. 1. 49. 1 Co. 10. 1; under *subjection to*, Ro. 6. 14. 1 Ti. 6. 1, et al.; *of time*, at, about, Ac. 5. 21.

Ὑποβάλλω, f. βαλῶ, a. 2. ὑπέβαλον, (ὑπό & βάλλω) to cast under; *met.* to suggest, instigate; to suborn, Ac. 6. 11.

Ὑπογραμμός, οῦ, ὁ, (ὑπογράφω) *pr.* a copy to write after; *met.* an example for imitation, pattern, 1 Pe. 2. 21. L. G.

Ὑπόδειγμα, ατος, τό, a token, intimation; an example, *proposed for imitation or admonition*, Jno. 13. 15. He. 4. 11. Ja. 5. 10. 2 Pe. 2. 6; a copy, He. 8. 5; 9. 23: *from*

Ὑποδείκνυμι, f. δείξω, (ὑπό & δείκνυμι) to indicate, Ac. 20. 35; to intimate, suggest, Mat. 3. 7. Lu. 3. 7; 6. 47; 12. 5. Ac. 9. 16.

Ὑποδέχομαι, f. ξομαι, p. ὑποδέδεγμαι, (ὑπό & δέχομαι) to give reception to; to receive as a guest, entertain, Lu. 10. 38; 19. 6. Ac. 17. 7. Ja. 2. 25.

Ὑποδέω, ῶ, f. ήσω, p. pass. ὑποδέδεμαι, (ὑπό & δέω) to bind under: *mid.* to bind under one's self, put on one's own feet, Ac. 12. 8; to shoe, Ep. 6. 15; *pass.* to be shod, Mar. 6. 9: *whence*

Ὑπόδημα, ατος, τό, any thing bound under; a sandal, Mat. 3. 11; 10. 10, et al.

Ὑπόδικος, ου, ὁ, ἡ, (ὑπό & δίκη) under a legal process; *also*, under a judicial sentence; under verdict *to an opposed party in a suit*, liable to penalty, convict, Ro. 3. 19.

Ὑποζύγιον, ίου, τό, (pr. neut. of ὑποζύγιος, under a yoke, fr. ὑπό & ζυγόν) an animal subject to the yoke, a beast of draught or burden; *in N. T., spc.* an ass, Mat. 21. 5. 2 Pe. 2. 16.

Ὑποζώννυμι, f. ζώσω, (ὑπό & ζώννυμι) to gird under, *of persons;* to undergird *a ship with cables, chains,* &c. Ac. 27. 17.

Ὑποκάτω, *adv.* (ὑπό & κάτω) under, beneath, underneath, Mar. 6. 11; 7. 28, et al.; *met.* He. 2. 8. (ᾰ.)

Ὑποκρίνομαι, f. οῦμαι, (ὑπό & κρίνω) to answer, respond; to act a part *upon the stage; hence*, to assume a counterfeit character; to pretend, feign, Lu. 20. 20: *whence*

Ὑπόκρῐσις, εως, ἡ, a response, answer; histrionic personification, acting; hypocrisy, simulation, Mat. 23. 28. Mar. 12. 15, et al.

Ὑποκρῐτής, οῦ, ὁ, the giver of an answer or response; a stage-player, actor; *in N. T.*, a *moral or religious* counterfeit, a hypocrite, Mat. 6. 2, 5, 16; 7. 5, et al.

Ὑπολαμβάνω, f. λήψομαι, a. 2. ὑπέλαβον, (ὑπό & λαμβάνω) to take up, *by placing one's self underneath what is taken up;* to catch away, withdraw, Ac. 1. 9; to take up *discourse by continuation; hence*, to answer, Lu. 10. 30; to take up *a notion*, to think, suppose, Lu. 7. 43. Ac. 2. 15.

Ὑπολείπω, f. ψω, (ὑπό & λείπω) to leave remaining, leave behind; *pass.* to be left surviving, Ro. 11. 3.

Ὑπολήνιον, ου, τό, (ὑπό & ληνός) a vat, *placed under the press*, ληνός, *to receive the juice*, Mar. 12. 1. S.

Ὑπολιμπάνω, (ὑπό & λιμπάνω, to leave) *equivalent to* ὑπολείπω, to leave behind, 1 Pe. 2. 21.

Ὑπομένω, f. νῶ, (ὑπό & μένω) *intrans.* to remain or stay behind, *when others have departed,* Lu. 2. 43; *trans.* to bear up under, endure, suffer patiently, 1 Co. 13. 7. He. 10. 32; *absol.* to continue firm, hold out, remain constant, persevere, Mat. 10. 22; 24. 13, et al.

Ὑπομιμνήσκω, f. ὑπομνήσω, (ὑπό & μιμνήσκω) to put in mind, remind, Jno. 14. 26. Tit. 3. 1. 2 Pe. 1. 12. Jude 5; to suggest recollection of, remind *others* of, 2 Ti. 2. 14. 3 Jno. 10; *mid.* ὑπομιμνήσκομαι, a. 1. ὑπεμνήσθην, to call to mind, recollect, remember, Lu. 22. 61: *whence*

Ὑπόμνησις, εως, ἡ, a putting in mind, act of reminding, 2 Pe. 1. 13; 3. 1; remembrance, recollection, 2 Ti. 1. 5.

Ὑπομονή, ῆς, ἡ, (ὑπομένω) patient endurance, 2 Co. 12. 12. Col. 1. 11, et al.; patient awaiting, Lu. 21. 19; a patient frame of mind, patience, Ro. 5. 3, 4; 15. 4, 5. Ja. 1. 3, et al.; perseverance, Ro. 2. 7; ἐν ὑπομονῇ & δι' ὑπομονῆς, constantly, perseveringly, Lu. 8. 15. Ro. 8. 25. He. 12. 1; an enduring *of affliction,* &c., the act of suffering, undergoing, &c., 2 Co. 1. 6; 6. 4.

Ὑπονοέω, ῶ, f. ήσω, (ὑπό & νοέω) to suspect; to suppose, deem, Ac. 13. 25; 25. 18; 27. 27: *whence*

Ὑπόνοια, ας, ἡ, suspicion, surmise, 1 Ti. 6. 4.

Ὑποπλέω, f. εύσομαι, (ὑπό & πλέω) to sail under; to sail under *the lee, or,* to the south of, *an island,* &c., Ac. 27. 4, 7. L. G.

Ὑποπνέω, f. εύσω, (ὑπό & πνέω) to blow gently, *as the wind,* Ac. 27. 13. N. T.

Ὑποπόδιον, ίου, τό, (ὑπό & πούς) a footstool, Mat. 5. 35. Ja. 2. 3, et al. L. G.

Ὑπόστᾰσις, εως, ἡ, (ὑφίσταμαι, to stand under, ὑπό & ἵστημι) *pr.* a being set under; a substructure, basis, bottom; subsistence, essence, He. 1. 3; an assumption *of a character,* 2 Co. 11. 17; a pledged assumption, vouching, 2 Co. 9. 4; a professed engagement, profession, He. 3. 14; an assured impression, a realising, He. 11. 1.

Ὑποστέλλω, f. στελῶ, a. 1. ὑπέστειλα, (ὑπό & στέλλω) *pr.* to let down, to stow away; to draw back, withdraw, Ga. 2. 12; *mid.* to shrink back, quail, recoil, He. 10. 38; to keep back, suppress, conceal, Ac. 20. 20, 27: *whence*

Ὑποστολή, ῆς, ἡ, a shrinking back, He. 10. 39. L. G.

Ὑποστρέφω, f. ψω, (ὑπό & στρέφω) to turn back, return, Mar. 14. 40. Lu. 1. 56; 2. 39, 43, 45, et al.

Ὑποστρώννυμι, v. ννύω, f. στρώσω, (ὑπό & στρώννυμι) to strow under, spread underneath, Lu. 19. 36.

Ὑποτᾰγή, ῆς, ἡ, subordination, 1 Ti. 3. 4; submissiveness, 2 Co. 9. 13. Ga. 2. 5. 1 Ti. 2. 11: (N. T.) *from*

Ὑποτάσσω, v. ττω, f. ξω, (ὑπό & τάσσω) to place or arrange under; to subordinate, 1 Co. 15. 27; to bring under influence, Ro. 8. 20; *pass.* to be subordinated, 1 Co. 14. 32, et al.; to be brought under a state or influence, Ro. 8. 20; *mid.* to submit one's self, render obedience, be submissive, Lu. 2. 51; 10. 17, et al.

Ὑποτίθημι, f. ὑποθήσω, (ὑπό & τίθημι) to place under; to lay down *the neck beneath the sword of the executioner,* to set on imminent risk, Ro. 16. 4; *mid.* to suggest, recommend to attention, 1 Ti. 4. 6.

Ὑποτρέχω, a. 2. ὑπέδρᾰμον, (ὑπό & τρέχω) to run under; *as a nautical term,* to sail under *the lee of,* Ac. 27. 16.

Ὑποτύπωσις, εως, ἡ, (ὑποτυπόω, to sketch, fr. ὑπό & τυπόω) a sketch, delineation; form, formula, 2 Ti. 1. 13; a pattern, example, 1 Ti. 1. 16.

Ὑποφέρω, a. 1. ὑπήνεγκα, a. 2. ὑπήνεγκον, (ὑπό & φέρω) to bear under; to bear up under, support, sustain, 1 Co. 10. 13; to endure patiently, 1 Pe. 2. 19; to undergo, 2 Ti. 3. 11.

Ὑποχωρέω, ῶ, f. ήσω, (ὑπό & χωρέω) to withdraw, retire, Lu. 5. 16; 9. 10.

Ὑπωπιάζω, f. άσω, (ὑπώπιον, the part of the face below the eyes, fr. ὑπό & ὤψ) *pr.* to strike one upon the

parts beneath the eye; to beat black and blue; *hence*, to discipline by hardship, coerce, 1 Co. 9. 27; *met.* to weary *by continual importunities*, pester, Lu. 18. 5.

῟Υς, ὑός, ὁ, ἡ, a hog, swine, boar or sow, 2 Pe. 2. 22.

῞Υσσωπος, ου, ὁ, ἡ, (Heb. אֵזוֹב) hyssop, hyssopus officinalis *of Linn.*, *a low shrubby plant growing in the south of Europe and the East;* a bunch of hyssop, He. 9. 19; a hyssop stalk, Jno. 19. 29. L. G.

Ὑστερέω, ῶ, f. ήσω, p. ὑστέρηκα, a. 1. ὑστέρησα, (ὕστερος) to be behind *in place or time*, to be in the rear; to fall short of, be inferior to, 2 Co. 11. 5; 12. 11; to fail of, fail to attain, He. 4. 1; to be in want of, lack, Lu. 22. 35; to be wanting, Mar. 10. 21; *absol.* to be defective, in default, Mat. 19. 20. 1 Co. 12. 24; to run short, Jno. 2. 3; *mid.* to come short of *a privilege or standard*, to miss, Ro. 3. 23; *absol.* to come short, be below standard, 1 Co. 1. 7; to come short *of sufficiency*, to be in need, want, Lu. 15. 14. 2 Co. 11. 8. Phi. 4. 12. He. 11. 37; to be a loser, suffer detriment, 1 Co. 8. 8; *in N. T.*, ὑστερεῖν ἀπό, to be backwards with respect to, to slight, He. 12. 15: *whence*

Ὑστέρημα, ατος, τό, a shortcoming, defect; *personal* shortcoming, 1 Co. 16. 17. Phi. 2. 30. Col. 1. 24. 1 Th. 3. 10; want, need, poverty, penury, Lu. 21. 4. 2 Co. 8. 13, 14, et al. S.

Ὑστέρησις, εως, ἡ, want, need, Mar. 12. 44. Phi. 4. 11. N. T.

῞Υστερον, *adv.* after, afterwards, Mat. 4. 2; 22. 27, et al.: *pr. neut. of*

῞Υστερος, α, ον, posterior *in place or time;* subsequent, 1 Ti. 4. 1.

Ὑφαντός, ή, όν, (ὑφαίνω, to weave) woven, Jno. 19. 23.

Ὑψηλός, ή, όν, (ὕψος) high, lofty, elevated, Mat. 4. 8; 17. 1, et al.; τὰ ὑψηλά, the highest *heaven*, He. 1. 3; upraised, Ac. 13. 17; *met.* highly esteemed, Lu. 16. 15; φρονεῖν τὰ ὑψηλά, to have lofty thoughts, be proud, overween, Ro. 12. 16.

Ὑψηλοφρονέω, ῶ, f. ήσω, (ὑψηλός & φρονέω) to have lofty thoughts, be proud, overweening, haughty, Ro. 11. 20. 1 Ti. 6. 17. N. T.

῞Υψιστος, η, ον, highest, loftiest, most elevated; τὰ ὕψιστα, *fr.* the *Heb.* the highest heaven, Mat. 21. 9. Mar. 11. 10; *met.* ὁ ὕψιστος, the Most High, Mar. 5. 7, et al.: *superl. formed from*

῞Υψος, εος, τό, height, Ep. 3. 18. Re. 21. 16; *met.* exaltation, dignity, eminence, Ja. 1. 9; *fr. the Heb.* the highest heaven, Lu. 1. 78; 24. 49. Ep. 4. 8: *whence*

Ὑψόω, ῶ, f. ώσω, a. 1. ὕψωσα, to raise aloft, lift up, Jno. 3. 14; 8. 28; *met.* to elevate *in condition*, uplift, exalt, Mat. 11. 23; 23. 12. Lu. 1. 52: *whence*

῞Υψωμα, ατος, τό, height, Ro. 8. 39; a towering *of self-conceit*, presumption, 2 Co. 10. 5. L. G.

Φ.

Φάγομαι, *see* ἐσθίω.

Φάγος, ου, ὁ, a glutton, Mat. 11. 19. Lu. 7. 34. N. T.

Φαιλόνης, v. **φελόνης, ου, ὁ,** (by metath. for φαινόλης, *Lat.* penula) a thick cloak *for travelling, with a hood*, 2 Ti. 4. 13.

Φαίνω, f. φανῶ, p. πέφαγκα, a. 2. pass. ἐφάνην, to cause to appear, bring to light; *absol.* to shine, Jno. 1. 5; 5. 35. 2 Pe. 1. 19. 1 Jno. 2. 8. Re. 1. 16; 8. 12; 21. 23; *mid. or pass.* to be seen, appear, be visible, Mat. 1. 20; 2. 7, 13, 19; 6. 5, 16, 18; τὰ φαινόμενα, things visible, things obvious to the senses, He. 11. 3; φαίνομαι, to appear, seem, be in appearance, Mat. 23. 27. Lu. 24. 11; to appear *in thought*, seem *in idea*, be a notion, Mar. 14. 64, et al.: *whence*

Φανερός, ά, όν, apparent, conspicuous, manifest, clear, known, well-known, Mar. 4. 22; 6. 14. Ga. 5. 19, et al.; ἐν φανερῷ, openly, Mat. 6. 4, 6; *also*, in outward guise, externally, Ro. 2. 28: *whence*

Φανερόω, ῶ, f. ώσω, a. 1. ἐφανέρωσα, p. pass. πεφανέρωμαι, to make manifest, bring to light, disclose, show forth, make known, Mar. 4. 22; 16. 12, 14. Jno. 1. 31, et al.

Φανερῶς, *adv.* manifestly; clearly, plainly, distinctly, Ac. 10. 3; openly, publicly, Mar. 1. 45. Jno. 7. 10.

Φανέρωσις, εως, ἡ, (φανερόω) an evidencing, clear display, 2 Co. 4. 2; an *outward* evidencing *of a latent principle, active* exhibition, 1 Co. 12. 7. N. T.

Φᾱνός, οῦ, ὁ, (φαίνω) a torch, lantern, light, Jno. 18. 3.

Φαντάζω, f. άσω, (φαίνω) to render visible, cause to appear; *pass.* to appear, be seen; τὸ φανταζόμενον, the sight, spectacle, He. 12. 21: *whence*

Φαντασία, ας, ἡ, *pr.* a rendering visible; a display; pomp, parade, Ac. 25. 23.

Φάντασμα, ατος, τό, (φαντάζω) a phantom, spectre, Mat. 14. 26. Mar. 6. 49.

Φάραγξ, αγγος, ἡ, a cleft, ravine, dell, Lu. 3. 5.

Φαρισαῖος, ου, ὁ, a Pharisee, a follower of the sect of the Pharisees, *a numerous and powerful sect of the Jews, distinguished for their ceremonial observances, and apparent sanctity of life, and for being rigid interpreters of the Mosaic law; but who not unfrequently violated its spirit by their traditional interpretations and precepts, to which they ascribed nearly an equal authority with the O. T. Scriptures*, Mat. 5. 31, 20; 12. 2; 23. 14, et al.

Φαρμακεία, ας, ἡ, (φάρμακον, a drug) employment of drugs *for any purpose;* sorcery, magic, enchantment, Ga. 5. 20. Re. 9. 21; 18. 23.

Φαρμᾰκεύς, έως, ὁ, (fr. same) *pr.* one who deals in drugs; an enchanter, magician, sorcerer, Ac. 21. 8.

Φαρμᾰκός, οῦ, ὁ, a sorcerer, Re. 21. 8; 22. 15.

Φάσις, εως, ἡ, (φημί) report, information, Ac. 21. 31.

Φάσκω, *equivalent to* φημί, imperf. ἔφασκον, to assert, affirm, Ac. 24. 9; 25. 19. Ro. 1. 22. Re. 2. 2.

Φάτνη, ης, ἡ, a manger, crib, Lu. 2. 7, 12, 16; 13. 15.

Φαῦλος, η, ον, sorry, vile, refuse; evil, wicked, Jno. 3. 20; 5. 29. Tit. 2. 8. Ja. 3. 16.

Φέγγος, εος, τό, light, splendour, Mat. 24. 29. Mar. 13. 24. Lu. 11. 33.

Φείδομαι, f. φείσομαι, to spare, be thrifty of; to spare, be tender of, Ro. 8. 32; to spare, *in respect of hard dealing*, Ac. 20. 29. Ro. 11. 21. 1 Co. 7. 28. 2 Co. 1. 23; 13. 2. 2 Pe. 2. 4, 5; *absol.* to forbear, abstain, 2 Co. 12. 6: *whence*

Φειδομένως, *adv.* sparingly, parsimoniously, 2 Co. 9. 6, *bis.* L. G.

Φελόνης, *see* φαιλόνης.

Φέρω, f. οἴσω, a. 1. ἤνεγκα, a. 2. ἤνεγκον, a. 1. pass. ἠνέχθην, to bear, carry, Mar. 2. 3, et al.; to bring, Mat. 14. 11, 18, et al.; to conduct, Mat. 17. 17. Jno. 21. 18, et al.; to bear, endure, Ro. 9. 22. He. 12. 20; 13. 13; to uphold, maintain, conserve, He. 1. 3; to bear, bring forth, produce, Mar. 4. 8. Jno. 12. 24; 15. 2, et al.; to bring forward, advance, allege, Jno. 18. 29. Ac. 25. 7. 2 Pe. 2. 11; to offer, ascribe, Re. 21. 24, 26; *absol., used of a gale*, to lead, Ac. 12. 10; *pass.* to be brought *within reach*, offered, 1 Pe. 1. 13; to be brought in, to enter, He. 9. 16; to be under a moving influence, to be moved, be instinct, 2 Pe. 1. 21; *mid.* to rush, sweep, Ac. 2. 2; to proceed, come forth, have utterance, 2 Pe. 1. 17, 18, 21; to proceed, make progress, He. 6. 1; *used of a ship*, to drive *before the wind*, Ac. 27. 15, 17.

Φεύγω, f. ξομαι, a. 2. ἔφῠγον, *absol.* to flee, take to flight, Mat. 2. 13; 8. 33, et al.; to shrink, stand fearfully aloof, 1 Co. 10. 14; to make escape, Mat. 23. 33; *trans.* to shun, 1 Co. 6. 18. 1 Ti. 6. 11. 2 Ti. 2. 22; to escape, He. 11. 34.

Φήμη, ης, ἡ, *pr.* a celestial or oracular utterance; an utterance; fame, rumour, report, Mat. 9. 26. Lu. 4. 14: *from*

Φημί, f. φήσω, imperf. ἔφην, (φάω) to utter, tell forth; to say, speak, Mat. 8. 8; 14. 8; 26. 34, 61; to say, allege, affirm, Ro. 3. 8, et al.

Φθάνω, f. ήσομαι, & άσω, a. 1. ἔφθασα, a. 2. ἔφθην, to be beforehand with; to outstrip, precede, 1 Th. 4. 15; *absol.* to advance, make progress, 2 Co. 10. 14. Phi. 3. 16; to come up *with*, come *upon*, be close at hand, Mat. 12. 28. 1 Th. 2. 16;

to attain *an object of pursuit*, Ro. 9. 31.

Φθαρτός, ή, όν, (φθείρω) corruptible, perishable, Ro. 1. 23. 1 Co. 9. 25, et al.

Φθέγγομαι, f. γξομαι, a. 1. ἐφθεγξάμην, to emit a sound; to speak, Ac. 4. 18. 2 Pe. 2. 16, 18.

Φθείρω, f. φθερῶ, p. ἔφθαρκα, a. 1. ἔφθειρα, a. pass. ἐφθάρην, (φθέω, idem) to spoil, ruin, 1 Co. 3. 17. 2 Co. 7. 2; to corrupt, *morally* deprave, 1 Co. 15. 33. 2 Co. 11. 3, et al.

Φθινοπωρῐνός, ή, όν, (φθινόπωρον, the latter part of autumn, fr. φθίνω, to wane, & ὀπώρα) autumnal, sere, bare, Ju. 12.

Φθόγγος, ου, ὁ, (φθέγγομαι) a *vocal* sound, Ro. 10. 18. 1 Co. 14. 7.

Φθονέω, ῶ, f. ήσω, a. 1. ἐφθόνησα, to envy, Ga. 5. 26: *from*

Φθόνος, ου, ὁ, envy, jealousy, spite, Mat. 27. 18. Mar. 15. 10, et al.

Φθορά, ᾶς, ἡ, (φθείρω) corruption, decay, ruin; corruptibility, mortality, Ro. 8. 21. 1 Co. 15. 42; *meton.* corruptible, perishable substance, 1 Co. 15. 50; killing, slaughter, 2 Pe. 2. 12; *spiritual* ruin, Ga. 6. 8. Col. 2. 22; *met. moral* corruption, depravity, 2 Pe. 1. 4; 2. 12, 19.

Φιάλη, ης, ἡ, a bowl, shallow cup, patera, Re. 5. 8; 15. 7; 16. 1-4, et al. (ᾰ.)

Φιλάγᾰθος, ου, ὁ, ἡ, (φίλος & ἀγαθός) a lover of goodness, *or*, of the good, a fosterer of virtue, Tit. 1. 8.

Φιλαδελφία, ας, ἡ, brotherly love; *in N. T.*, love of the *Christian* brotherhood, Ro. 12. 10. 1 Th. 4. 9, et al.: (L. G.) *from*

Φιλάδελφος, ου, ὁ, ἡ, (φίλος & ἀδελφός) brother-loving; *in N. T.*, loving the members of the *Christian* brotherhood, 1 Pe. 3. 8.

Φίλανδρος, ου, ἡ, (φίλος & ἀνήρ) husband-loving, conjugal, Tit. 2. 4.

Φιλανθρωπία, ας, ἡ, (φιλάνθρωπος, loving mankind, humane, fr. φίλος & ἄνθρωπος) philanthropy, love of mankind, Tit. 3. 4; benevolence, humanity, Ac. 28. 2.

Φιλανθρώπως, *adv.* (fr. same) humanely, benevolently, kindly, Ac. 27. 3.

Φιλαργυρία, ας, ἡ, love of money, covetousness, 1 Ti. 6. 10: *from*

Φιλάργῠρος, ου, ὁ, ἡ, (φίλος & ἄργυρος) money-loving, covetous, Lu. 16. 14.

Φίλαυτος, ου, ὁ, ἡ, (φίλος & αὐτός) self-loving; selfish, 2 Ti. 3. 2.

Φιλέω, ῶ, f. ήσω, a. 1. ἐφίλησα, *pr.* to manifest some act or token of kindness or affection; to kiss, Mat. 26. 48. Mar. 14. 44. Lu. 22. 47; to love, regard with affection, have affection for, Mat. 10. 37. Jno. 5. 20; to like, be fond of, delight in *a thing*, Mat. 23. 6. Re. 22. 15; to cherish inordinately, set store by, Jno. 12. 25; *followed by an infin.*, to be wont, Mat. 6. 5.

Φίλη, ης, ἡ, (φίλος) a female friend, Lu. 15. 9.

Φιλήδονος, ου, ὁ, ἡ, (φίλος & ἡδονή) pleasure-loving; a lover of pleasure, 2 Ti. 3. 4.

Φίλημα, ατος, τό, (φιλέω) a kiss, Lu. 7. 45; 22. 48. Ro. 16. 16, et al.

Φιλία, ας, ἡ, (φίλος) affection, fondness, love, Ja. 4. 4.

Φιλιππήσιος, ου, ὁ, a Philippian, citizen of Φίλιπποι, Philippi, Ph. 4. 15.

Φιλόθεος, ου, ὁ, ἡ, (φίλος & θεός) God-loving, pious; a lover of God, 2 Ti. 3. 4.

Φιλονεικία, ας, ἡ, a love of contention; rivalry, contention, Lu. 22. 24: *from*

Φιλόνεικος, ου, ὁ, ἡ, (φίλος & νεῖκος, contention) fond of contention; contentious, disputatious, 1 Co. 11. 16.

Φιλοξενία, ας, ἡ, kindness to strangers, hospitality, Ro. 12. 13. He. 13. 2: *from*

Φιλόξενος, ου, ὁ, ἡ, (φίλος & ξένος) kind to strangers, hospitable, 1 Ti. 3. 2. Tit. 1. 8. 1 Pe. 4. 9.

Φιλοπρωτεύω, (φίλος & πρωτεύω) to love or desire to be first or chief, affect preeminence, 3 Jno. 9. N. T.

Φίλος, ου, ὁ, loved, dear; *as subst.*, a friend, Lu. 7. 6; 11. 5, 6, 8, et al.; a congenial associate, Mat. 11. 19.

Lu. 7. 34. Ja. 4. 4; *used as a word of courteous compellation*, Lu. 14. 10.

Φιλοσοφία, ας, ἡ, *pr.* a love of science; *systematic* philosophy; *in N. T.*, the philosophy *of the Jewish gnosis*, Col. 2. 8: *from*

Φιλόσοφος, ου, ὁ, (φίλος & σοφίας) *pr.* a lover of science; a *systematic* philosopher, Ac. 17. 18.

Φιλόστοργος, ου, ὁ, ἡ, (φίλος & στοργή, natural affection) tenderly affectionate, Ro. 12. 10.

Φιλότεκνος, ου, ὁ, ἡ, (φίλος & τέκνον) loving one's children duly parental, Tit. 2. 4.

Φιλοτιμέομαι, οῦμαι, f. ήσομαι, (φιλότιμος, studious of honour or distinction, fr. φίλος & τιμή) *pr.* to be ambitious of honour; *by impl.* to exert one's self *to accomplish a thing*, use one's utmost efforts, endeavour earnestly, Ro. 15. 20. 2 Co. 5. 9. 1 Th. 4. 11.

Φιλοφρόνως, *adv.* with kindly feeling or manner, courteously, Ac. 28. 7: *from*

Φιλόφρων, ονος, ὁ, ἡ, (φίλος & φρήν) kindly-minded, benign, courteous, 1 Pe. 3. 8.

Φῑμόω, ῶ, f. ώσω, a. 1. ἐφίμωσα, p. pass. πεφίμωμαι, a. 1. ἐφιμώθην, (φιμός, a muzzle) to muzzle, 1 Co. 9. 9. 1 Ti. 5. 18; *met. & by impl.* to silence, put to silence; *pass.* to be silent, speechless, Mat. 22. 12, 34. Mar. 1. 25, et al.; *trop. pass.* to be hushed, *as winds and waves*, Mar. 4. 39.

Φλογίζω, f. ίσω, to set in a flame, kindle, inflame, Ja. 3. 6, *bis.*: *from*

Φλόξ, φλογός, ἡ, (φλέγω, to burn, blaze) a flame, Lu. 16. 24. Ac. 7. 30, et al.

Φλυᾱρέω, ῶ, f. ήσω, to talk folly; *in N. T., trans.* to prate about or against *any one*, 3 Jno. 10: *from*

Φλύᾱρος, ου, ὁ, ἡ, (φλύω, to boil over, bubble; *met.* to babble) a prater, tattler, 1 Ti. 5. 13.

Φοβερός, ά, όν, fearful; terrible, He. 10. 27, 31; 12. 21: *from*

Φοβέω, ῶ, f. ήσω, (φόβος) to terrify, frighten; *mid.* a. 1. ἐφοβήθην, f. φοβηθήσομαι, to fear, dread, Mat. 10. 26; 14. 5, et al.; to fear reverentially, to reverence, Mar. 6. 20. Lu. 1. 50. Ac. 10. 2. Eph. 5. 33. Re. 11. 18, et al.; to be afraid *to do a thing*, Mat. 2. 22. Mar. 9. 32, et al.; to be reluctant, to scruple, Mat. 1. 20; to fear, be apprehensive, Ac. 27. 17. 2 Co. 11. 3; 12. 20; to be fearfully anxious, He. 4. 1; *absol.* to be fearful, afraid, alarmed, Mat. 14. 27; 17. 6, 7. Mar. 16. 8, et al.; to be fearfully impressed, Ro. 11. 20: *whence*

Φόβητρον, ου, τό, something which inspires terror; terrific prodigy or portent, Lu. 21. 11.

Φόβος, ου, ὁ, (φέβομαι, to be affrighted, to flee) fear, terror, affright, Mat. 14. 26. Lu. 1. 12; astonishment, amazement, Mat. 28. 8. Mar. 4. 41; trembling solicitude, 1 Co. 2. 3. 2 Co. 7. 15; *meton.* a terror, an object or cause of terror, Ro. 13. 3; reverential fear, awe, Ac. 9. 31. Ro. 3. 18; respect, deference, Ro. 13. 7. 1 Pe. 2. 18.

Φοίνιξ, ῑκος, ὁ, the palm-tree, the date-palm, phœnix dactylifera *of Linn.*, Jno. 12. 13. Re. 7. 9.

Φονεύς, έως, ὁ, (φόνος) a homicide, murderer, Mat. 22. 7. Ac. 3. 14, et al.

Φονεύω, f. εύσω, a. 1. ἐφόνευσα, to put to death, kill, slay, Mat. 23. 31, 35, et al.; *absol.* to commit murder, Mat. 5. 21, et al.: *from*

Φόνος, ου, ὁ, a killing, slaughter, murder, Mat. 15. 19. Mar. 7. 21; 15. 7, et al.

Φορέω, ῶ, f. ήσω & έσω, a. 1. ἐφόρεσα, to bear; to wear, Mat. 11. 8. 1 Co. 15.49, et al.

Φόρον, ου, τό, (Lat. *forum*) a forum, market-place; Φόρον Ἀππίου, Forum Appii, *the name of a small town on the Appian way, according to Antoninus*, 43 *Roman miles from Rome, or about* 40 *English miles*, Ac. 28. 15.

Φόρος, ου, ὁ, (φέρω) tribute, tax, *strictly such as is laid on dependent and subject people*, Lu. 20. 22; 23. 2. Ro. 13. 6, 7.

Φορτίζω, f. ίσω, p. pass. πεφόρτισμαι, (φόρτος, a load, φέρω) to load, lade, burden; *met.* Mat. 11. 28. Lu. 11. 46.

Φορτίον, ου, τό, a load, burd-

of a ship, freight, cargo, v. r. Ac. 27. 10; *met.* a burden *of imposed precepts*, &c., Mat. 11. 30; 23. 4. Lu. 11. 46, *bis*; *of faults, sins*, &c., Ga. 6. 5: *from*

Φόρτος, ου, ὁ, (φέρω) a load, burden; freight, cargo, Ac. 27. 10.

Φραγέλλιον, ίου, τό, (Lat. *flagellum*) a whip, scourge, Jno. 2. 15: (N. T.) *whence*

Φραγελλόω, ῶ, f. ώσω, to scourge, Mat. 27. 26. Mar. 15. 15. N. T.

Φραγμός, οῦ, ὁ, (φράσσω) a fence, hedge; a hedgeside path, Mat. 21. 33. Mar. 12. 1. Lu. 14. 23; *met.* a *parting* fence, Ep. 2. 14.

Φράζω, f. άσω, a. 1. ἔφρασα, *pr.* to propound in distinct terms, to tell; *in N. T.*, to explain, interpret, expound, Mat. 13. 36; 15. 15.

Φράσσω, v. ττω, f. ξω, a. 1. ἔφραξα, to fence in; *by impl.* to obstruct, stop, close up, He. 11. 33; *met.* to silence, put to silence, Ro. 3. 19; 2 Co. 11. 10.

Φρέαρ, φρέᾶτος, τό, a well, cistern, Lu. 14. 5. Jno. 4. 11, 12; a pit, Re. 9. 1, 2.

Φρεναπατάω, ῶ, f. ήσω, (φρήν & ἀπατάω) to deceive the mind; to deceive, impose on, Ga. 6. 3: (N. T.) *whence*

Φρεναπάτης, ου, ὁ, a deceiver, seducer, Tit. 1. 10. (ᾰ) N. T.

Φρήν, ενός, ἡ, *pr.* the diaphragm, midriff; the mind, intellect, 1 Co. 14. 20, *bis*.

Φρίσσω, v. ττω, f. ξω, p. πέφρῖκα, a. 1. ἔφριξα, to be ruffled, to bristle; to shudder *from fear*, Ja. 2. 19.

Φρονέω, ῶ, f. ήσω, a. 1. ἐφρόνησα, (φρήν) to think, to mind; to be of opinion, Ac. 28. 22. Phi. 1. 7; to take thought, be considerate, Phi. 4. 10; to entertain sentiments or inclinations *of a specific kind*, to be minded, Ro. 12. 16; 15. 5. 1 Co. 13. 11. 2 Co. 13. 11. Ga. 5. 10. Phi. 2. 2; 3. 16; 4. 2; to be in a *certain* frame of mind, Ro. 12. 3. Phi. 2. 5; to ween, entertain conceit, 1 Co. 4. 6; to heed, pay regard to, Ro. 14. 6; to incline to, be set upon, mind, Mat. 16. 23. Mar. 8. 33. Ro. 8. 5. Phi. 3. 15, 19. Col. 3. 2: *whence*

Φρόνημα, ατος, τό, frame of thought, will, mind, Ro. 8. 6, 7, 27.

Φρόνησις, εως, ἡ, a thoughtful frame, sense, rightmindedness, Lu. 1. 17; intelligence, Ep. 1. 8.

Φρόνιμος, η, ον, considerate, thoughtful, prudent, discreet, Mat. 7. 24; 10. 16; 24. 45, et al.; sagacious, wise, Ro. 11. 25; 12. 16. 1 Co. 4. 10; 10. 15. 2 Co. 11. 19: *whence*

Φρονίμως, *adv.* considerately, providently, Lu. 16. 8.

Φροντίζω, f. ίσω, p. πεφρόντικα, a. 1. ἐφρόντισα, (φροντίς, thought, care, fr. φρονέω) to be considerate, be careful, Tit. 3. 8.

Φρουρέω, ῶ, f. ήσω, (φρουρός, a watcher, guard) to keep watch; *trans.* to guard, watch, *with a military guard*, 2 Co. 11. 32; to keep *in a condition of restraint*, Ga. 3. 23; to keep *in a state of settlement or security*, Phi. 4. 7. 1 Pe. 1. 5.

Φρυάσσω, f. ξω, a. 1. ἐφρύαξα, *in classical usage* φρυάσσομαι, *pr.* to snort, neigh, stamp, &c. *as a high-spirited horse; hence*, to be noisy, fierce, insolent, and tumultuous, to rage, tumultuate, Ac. 4. 25. S.

Φρύγᾰνον, ου, τό, (φρύγω, v. φρύσσω, to parch) a dry twig, branch, &c., faggot, Ac. 28. 3.

Φυγή, ῆς, ἡ, (φεύγω) a fleeing, flight, Mat. 24. 20. Mar. 13. 18.

Φυλᾰκή, ῆς, ἡ, (φυλάσσω) a keeping watch, ward, guard, Lu. 2. 8; a place of watch, haunt, Re. 18. 2; a watch, guard, body of guards, Ac. 12. 10; ward, custody, imprisonment, 2 Co. 6. 5; 11. 23. He. 11. 36; durance, 1 Pe. 3. 19; a place of custody, prison, Mat. 14. 10; 25. 39, 44; a watch or division *of the night, which in the time of our Saviour was divided into four watches of three hours each, called* ὀψέ, μεσονύκτιον, ἀλεκτοροφωνία, & πρωΐα, v. πρωΐ, Mat. 14. 25; 24. 43. Mar. 6. 48. Lu. 12. 38, *bis*: *whence*

Φυλακίζω, f. ίσω, to deliver into custody, put in prison, imprison, Ac. 22. 19. S.

Φυλακτήριον, ίου, τό, (φυλάσσω) the station of a guard or watch; a preservative, safeguard; *hence*, a phylactery or amulet, *worn about the person; from which circumstance*

the word is used in the N. T. as a term for the Jewish Tephillin or prayer-fillets, which took their rise from the injunction, Deut. 6. 8; 11. 18. Mat. 23. 5.

Φύλαξ, ᾰκος, ὁ, a watchman, guard, sentinel, Ac. 5. 23; 12. 6,19: *from*

Φυλάσσω, v. ττω, f. ξω, a. 1. ἐφύλαξα, to be on watch, keep *watch*, Lu. 2. 8; to have in keeping, Ac. 22. 20; to have in custody, Ac. 28. 16; to keep *under restraint*, confine, Lu. 8. 29. Ac. 12. 4; 23. 35; to guard, defend, Lu. 11. 21; to keep safe, preserve, Jno. 12. 25; 17. 12. 2 Th. 3. 3. 2 Pe. 2. 5. Jude 24; to keep *in abstinence*, debar, Ac. 21. 25. 1 Jno. 5. 21; to observe *a matter of injunction or duty*, Mat. 19. 20. Mar. 10. 20. Lu. 11. 28; 18. 21. Ac. 7. 53; 16. 4; 21. 24, et al.; *mid.* to be on one's guard, beware, Lu. 12. 15. 2 Ti. 4. 15. 2 Pe. 3. 17.

Φυλή, ῆς, ἡ, (φύω) a tribe, Mat. 19. 28; 24. 30. Lu. 2. 36; a people, nation, Re. 1. 7; 5. 9, et al.

Φύλλον, ου, τό, a leaf, Mat. 21. 19, et al.

Φύρᾱμα, ατος, τό, (φυράω, to mix, mingle by kneading, &c.) that which is mingled and reduced to a uniform consistence by kneading, beating, treading, &c.; a mass *of potter's clay*, Ro. 9. 21; *of dough*, 1 Co. 5. 6. Ga. 5. 9; *met.* Ro. 11. 16. 1 Co. 5. 7.

Φυσικός, ή, όν, (φύσις) natural, agreeable to nature, Ro. 1. 26, 27; following the instinct of nature, *as animals*, 2 Pe. 2. 12: *whence*

Φυσικῶς, *adv.* naturally, by natural instinct, Jude 10.

Φῡσιόω, ῶ, f. ώσω, p. pass. πεφυσίωμαι, *used in N. T. as an equivalent to* φυσάω, to inflate, puff up; *met.* to inflate *with pride and vanity*, 1 Co. 8. 1; *pass.* to be inflated *with pride*, to be proud, vain, arrogant, 1 Co. 4. 6, 19; 5. 2; 8. 1; 13. 4, et al.

Φύσις, εως, ἡ, (φύω) essence, Ga. 4. 8; native condition, birth, Ro. 2. 27; 11. 21, 24. Ga. 2. 15. Eph. 2. 3; native species, kind, Ja. 3. 7; nature, natural frame, 2 Pe. 1. 4; nature, native instinct, Ro. 2. 14; 1 Co. 11. 14; nature, prescribed course of nature, Ro. 1. 26.

Φυσίωσις, εως, ἡ, (φυσιόω) *pr.* inflation; *met.* elation of mind, pride, 2 Co. 12. 20. N. T.

Φυτεία, ας, ἡ, plantation, the act of planting; a plant, *met.* Mat. 15. 13: *from*

Φυτεύω, f. εύσω, a. 1. ἐφύτευσα, (φυτόν, a plant, fr. φύω) to plant, set, Mat. 21. 33. Lu. 13. 6, et al.; *met.* Mat. 15. 13; to plant *the Gospel*, 1 Co. 3. 6-8.

Φύω, f. φύσω, p. πέφῡκα, a. 2. pass. ἐφύην, to generate, produce; *pass.* to be generated, produced; *of plants*, to germinate, sprout, Lu. 8. 6; *intrans.* to germinate, spring or grow up, He. 12. 15.

Φωλεός, οῦ, ὁ, a den, lair, burrow, Mat. 8. 20. Lu. 9. 58.

Φωνέω, ῶ, f. ήσω, a. 1. ἐφώνησα, to sound, utter a sound; *of the cock*, to crow, Mat. 26. 34, 74, 75; to call, or cry out, exclaim, Lu. 8. 8, 54; 16. 24; 23. 46; to call to, Mat. 27. 47. Mar. 3. 31, et al.; to call, entitle, Jno. 13. 13; to call, summon, Mat. 20. 32, et al.; to invite *to a feast*, Lu. 14. 12: *from*

Φωνή, ῆς, ἡ, a sound, Mat. 24. 31. Jno. 3. 8. Re. 4. 5; 8. 5; a cry, Mat. 2. 18; an *articulate* sound, voice, Mat. 3. 3, 17; 17. 5; 27. 46, 50; voice, speech, discourse, Jno. 10. 16, 27. Ac. 7. 31; 12. 22; 13. 27. He. 3. 7, 15; tone *of address*, Ga. 4. 20; language, tongue, dialect, 1 Co. 14. 10.

Φῶς, φωτός, τό, (contr. for φάος) light, Mat. 17. 2. 2 Co. 4. 6; daylight, broad day, Mat. 10. 27. Lu. 12. 3; radiance, blaze of light, Mat. 4. 16. Ac. 9. 3; 12. 7, et al.; an instrument or means of light, a light, Mat. 6. 23. Ac. 16. 29; a fire, Mar. 14. 54. Lu. 22. 56; *fr. Heb.*, the light *of God's presence*, 2 Co. 11. 14. 1 Ti. 6. 16; *met.* the light *of divine truth, spiritual* illumination, Lu. 16. 8. Jno. 3. 19. Ro. 13. 12. Eph. 5. 8. 1 Pe. 2. 9. 1 Jno. 1. 7; 2. 8, 9, 10, et al.; a source or dispenser of *spiritual* light, Mat. 5. 14. Jno. 1. 4, 5, 7, 8, 9; 8. 12; 9. 5, et al.; *pure* radiance, *perfect* brightness, 1 Jno. 1. 5: *whence*

Φωστήρ, ῆρος, ὁ, a cause of light, illuminator; a light, luminary, Phi.

2. 15; radiance, *or*, luminary, Re. 21. 11.

Φωσφόρος, ου, ὁ, ἡ, (φῶς & φέρω) light-bringing; sc. ἀστήρ, Lucifer, the morning star, *met.* 2 Pe. 1. 19.

Φωτεινός, ή, όν, (φῶς) radiant, lustrous, Mat. 17. 5; enlightened, illuminated, Mat. 6. 22. Lu. 11. 34, 36, *bis.*

Φωτίζω, f. ίσω, a. 1. ἐφώτισα, (fr. same) to light, give light to, illuminate, shine upon, Lu. 11. 36. Re. 18. 1; *met.* to enlighten *spiritually*, Jno. 1. 9. Ep. 1. 18; 3. 9; He. 6. 4; 10. 32; to reveal, to bring to light, make known, 1 Co. 4. 5. 2 Ti. 1. 10: *whence*

Φωτισμός, οῦ, ὁ, illumination; a shining forth, effulgence, 2 Co. 4. 4, 6. S.

X.

Χαιρω, f. χαιρήσω, &, later, χαρήσομαι, a. 2. ἐχάρην, to rejoice, be glad, be joyful, be full of joy, Mat. 2. 10; 5. 12; 18. 13. Mar. 14. 11. Ro. 12. 12. 2 Co. 2. 3; *imperat.* χαῖρε, χαίρετε, *a term of salutation*, hail, Mat. 26. 49; λέγω χαίρειν, to greet, 2 Jno. 10, 11; *infin.* χαίρειν, *an epistolary formula*, health, Ac. 15. 23.

Χάλαζα, ας, ἡ, hail, Re. 8. 7; 11. 19; 16. 21, *bis*: *from*

Χαλάω, ῶ, f. άσω, a. 1. ἐχάλᾰσα, to slacken; to let down, lower, Mar. 2. 4. Lu. 5. 4, et al.

Χαλεπός, ή, όν, hard, rugged; furious, ferocious, Mat. 8. 28; trying, 2 Ti 3. 1.

Χαλῑναγωγέω, ῶ, f. ήσω, (χαλινός & ἄγω) *pr.* to guide with a bridle; *met.* to bridle, control, sway, Ja. 1. 26; 3. 2. L. G.

Χαλῑνός, οῦ, ὁ, a bridle, bit, curb, Ja. 3. 3.

Χάλκεος, έα & έη, εον, contr. οῦς, ῆ, οῦν, (χαλκός) brazen, Re. 9. 20.

Χαλκεύς, έως, ὁ, (fr. same) *pr.* a coppersmith; *hence genr.* a worker in metals, smith, 2 Ti. 4. 14.

Χαλκηδών, όνος, ὁ, chalcedony, *the name of a gem, generally of a whitish, bluish, or grey colour, susceptible of a high and beautiful polish, and of which there are several varieties, as the onyx, modern carnelian*, &c., Re. 21. 19.

Χαλκίον, ου, τό, (χαλκός) a vessel, copper, brazen utensil, Mar. 7. 4.

Χαλκολίβανον, ου, ὁ, orichalcum, fine bronze, *a factitious metal of which there were several varieties, the white being of the highest repute, or*, deep-tinted frankincense, Re. 1. 15; 2. 18. N. T.

Χαλκός, οῦ, ὁ, copper, *also*, bronze, Re. 18. 12; a brazen musical instrument, 1 Co. 13. 1; copper money, Mat. 10. 9; money *in general*, Mar. 6. 8; 12. 41.

Χαλκοῦς, *see* Χάλκεος.

Χαμαί, *adv.* on the ground, to the earth, Jno. 9. 6; 18. 6.

Χαναναῖος, αία, αῖον, Canaanitish, Mat. 15. 22.

Χαρά, ᾶς, ἡ, (χαίρω) joy, gladness, rejoicing, Mat. 2. 10; 13. 20, 44; 28. 8, et al.; *meton.* joy, cause of joy, occasion of rejoicing, Lu. 2. 10. Phi. 4. 1. 1 Th. 2. 19, 20; bliss, Mat. 25. 21, 23.

Χάραγμα, ατος, τό, (χαράσσω, to notch, engrave) an imprinted mark, Re. 13. 16, et al.; sculpture, Ac. 17. 29.

Χαρακτήρ, ῆρος, ὁ, (fr. same) a graver, graving tool; an engraven or impressed device; an impress, exact expression, He. 1. 3.

Χάραξ, ακος, ὁ, ἡ, (fr. same) a stake; a pale; a *military* palisade, rampart, *formed from the earth thrown out of the ditch and stuck with sharp stakes or palisades*, Lu. 19. 43.

Χαρίζομαι, f. ίσομαι, a. 1. ἐχαρισάμην, pass. f. χαρισθήσομαι, a. 1. ἐχαρίσθην, (χάρις) to gratify; to bestow *in kindness*, grant *as a free favour*, Lu. 7. 21. Ro. 8. 32; to grant the deliverance of *a person in favour to the desire of others*, Ac. 3. 14; 27. 24. Philem. 22; to sacrifice *a person to the demands of enemies*, Ac. 25. 11; to remit, forgive, Lu. 7. 42. 2 Co. 2. 7, 10.

Χάριν, *used as a particle governing*

the genitive case, on account of, Lu. 7. 47. Eph. 3. 1, 14. 1 Jno. 3. 12; for the sake of, in order to, Ga. 3. 19. Tit. 1. 5, 11. Jude 16; on the score of, 1 Ti. 5. 14: *pr. the accus. of*

Χάρις, ιτος, ἡ, (χαίρω) pleasing show, charm; beauty, gracefulness; a pleasing circumstance, matter of approval, 1 Pe. 2. 19, 20; kindly bearing, graciousness, Lu. 4. 22; a beneficial opportunity, benefit, 2 Co. 1. 15. Eph. 4. 29; a charitable act, generous gift, 1 Co. 16. 3. 2 Co. 8. 4, 6, et al.; an act of favour, Ac. 25. 3; favour, acceptance, Lu. 1. 30, 52. Ac. 2. 47; 7. 10, 46; free favour, free gift, grace, Jno. 1. 14, 16, 17; Ro. 4. 4, 16; 11. 5, 6. Eph. 2. 5, 8. 1 Pe. 3. 7; free favour *specially manifested by God towards man in the Gospel scheme*, grace, Ac. 15. 11. Ro. 3. 24; 5. 15, 17, 20, 21; 6. 1. 2 Co. 4. 15, et al.; a gracious provision, gracious scheme, grace, Ro. 6. 14, 15. He. 2. 9; 12. 28; 13. 9; gracious dealing *from God*, grace, Ac. 14. 26; 15. 40. Ro. 1. 7. 1 Co. 1. 4; 15. 10. Ga. 1. 15, et al.; a commission graciously devolved *by God upon a human agent*, Ro. 1. 5; 12. 3; 15. 15. 1 Co. 3. 10. 2 Co. 1. 12. Ga. 2. 9. Eph. 3. 8; grace, graciously bestowed *divine* endowment or influence, Lu. 2. 40. Ac. 4. 33; 11. 23. Ro. 12. 6. 2 Co. 12. 9, et al.; grace, a graciously vouchsafed *spiritual* position, Ac. 11. 43. Ro. 5. 2. Ga. 5. 4. 2 Pe. 3. 18; an emotion correspondent to what is pleasing or kindly; sense of obligation, Lu. 17. 9; a grateful frame of mind, 1 Co. 10. 30; thanks, Lu. 6. 32, 33, 34. Ro. 6. 17. 1 Co. 15. 57, et al.; χάριν v. χάριτας καταθέσθαι, to oblige, gratify, Ac. 24. 27; 25. 9.

Χάρισμα, ατος, τό, (χαρίζομαι) a free favour, free gift, Ro. 5. 15, 16; 6. 23. 2 Co. 1. 11, et al.; benefit, Ro. 1. 11; *a divinely conferred* endowment, 1 Co. 12. 4, 9, 28, 30, 31, et al. N. T.

Χαριτόω, ῶ, f. ώσω, p. pass. κεχαρίτωμαι, (χάρις) to favour, visit with favour, to make an object of favour, to gift; *pass.* to be visited with free favour, be an object of gracious visitation, Lu. 1. 28. L. G.

Χάρτης, ου, ὁ, paper, 2 Jno. 12.

Χάσμα, ατος, τό, (χαίνω, to gape, yawn) a chasm, gulf, Lu. 16. 26.

Χεῖλος, εος, τό, a lip, & *pl.* τὰ χείλη, the lips, Mat. 15. 8. Ro. 3. 13, et al.; *trop.* χεῖλος τῆς θαλάσσης, the sea-shore, He. 11. 12; *meton.* language, dialect, 1 Co. 14. 21.

Χειμάζω, f. άσω, (χεῖμα) to excite a tempest, toss with a tempest; *pass.* to be storm-tossed, Ac. 27. 18.

Χείμαῤῥος, ου, ὁ, (χεῖμα & ῥέω) winter-flowing; *as subst.* a stream which flows in winter, *but is dry in summer;* a brook, Jno. 18. 1.

Χειμών, ῶνος, ὁ, (χεῖμα) stormy weather, Mat. 16. 3; a storm, tempest, Ac. 27. 20; winter, Mat. 24. 20, et al.

Χείρ, χειρός, ἡ, a hand, Mat. 3. 12; 4. 6; 8. 15, et al. freq.; *fr. the Heb.* χεὶρ Κυρίου, a *special* operation of God, Ac. 11. 21; 13. 3; ἐν χειρί, by agency, Ac. 7. 35. Ga. 3. 19.

Χειραγωγέω, ῶ, f. ήσω, to lead by the hand, Ac. 9. 8; 22. 11: (L. G.) *from*

Χειραγωγός, οῦ, ὁ, (χείρ & ἀγωγός, a leader) one who leads another by the hand, Ac. 13. 11.

Χειρόγρᾰφον, ου, τό, (χείρ & γράφω) handwriting; a written form, literal instrument *as distinguished from a spiritual dispensation*, Col. 2. 14.

Χειροποίητος, ου, ὁ, ἡ, (χείρ & ποιητός, made, fr. ποιέω) made by hand, artificial, material, Mar. 14. 58. Ac. 7. 48, et al.

Χειροτονέω, ῶ, f. ήσω, (χείρ & τείνω) to stretch out the hand; to constitute by voting; to appoint, constitute, Ac. 14. 23. 2 Co. 8. 19.

Χείρων, ονος, ὁ, ἡ, (irregular comparat. of κακός) worse, Mat. 9. 16. 1 Ti. 5. 8; more severe, Jno. 5. 14. He. 10. 29.

Χερουβίμ, (Heb. כרובים) cherubim, *the emblematic figures, representing cherubim, on the ark*, He. 9. 5.

Χήρα, ας, ἡ, (pr. fem. of χῆρος, bereft) a widow, Mat. 23. 14. Lu. 4. 26, et al.

Χθές, *adv.* yesterday, Jno. 4. 52. Ac. 7. 28. He. 13. 8.

Χῑλίαρχος, ου, ὁ, (χίλιοι & ἄρχω) *pr.* a chiliarch, commander of a thousand men; *hence genr.* a commander, military chief, Mar. 6. 21. Re. 6. 15; 19. 18; *spc.* a *legionary* tribune, Ac. 21. 31, 32, 33, 37, et al.; the prefect *of the temple*, Jno. 18. 12.

Χιλιάς, άδος, ἡ, *the number* one thousand, a thousand, Lu. 14. 31. Ac. 4. 4, et al.: *from*

Χίλιοι, αι, α, a thousand, 2 Pe. 3. 8. Re. 11. 3, et al.

Χιτών, ῶνος, ὁ, a tunic, vest, *the inner garment which fitted close to the body, having armholes, and sometimes sleeves, and reaching below the knees*, Mat. 5. 40; 10. 10; *pl.* χιτῶνες, clothes, garments *in general*, Mar. 14. 63.

Χιών, όνος, ἡ, snow, Mat. 28. 3. Mar. 9. 3. Re. 1. 14.

Χλαμύς, ύδος, ἡ, chlamys, *a species of* cloak; *a Roman military commander's* cloak, paludamentum, Mat. 27. 28, 31.

Χλευάζω, f. άσω, a. 1. ἐχλεύασα, (χλεύη, jest) to jeer, scoff, Ac. 2. 13; 17. 32.

Χλιᾰρός, ά, όν, (χλίω, to become warm) warm, tepid; lukewarm, Re. 3. 16.

Χλωρός, ά, όν, (χλόη, the first tender shoot of vegetation) pale green; green, verdant, Mar. 6. 39. Re. 8. 7; 9. 4; pale, sallow, Re. 6. 8.

Χξς′, six hundred and sixty-six, *the number denoted by these letters, viz.* χ′=600, ξ′=60, ς′=6, Re. 13. 18.

Χοϊκός, ή, όν, (χόος, a heap of earth) of earth, earthy, 1 Co. 15. 47, 48, 49. N. T.

Χοῖνιξ, ῐκος, ἡ, a chœnix, *an Attic measure for things dry, being the 48th part of a medimnus, consequently equal to the 8th part of the Roman modius, & nearly equivalent to about one quart, being considered a sufficient daily allowance for the sustenance of one man*, Re. 6. 6, *bis*.

Χοῖρος, ου, ὁ, ἡ, *pr.* a young swine; a swine, hog or sow, Mat. 8. 30, 31, 32, et al.

Χολάω, ῶ, (χολή, *considered as the seat or cause of anger and of melancholy*) *pr.* to be melancholy; *used later as an equivalent to* χολοῦμαι, to be angry, incensed, Jno. 7. 23.

Χολή, ῆς, ἡ, the bile, gall; *in N. T.*, a bitter ingredient, *as* wormwood, Mat. 27. 34; χολὴ πικρίας, intense bitterness, *met.* thorough disaffection *to divine truth*, utter estrangement, Ac. 8. 23.

Χόος, χοῦς, gen. χοός, dat. χοΐ, acc. χοῦν, (χέω) earth dug out and heaped up; loose earth, dirt, dust, Mar. 6. 11. Re. 18. 19.

Χορηγέω, ῶ, f. ήσω, (χορός & ἡγέομαι) to lead a chorus; *at Athens* to defray the cost of a chorus; *hence*, to supply funds; to supply, furnish, 2 Co. 9. 10. 1 Pe. 4. 11.

Χορός, οῦ, ὁ, dancing *with music*, Lu. 15. 25.

Χορτάζω, f. άσω, a. 1. ἐχόρτασα, (χόρτος) *pr.* to feed or fill with grass, herbage, &c., to fatten; *used of animals of prey*, to satiate, gorge, Re. 19. 21; *of persons*, to satisfy with food, Mat. 14. 20; 15. 33, 37; *met.* to satisfy *the desire of any one*, Mat. 5. 6, et al.: *whence*

Χόρτασμα, ατος, τό, pasture, provender *for cattle*; food, provision, sustenance, *for men*, Ac. 7. 11. L. G.

Χόρτος, ου, ὁ, an inclosure; pasture ground; fodder *for beasts; in N. T.*, herbage, verdure, Mat. 6. 30; 14. 19, et al.; a plant *of corn*, Mat. 13. 26. Mar. 4. 28.

Χοῦς, *see* χόος.

Χράομαι, ῶμαι, f. χρήσομαι, to use, to make use of, employ, Ac. 27. 17. 1 Co. 7. 31, et al.; to avail one's self of, 1 Co. 7. 21; 9. 12, 15; to use, to treat, behave towards, Ac. 27. 3. 2 Co. 13. 10: *whence*

Χρεία, ας, ἡ, use; need, necessity, requisiteness, Ep. 4. 29. He. 7. 11; *personal* need, an *individual* want, Ac. 20. 34. Ro. 12. 13. Phi. 2. 25; 4. 16, 19; χρείαν ἔχω, to need, require, want, Mat. 6. 8; 14. 16. Mar. 2. 25. Jno. 2. 25; ἐστὶ χρεία, there is need, Lu. 10. 42; τὰ πρὸς τὴν χρείαν, necessary things, Ac. 28. 10, et al.; a necessary business, affair, Ac. 6. 3.

Χρεωφειλέτης, ου, ὁ, (χρέος, a

debt, & ὀφειλέτης) one who owes a debt, a debtor, Lu. 7. 41; 16. 5. L. G.

Χρή, *imperson. verb*, there is need or occasion, it is necessary, it is requisite; it behoves, it becometh, it is proper, Ja. 3. 10.

Χρῄζω, (χρεία) to need, want, desire, Mat. 6. 32. Lu. 11. 8; 12. 30. Ro. 16. 2. 2 Co. 3. 1.

Χρῆμα, ατος, τό, (χράομαι) any thing useful, or needful; *plur.* wealth, riches, Mar. 10. 23, 24. Lu. 18. 24; money, Ac. 8. 18, 20; 24. 26; *sing.* price, Ac. 4. 37: *whence*

Χρηματίζω, f. ίσω, a. 1. ἐχρημάτισα, to have dealings, transact business; to negociate; to give answer on deliberation; *in N. T.*, *pass.* to be divinely instructed, receive a revelation or warning from God, Mat. 2. 12, 22. Lu. 2. 26. Ac. 10. 22. He. 8. 5; 11. 7; 12. 25; *intrans.* to receive an appellation, be styled, Ac. 11. 26. Ro. 7. 3: *whence*

Χρηματισμός, οῦ, ὁ, *in N. T.*, a response from God, a divine communication, oracle, Ro. 11. 4.

Χρήσῐμος, η, ον, v. ὁ, ἡ, τὸ, -ον, useful, profitable, 2 Ti. 2. 14: *from*

Χρῆσις, εως, ἡ, use, employment; manner of using, Ro. 1. 26, 27.

Χρηστεύομαι, f. εύσομαι, (χρηστός) to be gentle, benign, kind, 1 Co. 13. 4. N. T.

Χρηστολογία, ας, ἡ, (χρηστός & λόγος) bland address, fair speaking, Ro. 16. 18. N. T.

Χρηστός, ή, όν, (χράομαι) useful, profitable; good, agreeable, Lu. 5. 39; easy, *as a yoke*, Mat. 11. 30; gentle, benign, kind, obliging, gracious, Lu. 6. 35. Ep. 4. 32. Ro. 2. 4. 1 Pe. 2. 3; good, *in character, disposition*, &c., virtuous, 1 Co. 15. 33: *whence*

Χρηστότης, τητος, ἡ, *pr.* utility; goodness, kindness, gentleness, Ro. 2. 4; 11. 22, et al.; kindness *shown*, beneficence, Ep. 2. 7; goodness, virtue, Ro. 3. 12.

Χρήσω, *fut. of* κίχρημι, a. 1. ἔχρησα, to lend, Lu. 11. 5.

Χρῖσμα, ατος, τό, (χρίω) *pr.* any thing which is applied by smearing; ointment, unguent; *in N. T.*, an anointing, unction, *in the reception of spiritual privileges*, 1 Jno. 2. 20. 27, *bis*.

Χριστιανός, οῦ, ὁ, a Christian, follower of Christ, Ac. 11. 26; 26. 28. 1 Pe. 4. 16: *from*

Χριστός, οῦ, ὁ, *pr.* anointed; ὁ Χριστός, the Christ, the Anointed One, i. q. Μεσσίας, the Messiah, Mat. 1. 16, 17. Jno. 1. 20, 25, 42, et al. freq.; *meton.* Christ, the word or doctrine of Christ, 2 Co. 1. 19, 21. Ep. 4. 20; Christ, a *truly* Christian frame *of doctrine and affection*, Ro. 8. 10. Ga. 4. 19; Christ, the Church of Christ, 1 Co. 12. 12; Christ, the *distinctive* privileges of the Gospel of Christ, Ga. 3. 27. Ph. 3. 8. He. 3. 14: *from*

Χρίω, f. ίσω, a. 1. ἔχρῖσα, to anoint; *in N. T.*, to anoint, *by way of instituting to a dignity, function, or privilege*, Lu. 4. 18. Ac. 4. 27; 10. 38. 2 Co. 1. 21. He. 1. 9.

Χρονίζω, f. ίσω, At. ιῶ, a. 1. ἐχρόνισα, to while, spend time; to linger, delay, be long, Mat. 24. 48; 25. 5. Lu. 1. 21; 12. 45. He. 10. 37: *from*

Χρόνος, ου, ὁ, time, *whether in respect of duration or a definite point of its lapse*, Mat. 2. 7; 25. 19, et al. freq.; an epoch, era, *marked* duration, Ac. 1. 7. 1 Th. 5. 1.

Χρονοτρῐβέω, ῶ, f. ήσω, (χρόνος & τρίβω) to spend time, while away time, linger, delay, Ac. 20. 16.

Χρύσεος, η, ον, contr. οῦς, ῆ, οῦν, (χρυσός) golden, of gold, 2 Ti. 2. 20. He. 9. 4, et al.

Χρυσίον, ίου, τό, (dim. fr. χρυσός) gold, He. 9. 4. 1 Pe. 1. 7. Re. 21. 18, 21; *spc.* gold when coined or manufactured; golden ornaments, 1 Pe. 3. 3; gold coin, money, Ac. 3. 6; 20. 33. 1 Pe. 1. 18.

Χρυσοδακτύλιος, ου, ὁ, ἡ, (χρυσός & δακτύλιος) having rings of gold on the fingers, Ja. 2. 2. N. T.

Χρυσόλῐθος, ου, ἡ, (χρυσός & λίθος) chrysolite, *a name applied by the ancients to all gems of a gold colour, spc. the modern topaz*, Re. 21. 20.

Χρυσόπρᾰσος, ου, ὁ, (χρυσός & πράσον, a leek) a chrysoprase, *a*

cies of gem of a golden green colour like that of a leek, Re. 21. 20.

Χρῦσός, οῦ, ὁ, gold, Mat. 2. 11; 23. 16, 17; *meton*. gold ornaments, 1 Ti. 2. 9; gold coin, money, Mat. 10. 9, et al.

Χρυσοῦς, *see* χρύσεος.

Χρυσόω, ῶ, f. ώσω, p. pass. κεχρύσωμαι, (χρυσός) to gild, overlay with gold, adorn or deck with gold, Re. 17. 4; 18. 16.

Χρώς, χρωτός, ὁ, the skin; the body, Ac. 19. 12.

Χωλός, ή, όν, crippled in the feet, limping, halting, lame, Mat. 11. 5; 15. 30, 31, et al.; *met*. limping, weak, *spiritually*, He. 12. 13; maimed, deprived of a foot, *for* ἀναπηρός, Mar. 9. 45.

Χώρα, ας, ἡ, space, room; a country, region, tract, province, Mar. 5. 10. Lu. 2. 8; a district, territory, environs, Mat. 8. 28; *meton*. the inhabitants of a country, region, &c., Mar. 1. 5. Ac. 12. 20; the country, *as opposed to the city or town*, Lu. 21. 21; a field, farm, Lu. 12. 16. Jno. 4. 35.

Χωρέω, ῶ, f. ήσω, a. 1. ἐχώρησα, (fr. same) to make room *either by motion or capacity;* to move, pass, Mat. 15. 17; to proceed, go on, 2 Pe. 3. 9; to progress, make way, Jno. 8. 37; *trans*. to hold *as contents*, contain, afford room for, Mar. 2. 2. Jno. 2. 6; 21. 25; *met*. to give *mental* admittance to, to yield accordance, Mat. 19. 11, 12; to admit *to approbation and esteem*, to regard cordially, 2 Co. 7. 2.

Χωρίζω, f. ίσω, a. 1. ἐχώρισα, (χωρίς) to sunder, sever, disunite, Mat. 19. 6. Ro. 8. 35, 39; *mid*., a. 1. ἐχωρίσθην, p. κεχώρισμαι, to dissociate one's self, to part, 1 Co. 7. 10, 11, 15; to withdraw, depart, Ac. 1. 4; 18. 1, 2. Philem. 15; to be aloof, He. 7. 26.

Χωρίον, ου, τό, (pr. dim. fr. χῶρος) a place, spot, Mat. 26. 36. Mar. 14. 32; a field, farm, estate, domain, Jno. 4. 5. Ac. 1. 18, et al.

Χωρίς, *adv*. apart, Jno. 20. 7; apart from, parted from, Jno. 15. 5. Ja. 2. 18, 20, 26; alien from, Eph. 2. 12; apart from, on a distinct footing from, 1 Co. 11. 11; apart from, distinct from, without the intervention of, Ro. 3. 21, 28; 4. 6; apart from *the company of*, independently of, 1 Co. 4. 8. He. 11. 40; without *the presence of*, He. 9. 28; without *the agency of*, Jno. 1. 3. Ro. 10. 14; without *the employment of*, Mat. 13. 34. Mar. 4. 34. He. 7. 20, 21; 9. 7, 18, 22; without, Lu. 6. 49. Phi. 2. 14. 1 Ti. 2. 8; 5. 21. Philem. 14. He. 10. 28; 11. 6; 12. 8, 14; clear from, He. 7. 7; irrespectively of, Ro. 7. 8, 9; without reckoning, besides, Mat. 14. 21; 15. 38. 2 Co. 11. 28; with the exception of, He. 4. 15.

Χῶρος, ου, ὁ, Corus, or Caurus, the north-west wind; *meton*. the north-west *quarter of the heavens*, Ac. 27. 12.

Ψ.

Ψάλλω, f. ψαλῶ, a. 1. ἔψηλα, (ψάω, to touch) to move by a touch, to twitch; to touch, strike *the strings or chords of an instrument; absol*. to play on a stringed instrument; to sing to music; *in N. T.*, to sing praises, Ro. 15. 9. 1 Co. 14. 15. Ep. 5. 19. Ja. 5. 13: *whence*

Ψαλμός, οῦ, ὁ, impulse, touch, *of the chords of a stringed instrument; in N. T.*, a sacred song, psalm, 1 Co. 14. 26. Ep. 5. 19, et al.

Ψευδάδελφος, οῦ, ὁ, (ψευδής & ἀδελφός) a false brother, a pretended Christian, 2 Co. 11. 26. Ga. 2. 4. N. T.

Ψευδαπόστολος, ου, ὁ, (ψευδής & ἀπόστολος) a false apostle, pretended minister of Christ, 2 Co. 11. 13. N. T.

Ψευδής, έος, οῦς, ὁ, ἡ, (ψεύδομαι) false, lying, Ac. 6. 13. Re. 2. 2; *in N. T., pl.* maintainers *of religious* falsehood, corrupters of the truth *of God*, Re. 21. 8.

Ψευδοδιδάσκαλος, (ψευδής & διδάσκαλος) a false teacher, one who inculcates false doctrines, 2 Pe. 2. 1. N. T.

Ψευδολόγος, ου, ὁ, ἡ, (ψευδής & λέγω) false-speaking, 1 Ti. 4. 2.

Ψευδομάρτυρ, ῠρος, ὁ, (ψευδής &

μάρτυρ) a false witness, Mat. 26. 60, *bis*. 1 Co. 15. 15: *whence*

Ψευδομαρτυρέω, ῶ, f. ήσω, to bear false witness, give false testimony, Mat. 19. 18. Mar. 14. 56, 57, et al.: *whence*

Ψευδομαρτυρία, ας, ἡ, false witness, false testimony, Mat. 15. 19; 26. 59.

[redacted], ου, ὁ, (ψευδής & προφήτης) a false prophet, one who falsely claims to speak by divine inspiration, *whether as a foreteller of future events, or a teacher of doctrines*, Mat. 7. 15; 24. 24, et al.

Ψεῦδος, εος, τό, (ψεύδομαι) falsehood, Jno. 8. 44. Ep. 4. 25. 2 Th. 2. 9, 11. 1 Jno. 2. 27; *in N. T., religious* falsehood, perversion *of religious truth*, false religion, Ro. 1. 25; the practices of false religion, Re. 21. 27; 22. 15.

Ψευδόχριστος, ου, ὁ, (ψευδής & χριστός) a false Christ, pretended Messiah, Mat. 24. 24. Mar. 13. 22. N. T.

Ψεύδω, f. ψεύσω, to deceive; *mid.* to speak falsely or deceitfully, utter falsehood, lie, Mat. 5. 11. Ro. 9. 1, et al.; *trans.* to deceive, or attempt to deceive, by a lie, Ac. 5. 3.

Ψευδώνυμος, ου, ὁ, ἡ, (ψευδής & ὄνομα) falsely named, falsely called, 1 Ti. 6. 20.

Ψεῦσμα, ατος, τό, (ψεύδω) a falsehood, lie; *in N. T.*, delinquency, Ro. 3. 7.

Ψεύστης, οῦ, ὁ, (fr. same) one who utters a falsehood, a liar, Jno. 8. 44, 55, et al.; *in N. T.*, a delinquent, Ro. 3. 4.

Ψηλαφάω, ῶ, f. ήσω, a. 1. ἐψηλάφησα, (ψάλλω, ψάω) to feel, handle, Lu. 24. 39; to feel or grope for or after, *as persons in the dark*, Ac. 17. 27.

Ψηφίζω, f. ίσω, to reckon by means of pebbles, compute by counters; *hence genr.* to compute, reckon, calculate, Lu. 14. 28. Re. 13. 18: *from*

Ψῆφος, ου, ἡ, a small stone, pebble; a pebble *variously employed, especially in a ballot; hence*, a vote, suffrage, Ac. 26. 10; a pebble or stone, *probably given as a token*, Re. 2. 17.

Ψιθυρισμός, οῦ, ὁ, (ψιθυρίζω, to whisper) a whispering; a *calumnious* whispering, detraction, 2 Co. 12. 20. L. G.

Ψιθυριστής, οῦ, ὁ, (fr. same) a whisperer; a *calumnious* whisperer, detractor, Ro. 1. 30.

Ψιχίον, ίου, τό, (dimin. of ψίξ, a fragment, morsel) a small morsel, crumb, bit, Mat. 15. 27. Mar. 7. 28. Lu. 16. 21. N. T.

Ψυχή, ῆς, ἡ, (ψύχω) breath; the principle of animal life; the life, Mat. 2. 20; 6. 25. Mar. 3. 4. Lu. 21. 19. Jno. 10. 11, et al.; an animate being, 1 Co. 15. 45; a *human* individual, soul, Ac. 2. 41; 3. 23; 7. 14; 27. 37. Ro. 13. 1. 1 Pe. 3. 20; the *immaterial* soul, Mat. 10. 28. 1 Pe. 1. 9; 2. 11, 25; 4. 19, et al.; the soul *as a seat of religious and moral sentiment*, Mat. 11. 29. Ac. 14. 2, 22; 15. 24. Eph. 6. 6, et al.; the soul *as a seat of feeling*, Mat. 12. 18; 26. 38, et al.; the soul, the *inner* self, Lu. 12. 19: *whence*

Ψυχικός, ή, όν, pertaining to the life or the soul; *in N. T.*, animal, *as distinguished from spiritual subsistence*, 1 Co. 15. 44, 46; occupied with mere animal things, animal, sensual, 1 Co. 2. 14. Ja. 3. 15. Jude 19.

Ψῦχος, εος, τό, (ψύχω) cold, Jno. 18. 18. Ac. 28. 2. 2 Co. 11. 27: *whence*

Ψυχρός, ά, όν, cool, cold, Mat. 10. 42; *met.* Re. 3. 15, 16.

Ψύχω, f. ξω, pass. a. 2. ἐψύγην, f. 2. ψυγήσομαι, to breathe; to cool; *pass.* to be cooled; *met., of affection*, Mat. 24. 12.

Ψωμίζω, f. ίσω, (ψωμός) *pr.* to feed by morsels; *hence genr.* to feed, supply with food, Ro. 12. 20; to bestow in supplying food, 1 Co. 13. 3.

Ψωμίον, ου, τό, (dimin. of ψωμός, a bit, morsel, fr. ψάω, to break into bits) a bit, morsel, mouthful, Jno. 13. 26.

Ψώχω, f. ξω, (ψάω) to rub in pieces, *as the ears of grain*, Lu. 6.

Ω, ω, Omega, *the last letter of the Greek alphabet; hence met.* τὸ Ω, the last, Re. 1. 8, 11; 21. 6; 22. 13.

Ὦ, *interj.* O! Mat. 15. 28; 17. 17, et al.

Ὧδε, *adv.* (ὅδε) thus; here, in this place, Mat. 12. 6, 41; ὧδε ἢ ὧδε, here or there, Mat. 24. 23; τὰ ὧδε, the state of things here, Col. 4. 9; *met.* herein, in this thing, Re. 13. 10, 18; hither, to this place, Mat. 8. 29; 14. 18, et al.

Ὠιδή, ῆς, ἡ, (contr. for ἀοιδή, fr. ἀείδω) an ode, song, hymn, Ep. 5. 19. Col 3. 16. Re. 5. 9; 14. 3; 15. 3.

Ὠδίς, ῖνος, ἡ, & in N. T., ὠδίν, (ὀδύνη) the throe *of a woman in travail,* a birth-pang, 1 Th. 5. 3; *pl. met.* birth-throes, preliminary troubles *to the development of a catastrophe,* Mat. 24. 8. Mar. 13. 9; *fr. the Heb.* a stringent band, a snare, noose, Ac. 2. 24: *whence*

Ὠδίνω, f. ῐνῶ, to be in travail, Ga. 4. 27. Re. 12. 2; *met.* to travail with, to make effort to bring to *spiritual* birth, Ga. 4. 19. (ῑ.)

Ὦμος, ου, ὁ, the shoulder, Mat. 23. 4. Lu. 15. 5.

Ὠνέομαι, οῦμαι, f. ήσομαι, a. 1. ὠνησάμην, to buy, purchase, Ac. 7. 16.

Ὠόν, οῦ, τό, an egg, Lu. 11. 12.

Ὥρα, ας, ἡ, a limited portion of time *marked out by part of a settled routine or train of circumstances;* a season of the year; time of day, Mat. 14. 15. Mar. 6. 35; 11. 11; an hour, Mat. 20. 3. Jno. 11. 9, et al.; *in N. T.* an *eventful* season, 1 Jno. 2. 18, *bis.* Re. 3. 10; 14. 7; due time, Jno. 16. 21. Ro. 13. 11; a *destined* period, hour, Mat. 26. 45. Mar. 14. 35. Jno. 2. 4; 7. 30, et al.; a short period, Mat. 26. 40. Jno. 5. 35. 2 Co. 7. 8. Ga. 2. 5. 1 Th. 2. 17. Philem. 15; a point of time, time, Mat. 8. 13; 24. 42. Lu. 2. 38, et al.: *whence*

Ὡραῖος, α, ον, timely, seasonable; in prime, blooming; *in N. T.,* beautiful, Mat. 23. 27. Ac. 3. 2, 10. Ro. 10. 15.

Ὠρύομαι, f. ύσομαι, to howl; to roar, *as a lion,* 1 Pe. 5. 8.

Ὡς, *adv.* (ὅς) as, *correlatively,* Mar. 4. 26. Jno. 7. 46. Ro. 5. 15, et al.; as, like as, Mat. 10. 16. Eph. 5. 8, et al.; according as, Ga. 6. 10, et al.; as, as it were, Re. 8. 8, et al.; as, Lu. 16. 1. Ac. 3. 12, et al.; *before numerals,* about, Mar. 5. 13, et al.; *conj.,* that, Ac. 10. 28, et al.; how, Ro. 11. 2, et al.; when, Mat. 28. 9. Phi. 2. 23; *as an exclamatory particle,* how, Ro. 10. 15; *equivalent to* ὥστε, accordingly, He. 3. 11; *also,* on condition that, provided that, Ac. 20. 24; ὡς εἰπεῖν, so to speak, He. 7. 9.

Ὡσαννά, (Heb. הוֹשִׁיעָה־נָּא) hosanna! save now, succour now, Mat. 21. 9, 15, et al.

Ὡσαύτως, *adv.* (ὡς & αὔτως, αὐτός) just so, in just the same way or manner, likewise, Mat. 20. 5; 21. 30, et al.

Ὡσεί, *adv.* (ὡς & εἰ) as if; as it were, as, like, Mat. 3. 16; 9. 36, et al.; *with terms of number or quantity,* about, Mat. 14. 21. Lu. 1. 56; 22. 41, 59.

Ὥσπερ, *adv.* (ὡς & περ) just as, as, like as, Mat. 6. 2; 24. 38. 1 Th. 5. 3, et al.

Ὡσπερεί, *adv.* (ὥσπερ & εἰ) just as if; as it were, 1 Co. 15. 8.

Ὥστε, *conj.* (ὡς & τε) so that, so as that, so as to, Mat. 8. 24. Mar. 2. 12. Ac. 14. 1. Ga. 2. 13; *as an illative particle,* therefore, consequently, Mat. 12. 12; 23. 31, et al.; *in N. T. as a particle of design,* in order that, in order to, Lu. 9. 52.

Ὠτίον, ου, τό, (dimin. of οὖς) *in N. T. simply equivalent to* οὖς, an ear, Mat. 26. 51. Mar. 14. 47. Lu. 22. 51. Jno. 18. 10, 26.

Ὠφέλεια, ας, ἡ, help; profit, gain, advantage, benefit, Ro. 3. 1. Jude 16: *from*

Ὠφελέω, ῶ, f. ήσω, a. 1. ὠφέλησα, (ὄφελος) to help, profit, benefit, Mat. 27. 24. Mar. 7. 11. Ro. 2. 25, et al.: *whence*

Ὠφέλιμος, ου, ὁ, ἡ, τό, -ον, profitable, useful, beneficial, serviceable, 1 Ti. 4. 8, *bis.* 2 Ti. 3. 16. Tit. 3. 8.

:p,il.
